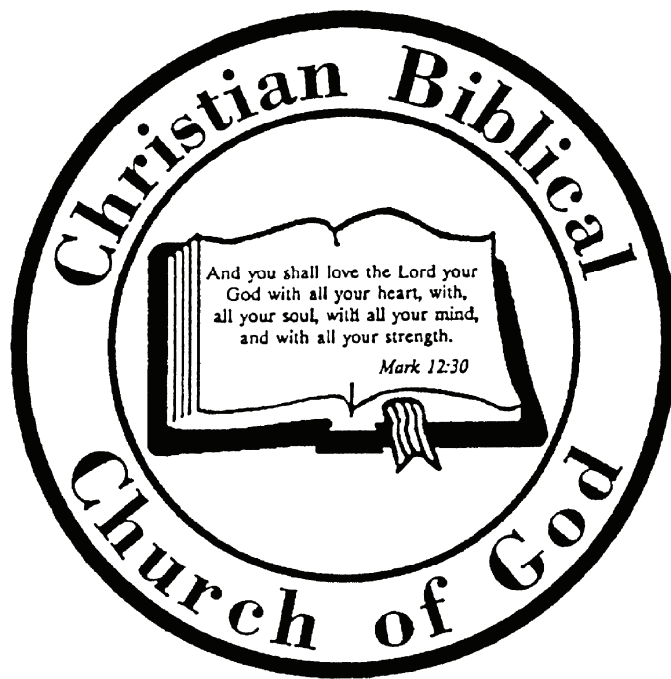


# Bible Answers to Evangelicals



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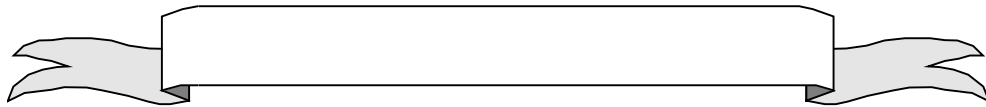
By Fred R. Coulter

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Fred R. Coulter  
Christian Biblical Church of God  
P. O. Box 1442  
Hollister, California 95024-1442

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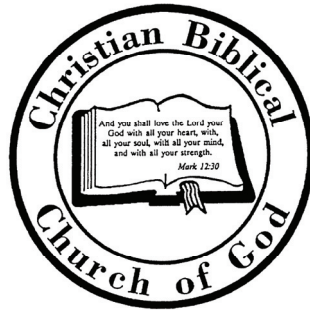
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## **Bible Answers to Evangelicals**

Series of 9 sermons by Fred R. Coulter



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# **Bible Answers to Evangelicals**

## **Foreword**

Today, worldwide, a large number of Christian believers are simply opting out of organized religion because they cannot find answers to living in the church that they are attending. Just attending church on Sunday for socializing leaves them feeling empty, without a hope. Sunday religions have come to define a church as a building with a large number of people attending a meeting on Sunday where the worship of the Creator of all things occurs. In these meetings it is considered that those who are appointed with certain tasks are closer to God than others whose task are less public or those who have no jobs to fulfill in these group meetings.

This book is a series of transcripts of messages given by Fred R. Coulter that examines the beliefs of Evangelical Churches. He has studied and written and spoken about Evangelical beliefs. This book will truly make you aware of those beliefs and will also inform you of how their fundamental beliefs are against what God teaches in His written Word, the Holy Bible.

This book shows that true godly assembly of people, as defined by the Bible, coming together to worship God the Father and God the Son, Jesus Christ, is a spiritual assembling of people that understand the calling given to them by God and that God has and is dealing with them in their lives. If they continue worship of God that God will continue to deal with them. A true Church of God as defined by God is not an assembly of a large group of people that have no relationship with God in their daily lives that occurs in a large building on a day that God has not commanded to be a day of rest and worship. Also, the doing of great humanitarian works by a church group does not give them credibility with God, though such works will give them credibility with men.

Additionally this book addresses the belief of evangelicals that the Gospels and the General Epistles were just for the Jews—that since the Apostle Paul was sent to the Gentiles that Gentiles do not have to consider anything that Jesus said. The writings of this book clearly show through using direct quotes from Jesus, the Son of God and His servant the Apostle Paul, that Gentiles are to obey every Word of Jesus just as Jews are to obey.

You will find in reading this book that traditional Christianity does not and has not taught that all of God's commandments are to be kept in not only the letter of the law but also in the spirit of the law. It has not been taught that it takes the grace of God in one for one to be able to keep the laws of God. Furthermore, the traditional Sunday keeping religious institutions have refused to teach the truth that when the Pharisees spoke about the law of Moses that they were not speaking about the first five written books of the Bible—rather they were speaking about the oral interpretations that supposedly, according to the Pharisees, Moses gave to the elders to pass down. God had Moses write what He commanded to be done so that it would be the same for all who would read His commands. God did not leave a situation throughout generations of feeble men forgetting the exact words of God regarding what He said to be done and then also the adding of what they thought God may have said and passing that down to another generation of men.

Another important realization that this study of evangelism will bring to you that it takes no faith to reject the commandments of God but it does take the faith of God to keep the

commandments of God. A foundational thing of evangelism is shown to be a lie—the lie that one does not have to follow what Jesus says. But rather, the Bible commands one to stay away from people who do not obey every teaching given by Jesus Christ.

Another thing that is covered in depth is the subject of what does the Bible mean when it states “Depart from Me, you who works lawlessness.” Lawlessness, as commonly viewed by the world, is when one is a complete anarchist and does not believe in having to obey any law whatsoever. The Bible view of lawlessness, as shown in this study of God’s Word, is when a person accepts some of the laws of God while adding your own laws or taking away other laws given by God at their convenience.

In finishing this book you come to know that the evangelicals follow and preach a false Christ and a false Gospel. More importantly you will understand Who Christ really is and understand what He taught as the Gospel—the Gospel that He preached to mankind.

A special thanks goes to Bonnie Orswell, Laila Patterson and Nancy Spaller for transcribing the messages.



# Bible Answers to Evangelicals I

Fred R. Coulter

With more people looking for the Truth and trying to come out of some of the Protestant denominations—as a matter of fact, there are a lot of them leaving. So we end up with quite a few questions, so we'll cover some of those questions here in just a little bit. But first of all I want to read to you some excerpts out of the book entitled, *Quitting Church: Why The Faithful Are Fleeing And What to Do About It*, by Julia Duin. I won't give you the page number, because I've just underlined just certain thing and so I'll read what I've underlined. This is in the first chapter: *The Flood Outward*

I think you're going to be surprised, because this will help you understand why then Church at Home becomes very important, because that's where a lot of these people are now, in their homes.

The problem seems to be the church itself. Survey after survey says many Americans continue their private religious practices, such as reading the Bible, praying to God, and even sharing their faith in Jesus Christ. But they have given up on the institution

So they're looking for non-denominational things now. This is from New Zealand and here's a quote:

Going to church, finding the lack of God is what gets to them, even in the most spirit-filled churches.

Amazing!

It's not just us in America which confirmed to me that this issue...[Julia is writing] ...is much larger than many of us have realized. I don't think a lot of Christian leaders have any clue how many believers are simply opting out of organized religion today.

She gives some of the reasons. But even though writing this 180-page book, she still can't tell the difference between the church and un-church vs the converted and the unconverted. There is a vast difference. Just being in a church does not make you Christian. Or it could also be said the church is dysfunctional, and does not know it's true role in the lives of believers. And also, too many of them make those who attend dependent upon the ministry for everything. God doesn't want that because that puts a person between the individual and God. God wants you dependent upon Him and faith in Him.

Instead we are seeking a departure from the Christian subculture that has developed over the last twenty years.... [And here's what they want:] ...a return to

the faith that is authentic, relevant and applicable.

In other words, people want the real thing. How many in the worldly Christian churches does this affect?

Furthermore, no army can fight if huge numbers of its members have gone AWOL. Hattaway and Morrow estimated as much as 78-million Protestants belong to this camp of no-shows.

Now that's a lot of people. Why? I'll tell you exactly why, *because of Sunday, communion, and the holidays*. Those are counterfeits of the Sabbath, the Christian Passover and the Holy Days. That's why. They don't know, because they're never told when they go to church.

So it's official, evangelicals... [And we're going to talk about some of the evangelical beliefs here in just a minute.] ...and their beliefs in the dissecting of the New Testament and their misinterpretation of the Word of God is causing people to leave.

Because they're not told the full story of faith. That's why!

Evangelicals, for various reasons, are heading out of church, not all of them, and not everywhere, but the trend is undeniable. Sunday morning at church has become too banal, boring, or painful. Large groups of Christians are opting out of church because they find it impossible to stay. So Varna who does a lot of surveys has found these nine things that are the problem.

What we will see is this: it's all because they're not teaching the Word of God on how to have a personal relationship with God the Father and Jesus Christ, because that is the heart and core of true Christianity.

- It is not a church building.
- It is not the number of people.
- It is not the jobs that you give to this one and that one to do

—because they found they get into these jobs and what happens? *Then there's a lot of competition and politics* and things like this, and then people own them, rather than something to serve.

Now here's the heart and core. Let's come to the Epistle of 1-John, chapter one. Let's see the heart and core of what true Christianity really is.

Gathering together on Sabbath is part of it, but what on earth good does it do to gather on any day if God is not in your life? What good does it do to come to church on the Sabbath, that being the right day, and the ministers and teachers and people are all carnal? *It doesn't do any good either.* The day is important, but *how* you use that day is the most important.

This is what we're involved with and let's also understand, because in here they say, 'Well, you have to make people feel important. Give them a job; give them something to do.' Well, as I mentioned, that wears out after a period of time. Here's the truth on being important: *You understand the calling of God and you understand that God the Father, the Sovereign of the universe, has dealt in your life and has called you to the greatest possible existence that can be—to be a son or daughter of God.* So don't ever think, 'I'm not important.' That's why the church should not be filled with a hierarchy. You have the equal and the more equal.

Here's what it should be, right here. Think of this from this point of view: In writing the first chapter of 1-John, this is not too long before John died. So he's gone through the whole gamut of it. At this point he's somewhere close to a hundred years old.

1-John 1: "That which was from *the* beginning... [Now that ties in with Christ Who was the Word, Who was with God and was God and also the beginning of the calling of the Church.] ...that which we have heard... [from Christ Himself] ...that which we have seen with our own eyes!, that which we observed for ourselves and our own hands handled, concerning the Word of life." Now notice the importance of where he starts with this. He doesn't start with the Church; he doesn't start with a building; he doesn't start with a group of people. He starts with God and he starts with Christ. Because all of those other things are meaningless:

- unless you have the Spirit of God
- unless you live by the truth of God
- unless you have a personal relationship through prayer and study and living God's way with God the Father and Jesus Christ

Verse 2: "(And the life was manifested, and we have seen, and are bearing witness, and are reporting to you the eternal life, which was with the Father, and was manifested to us)." And as Paul wrote, 'God manifested in the flesh.' So never think that God doesn't love you. Don't let the shortcomings of men come between you and God.

- God loves you.
- God created you.
- You are important to Him.

Why would He create you if you're not important? Why would He call you if you're not important? Need to understand that. So the question then becomes: how do we respond to God and how do we maintain that?

Verse 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.**" That's where to start! When people go to church, whether Sunday keeping or Sabbath keeping, if they're not taught this and they don't have it and they don't receive the Spirit of God, they're going to get bored. They're going to get turned off, because they just come back to the same-old/same-old all the time—right? They're not growing in knowledge, they're not growing in Truth, they are not enthused in their lives, they're not enthused in what they're studying, because there's no life, there's no Spirit, there's no Christ, there's no God. So they recognize that and they leave by the millions.

So people want to know about God and find out about God, and especially those who are the descendants of the ten-tribes of Israel have more of a real wanting to find God and know God than maybe other people. I can't say that absolutely for sure, but there's a reason why there are more churches in America than any other country in the world.

Now v 4: "These things we are also writing to you, so that your joy may be completely full." It's not a matter that you're enthused when you start. You grow in grace and knowledge and understanding and you become more zealous and more enthused the longer that you have this personal relationship with God. But one of the major reasons is that when people go to church and they're not taught this, and Sunday-keepers can only go so far. The reason is that Sunday-keeping blocks understanding because they become blinded, because they won't respond to the Word of God.

How many have seen this advertisement? I've mentioned this before, but I'll mention it again. You see this little girl and there's a man there that says, 'Would you like this bicycle?' 'Oh, Yes! I'd like this bicycle.' 'Well, get on it.' So she gets on it, she starts riding away and he says, 'Whoa.' She looks up at him mystified. He says, 'You see this line around here? You can't ride it outside of this square.' She looks at him very disgusting. Same way with this little kid, 'Would you like this truck?' 'Yeah.' So he goes boom, boom, boom with the truck and he's having a lot of fun. Then he says, 'Your time is up,' and he gives him a cardboard cutout. He says, 'Well, you can't have that truck, here's one I made myself.' The kid looks mystified, holding this floppy little cardboard truck, and he

says, 'This is a piece of junk.' Well, it's the same way in church.

You go to a Sunday-keeping church and people are all enthused, and like this, and you get there and find out that everything is just a start, like on that bicycle. You get on it, you're ready to go, and say—whoop! 'don't need to do any more, once saved always saved, believe in the Lord, that's all you need to do.' Those are the seeds of destruction sown for the future.

The comment was made: the people of Israel have a zeal for God, but not according to knowledge. And when they go to church and they don't get the knowledge, that becomes a problem. Another problem is that most pastors fall out after five years. And they admit that they have not been prepared. They admit that they don't know their Bibles. This will become important when we start covering some of these questions that this gentleman emailed me.

Here is the Barna's Beefs in Christianity Today, August 5, 2002—Nine Challenges for American Christianity (christianitytoday.com):

### 1. Same Old Same Old:

Worship is stale. Nothing new, nothing challenging, etc. It's the same old, same old.

### 2. Decline of the Evangelicals:

Evangelicals are watering down their beliefs—to what? *To get the un-churched in church.* So what are you doing? Rather than coming out of the world, as God calls us to do, 'do not become part of the world,' they're bringing in the world. When you bring in the world, what do you have to do? *You become like the world.*

### 3. Ethnic Ascension:

Evangelical congregations are still by-in-large split into all-white, all-black, or all-Hispanic groups.

### 4. What About the Bible:

Many Christians, especially younger ones, don't take the Bible seriously. Do you know why they don't take it seriously? *Not only have they not been taught, but because the ministers don't take it seriously.* We'll see here in just a little bit. Especially on issues such as divorce and premarital sex.

### 5. Costless Faith:

Christianity has essentially no built-in cost. What do you mean *no built-in cost*? All you do is believe in the Lord, and then do whatever you want to do, because once saved-always saved, and there's no law. Whereas Luke 14 says, 'Count the cost.' We'll talk about some of these things as we go along here.

### 6. Understanding the Supernatural:

Any expression of the supernatural has been excised from Sunday worship. Just like on the Sabbath. Have you ever really been inspired on the Sabbath? *Yes!*

that's a spiritual experience. Here she's talking about speaking in tongues, and rolling in the aisles, and things like this. That's not necessarily a spiritual experience from God.

### 7. New Form and Substance:

No one is ready for the fact that generation-Y Christians are going to radically re-invent the church. So one error leads to another error. So they bring in rock music, which is the antithesis of what they need. They bring in—'let's minister to the homosexuals,' rather than saying repent. So they're reinventing church for the worse.

### 8. Isolation Amid Plenty:

U.S. churches tend to "compete rather than cooperate." I think that's inherent in the way that things are. That may not necessarily be a bad thing, because if you carry cooperation to the fullest, you have what? *The full implementation of ecumenical movement* and 'all roads lead to God', and that's not true.

### 9. Where are the Leaders?:

There is a dearth of good leaders, those who fill America's pulpits are teachers, good people all, but not leaders with a vision. That gets down to this: if the minister or teacher, elder, does not have a personal relationship with God on an ongoing, daily basis, if he's not studying the Word of God, growing in grace and knowledge, he cannot possibly continue to help the brethren on an ongoing basis.

Continuing in the book, *Quitting Church*:

Many people I encountered were disappointed or perplexed in some way with God. They've been Christians for more than a decade and some have experienced serious suffering.

Well, Jesus said we're going to suffer, but they don't explain it to them, you see, and don't give them faith, don't give them hope in the difficulties that they are going through.

The more honest ones admitted something was not working in their Christian faith.

What is that? They didn't have the Spirit of God. If you don't have the Spirit of God, it isn't going to work.

In fact, God seemed to be confounding their prayers... [because they're not repenting] ...Their churches were useless in giving meaningful counsel and if these people brought up their concerns in a Bible study, their doubts and anger toward God were frowned on by others in the group. They were like wounded soldiers returning from Iraq and Afghanistan to a country that barely knew that they were at

war. Such people needed sermons on unanswered prayers, but their pastors were giving power-point presentations on attaining breakthroughs. My research suggested that people are simply not being pastored.

That's part of it.

So many people are no longer content to waste part of their Sundays on an institution that gives them nothing.

Quite an indicting book, very insightful indeed! I'll bring more on some of these things of 'quitting church,' especially on Church at Home. So this is why we can expect Church at Home to be very successful if we do it in the right way. It has to be challenging; it has to be Scriptural; it has to be answering their questions, and so forth.

Now let's look at some of the things as to why the churches are not working and we will look at it from this point of view, from this man's questions. Now he sent a whole list of questions, via email and he's undoubtedly an evangelical. So I asked him, 'Please send me your address and I'll send you some printed material and I will handle the questions in a Bible study—or two or three—depending on how long to go through it.' But I told him I would answer the questions.

First of all, before I begin answering some of the questions, let's come to Appendix A in the Bible, which is *Fourteen Rules for Bible Study*. He says, 'How do you study the Bible?' Very first appendix in the appendices, we have twenty-six of them, A to Z. *Fourteen Rules of Bible Study*:

1. Begin with Scriptures that are easy to understand.
2. Let the Bible interpret and prove the Bible. Don't look for what you want to prove—look for what the Bible actually says.
3. Understand the context—the verses before and after, and the chapters before and after. Does your understanding of a particular verse harmonize with the rest of the Bible?
4. As much as possible, try to understand the original Hebrew or Greek. But never try to establish doctrine or teachings by using only *Strong's Exhaustive Concordance of the Bible*. *Strong's* can be helpful at times, but is very limited.
5. Ask: What does the Scripture clearly say?
6. Ask: What does the Scripture not say?

We'll use all of these things as we answer his questions, because he sent me a page and a half of questions, very challenging! The reason I'm going through them is so that in the future, if you are

confronted with these questions, you will know how to answer them.

7. Ask: To whom was the book written?
8. Ask: Who wrote it?
9. Ask: Who said it?
10. Understand the historical time frame in which the book was written.
11. Base your study on the Scriptural knowledge you already have. What do you know up to this point in time?

That's very important, because the Bible was inspired by the mind of God and He's eternal and His thoughts are higher than our thoughts and He has put it together 'line upon line, here a little, there a little, precept upon precept,' so we need to approach it that way. Yes, there're going to be times when you read things you don't understand.

It took me years before I understood the book of Job. The first time I read it, I thought, 'Sure enough, God's gotta be wrong. This man was righteous.' And I looked at my life and I said *you're a rotten sinner compared to him*. But later, I understood. And the key is this: any righteousness that Job did came from God, not him.

12. Do not allow personal assumptions or preconceived ideas to influence your understanding and conclusions.
13. Do not form conclusions based on partial facts, insufficient information, or the opinions and speculations of others.

That's why when you hear sermons, when I speculate and I have my cow bell out, I ring it. That way everybody knows this is my opinion. It may or may not be true. Key important thing:

14. Opinions—regardless of how strongly you feel about them—don't necessarily count. Scripture alone must be your standard and guide.

Having said that, now we're ready to start answering this gentleman's questions.

He says, 'I heard your first lesson on trying to refute the fact that Paul did preach another gospel.' Because a lot of people out there say, 'Paul preached another gospel, so we don't need this of what Christ has done, we don't need this of what He said because that was for the Jews. But that's not for us Gentiles.' But what if you are an Israelite, in fact, not being a Jew, but descended from one of the ten tribes? Now what do you do?

'If you permit me, I would like to pose some questions for you to clear up for me.' We'll be happy to do that. Now, please, do not get turned off because I'm going to be very straightforward with

these answers and with these questions. I will show you by Scripture how to answer them using the *Fourteen Rules of Bible Study*.

Here's the first question. Let's come to Matthew 15:22. Now this is trying to prove that Jesus' ministry was only for the Jews, so the evangelicals conclude, 'If it's only for the Jews, we don't need to do it.' So we get the context, remember, read the verses before and the verses afterward—right?

Matthew 15:22 “And, behold, a Canaanite woman... [one of those Gentiles, as some people would say] ...who came from those borders 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. And His disciples came *and* requested of Him, saying, ‘Send her away, for she is crying out behind us.’ But He answered *and* said, ‘I have not been sent except to the lost sheep of the house of Israel’” (vs 22-24).

So his question was: **Why that?** But notice, read on, v 25: “Then she came and worshiped Him, saying, ‘Lord, help me!’.... [notice Jesus' answer]: ...But He answered *and* said, ‘It is not proper to take the children's bread and throw *it* to the dogs.’ And she said, ‘Yes, Lord, but even the dogs eat of the crumbs that fall from their master's table.’.... [So what did Jesus say about the belief of the Jews?]: ...Then Jesus answered *and* said to her, ‘O woman, great *is* your faith! As you have desired, so be it to you.’ And her daughter was healed from that hour” (vs 25-28). If He was only sent to the lost sheep of the house of Israel, why did He heal this Gentile woman's daughter? And say that her faith was greater than those of the house of Israel? We'll answer those questions here in a little bit.

Let's come to Romans 15:8. We need to do the same thing again when we get there: read the verses before and the verses after. This is what they use to confirm, ‘Well, we don't have to follow anything in the Gospels, because that was for the Jews. And what's for the Jews is not for the Gentiles.’ Really?

Romans 15:8: “Now I tell you *that* Jesus Christ has become a servant to the circumcision for *the* truth of God, so that He might confirm the promises *given* to the fathers.... [Note that: Who were the fathers? *Abraham, Isaac, Jacob, David*, etc.—right? Now let's read on, because it talks about the Gentiles after this—right?] ...And *that* the Gentiles might glorify God for *His* mercy, exactly as it is 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; and praise Him, all you peoples.’ 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).

Doesn't sound like an exclusion of the Gentiles—does it? Though He was sent to the Jews first. Remember, for what? *To fulfill the promises given to the fathers*—right? So that doesn't mean that the Gospel is not for the Gentiles, and that doesn't mean that Paul gave a different gospel. We'll answer that question as we go along, because, you see, we need to get the full answer, not a partial answer.

Verse 13: “May the God of hope fill you now with all joy and peace in believing that you may abound in hope *and* in *the* power of *the* Holy Spirit.” Was there a prophecy given to the fathers? *Yes!*

- Gen. 3:15: the first promise of the Messiah—correct? *Yes!*
- Gen. 15: the promise and covenant given to Abraham—correct? *Yes!* physical seed and spiritual seed.
- Gen. 22: the promise given to Isaac—correct? *Yes!*
- Gen. 49: the promises given to the twelve tribes and that there would come the Messiah through the tribe of Judah—correct? *Yes!*

Now let's go to Deuteronomy 18:15 and see why He came to the children of Israel, the Jews notably, first. We've covered this in time past, but we'll cover it again, so that we can see exactly what the promise was. Fulfilling the promises of God does what? *Proves that the Word of God is true!* Would you want God to give a promise and never fulfill it? Could you then believe in God? Would you want Jesus then to go to the Gentiles first and neglect the Jews and house of Israel? *No*, because the promise to the fathers had to be fulfilled first.

Now notice it here in Deuteronomy 18:15; very important: “‘The LORD your God will raise up unto you a Prophet from the midst of you, of your brethren, One like me... [lawgiver; mediator.] ...To Him you shall hearken, according to all that you desired of the LORD your God in Horeb in the day of the assembly, saying, ‘Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, so that I do not die.’.... [They said, ‘Moses, you speak to us and we'll listen.’ But they never did.] ...And the LORD said to me, ‘They have spoken well what they have spoken...’” (vs 15-17).

In other words, they're well intended, but He knew they were going to sin. Another great mistake that people make in reading the Bible is this: *The covenant of Israel never had promises of eternal*

*life*—only to the fathers. They had promises of the land, physical blessings in return for obedience in the letter of the law. And so they wanted a human being to talk to them, so that's one of the reasons why Christ also came in the flesh.

Verse 18: “I will raise them up a Prophet from among their brethren, *One* like you, and will put My words in His mouth. And He shall speak to them all that I command Him. And it shall come to pass, whatever man will not hearken to My words which He shall speak in My name, I will require *it* of him” (vs 18-19). So He had to fulfill the promises to Abraham, Isaac and Jacob.

Now we saw that Jesus healed the Canaanite woman's daughter—correct? *Yes!* Now let's look at one more Scripture, but put in your notes John 4. What is that account about, right in the middle of it? It's about the Samaritan woman at the well—is that not correct? Did He not talk to her? Did it not puzzle His disciples? *Yes!* Did she not go and get many of the men out of the city of Samaria and did He not stay there for several days teaching them? *Yes!* Were they Gentiles? *Yes!* Their origin came when the king of Babylon brought them in from Babylon and the king of Assyria when he took the ten tribes of Israel out of the northern part of Israel.

Let's hear the words that the Apostle Paul wrote concerning Jesus and concerning the teachings. Now this is just one, there are many others. Let's come to 1-Timothy 6. Now remember, Timothy was a minister-evangelist for the church at Ephesus, which was basically Gentile. So when we get all the Scriptures on it and put it together, here's what we understand. Jesus came to the Jews and the Israelites *first*. Then, as we'll see a little later, He opened the door for Gentiles for conversion, but He Himself healed the daughter of the Canaanite woman and talked to the Samaritan woman at the well, and stayed in Samaria teaching the people and they recognized Him to be the Messiah. So He did not totally exclude the Gentiles—correct? *Yes!*

1-Timothy 6:3: “If anyone teaches any different doctrine, and does not adhere to sound words, *even those of our Lord Jesus Christ*... [This is to Gentiles, remember.] ...and the doctrine *that is* according to Godliness... [What does he say? Does that include all the words of Jesus Christ? Does that include what He taught the Jews? *Yes, indeed!*] ...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 3-5). That sounds a little different than what is advocated in these questions—does it not? *Yes, indeed!*

Let's look at something that Paul did in greetings to all of his churches. Let's come here to Galatians, the first chapter. Now I know there are some difficult verses in there, and we'll tackle some of those, but all in due time in proper order.

Galatians 1:1: “Paul, *an* apostle, not *sent* from men nor *made* by man, but by Jesus Christ and God *the* Father, Who raised Him from *the* dead... [What does it say about Jesus Christ? ‘The same yesterday, today, and forever’—correct? Would He teach the Jews to do one thing and the Gentiles another thing? *No*, you go back to Isa. 56 and it says that the Gentile is to keep the Sabbath. The Sabbath is God's Sabbath not the Jewish Sabbath. Though the Jews today say, ‘It's our Sabbath and Gentiles shouldn't keep it.’ That's not a teaching of God, that's a teaching of Judaism and Judaism is the culprit at the bottom of the pile of all of these false assumptions that evangelicals teach so they can have an easy gospel and bring in the un-churched into their building.] ...And all the brethren who are with me, to the churches of Galatia. Grace and peace *be* to you from God *the* Father and our Lord Jesus Christ, Who gave Himself for our sins... [Jew and Gentile—correct?] ...in order that He might deliver us from the present evil world, according to the will of our God and Father; to Whom *be* the glory into the ages of eternity. Amen” (vs 1-5). Now we'll talk about some other things with this, in just a bit.

Let's go to Galatians 3:26: “Because you are all sons of God through faith in Christ Jesus.” And what did Jesus say? ‘I am the way, the truth, and the life. No one comes to the Father except through Me.’ *No one, Jew or Gentile!* He also said He is the door and there's only one door and there's only one way—is that not correct? *Yes, indeed!*

Verse 27: “For as many *of you* as were baptized into Christ did put on Christ.... [And we're going to see in the next message that is the key to understanding some of these difficult Scriptures.] ...There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for you are all one in Christ Jesus.... [That's because you all believe the same thing; all keep the same thing; all have the same faith that comes from God—correct?] ...And if you *are* Christ's, then you are Abraham's seed, and heirs according to *the* promise” (vs 27-29).

How then can you divide the ministry of Christ from the teachings of Paul? Maybe there's something more to understand; and there is and we'll get to those.

Scriptural References:

- 1) Ezekiel 18:1-17
- 2) Obadiah 10-14
- 3) Luke 13:1-5
- 4) Mark 13:5-8
- 5) Psalm 44:21
- 6) Matthew 5:42-45
- 7) Romans 12:19-20
- 8) 1-John 1:1-4
- 9) Matthew 15:22-28
- 10) Romans 15:8-13
- 11) Deuteronomy 18:15-19
- 12) 1-Timothy 6:3-5
- 13) Galatians 1:1-5
- 14) Galatians 3:26-29

Scriptures referenced, not quoted:

- 2-Chronicles 33-35
- James 2
- Luke 14
- Genesis 3:15; 15; 22; 49
- John 4
- Isaiah 56

Also referenced:

- Book: *Quitting Church* by Julia Duin
- Article: *George Barna's Beefs* from *Christianity Today*, August 5, 2002

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## Bible Answers to Evangelicals II

Fred R. Coulter

This morning up north I did *Bible Answers for Evangelicals #1* and the reason that I started this was because we are getting more emails from new people. Many more people are coming to the website. We are now averaging right at about 48-49,000 distinct visitors a month. They are downloading all kinds of material. We've also brought *Bible Answers* on line so if you want to check out *Bible Answers* and you can have streaming video through your video connection.

We've been getting requests from new people and we're going to be getting more. I know that we have, I would say within this past month, we've had about four requests for baptism. For us that's a good number of new people who have not been associated with any of the Churches of God.

So when they do come in, don't bring up all of the laundry of the past—okay? Let that lie. They're probably coming out of a church, as I've been reading on this book I just finished, *Quitting Church*, and it's a real eye-opener that the Protestants though they have certain things of the Bible and certain things of God, they don't know anything, they're not converted. New people come in this door and the older ones get bored to death and go out the other door. So it's really quite a thing that's happening. So here I got this letter from a man in Indiana. He's an evangelical.

So let me tell you about what evangelicals believe. They claim that the Gospels and the General Epistles were just for the Jews. Paul had another gospel for the Gentiles, so therefore, we don't have to consider anything that Jesus said. And besides that, when you read what Jesus said, there are a lot of contradictions. So with those contradictions we can just reject the whole thing.

So the first one we covered was: where Jesus said He only was going to the lost sheep of the house of Israel and does this agree with Romans 15:8 that Jesus was a servant to the circumcision. We went through the basic rules of Bible study, and if you read the verses before and the verses after you will find that it all fits together and you can't pick and choose and get a verse here and a verse there and say these agree, and exclude everything else. And then say that Paul brought a different gospel. We'll cover that here in just a little bit. And how that Jesus had to go to the Jews and to the Israelites first because of the promises to the patriarchs, the fathers. So we covered that.

Then I asked, so let's go here, and let's review this. Let's come to 1-Timothy 6:3. Now if we

don't have to follow any of the teachings of Jesus Christ, as the evangelicals have said, because that's for the Jews only. 'We go by what the Apostle Paul said.' Let's read what he said. We'll just review from last time. What did Paul say? And we're going to see, when we get into some of these things concerning law, that the fault lies with misinterpretation and using a *King James Version* of the Bible only in those difficult Scriptures and not understanding what they really say.

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, 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... [And what is the Truth? '*Your Word is the Truth. Your commandments are the Truth,*' etc.] ...*men* who believe that gain is Godliness. From such withdraw *yourself*' (vs 3-5). That's something— isn't it?

If you're an evangelical, and you think, 'Oh, no, we don't have to follow what Jesus said.' You want to follow what Paul wrote. If you believe that Paul wrote v 3, 'the sound words of Jesus Christ,' and we don't have to follow the Gospels, then you have to provide for us, so that we know where did Paul write down the sayings of Jesus Christ that He instructed him in when he was three years in the Arabian desert? Where are they? What do you do with the Scripture which says, 'Jesus Christ the same yesterday, today, and forever'? What do you do with the one which says, 'I the Lord, change not'?

Why, if Jesus is 'the way, the truth, and the life,' which He is, why would Paul bring a different gospel? *The truth is he didn't*. The truth is the reason they come to understand these things is because they violate a basic way of understanding Scripture. As we covered in the *Fourteen Rules of Bible Study*, and go back and review those again, because you compare Scripture with Scripture, the verses before, the verses after, the chapter before, the chapter after, putting it all together, so you get a complete picture.

What does it say here 2-Timothy 2:15?: "Diligently *study* to show yourself approved unto God, a workman who does not *need to be* ashamed, rightly dividing the Word of the Truth." Now what happens if you don't rightly divide it? Even though it's truth, you come up with error. And that's exactly



what the evangelicals do, because they pick this verse and they pick this verse, and they say, ‘Oh, we’re going to go by these.’ Well, you have to get the complete story in everything.

Let’s come to the next question here. He writes: ‘When Christ was sending the twelve out to minister to the nation of Israel... [and you have to understand the house of Israel is not what Judea and Galilee were then. The house of Israel, you put *nation* here, but Jesus didn’t say *nation*. He said *house*. We’ll see that in just a minute.] ...Why did He say in Matthew 10:5-6 for them not to go into the Samaritans or the Gentiles?’ Remember how we showed in the first message that Jesus went to the Samaritans—didn’t He? He talked to the Samaritan woman at the well—didn’t He? *Yes!* And stayed there two or three days, and there were a lot of Samaritans who believed on Him. So did Jesus violate His own command? The truth is, because of the promise to the fathers, it went to those of the descendants of Abraham, Isaac, and Jacob *first* and then to the Gentiles, the same message. Nothing different, nothing doing away with the law.

Continuing on with this question and we’ll ask and we’ll go to those Scriptures in just a minute. ‘When did He send His disciples to the Gentiles?’ We’ll see that. ‘If you say it’s a great commission, then why did Peter not understand Gentiles were included until he received the vision in Acts 10. Did he have amnesia?’ You’re not searching for the truth with that last question. You’re trying to bring up a ‘religious’ argument. No, they were told to go to the lost sheep of the house of Israel, which they did. And when we come to Acts 10, we will get there in just a little bit, that’s when God made it known; because He fulfilled the promise first to bring it to the descendants of Abraham, Isaac, and Jacob first.

Let’s also understand this: the ten tribes were scattered abroad. They were in Parthia, some of the Jews were in Babylon, some of them were in Media and Persia, and up in the British Isles, so they had to go there and they did. You have to find that in history. I’ll see if I can get the quote for the next one to cover that.

Let’s come here to Matthew 10, and let’s see what Jesus said. If you are looking for conflicts, rather than looking for Truth, you will come to what appears to be conflicts, but really are not, and you will never understand them because you’re not searching for Truth. So in reality, you’re not rightly dividing the Word of God and you’re coming up with the wrong answer.

Matthew 10:5: “These twelve Jesus sent out after commanding them, saying, ‘Do not go into *the* way of the Gentiles... [Why? *Because He was still teaching them.* They stayed with Him until when?

*All the way through His ministry, crucifixion, death and resurrection.* And He told them to stay in Jerusalem until when? Until they received power on high (Acts 2) when the Holy Spirit came. They had to do the witnessing and preaching to the Jews and whatever Israelites came into the area of Judea until God opened the door to go the Gentiles. So that’s why He said, ‘Don’t go in the way of the Gentiles.’] ...and do not enter into a city of the Samaritans.... [*on this particular evangelist campaign*, just to the people there] ...But go instead to the lost sheep of *the* house of Israel. And *as you are* going, proclaim, saying, “The kingdom of heaven is at hand.” Heal *the* sick. Cleanse *the* lepers. Raise *the* dead. Cast out demons. Freely you have received; freely give. Do not provide gold, nor silver, nor money in your belts, Nor a provision bag for *the* way, nor two coats, nor shoes... [that is extra shoes] ...nor a staff; for the workman is worthy of his food” (vs 5-10).

So this was also a test of their faith, and a test of those people to whom they went. Would they receive them; would they invite them into their homes? Would they listen to their message; would they feed them? Now they didn’t go out very long, it doesn’t tell us how very long it was that they were out there, but they came back after that.

Verse 11: ““And whatever city or village you enter, inquire who in it is worthy, and there remain until you leave. When you come into the house, salute it; and if the house is indeed worthy, let your peace be upon it. But if it *is* not worthy, let your peace return to you. And whoever shall not receive you, nor hear your words, when you leave *that* house or that city, shake off the dust from your feet. Truly I say to you, it shall be more tolerable for *the* land of Sodom and Gomorrah in *the* day of judgment than for that city. [Very interesting statement. Now how do you reconcile that?] ...Behold, I am sending you forth as sheep in *the* midst of wolves. Therefore, be wise as serpents and harmless as doves” (vs 11-16).

Then you have to read in order—before you come to Acts 10—so that you know that Peter did not amnesia. You’ve got to read Acts 1, 2, 3, 4, 5, 6, 7, 8, and 9. Now when you come to Acts 10, we find this is when God, through Christ, opened the door to the Gentiles. What we’re going to see is, that God was working with Cornelius and his household for a good period of time before Peter ever knew of them. See because God works with different people in different ways at different times. Just like people we meet. We met a man recently who said, ‘I’ve been trying to find the Truth, and a year ago as I was reading the Bible, I understood that the Sabbath was the day to worship. So what I did every Sabbath after that, I stayed home, I studied the Bible, I went online, I was searching the Truth, and *voila!* we found you.’ There are a lot of people out there

proving and checking the Truth, because people have been so deceived with religion, they don't want to be deceived any more, as *Quitting Church*, the book shows. They don't want to get into some organization where later on they're going to become bored to death and they don't preach the Word. It becomes political and there's a lot of infighting and struggling. No, that's why Jesus said, 'Where two or three are gathered in My name, there I am in your midst.'

So when the time is right, God opened the door for Peter to go. Now why did He send Peter? Although he was an apostle to *the circumcision*, or that is, the Jews, because Peter at this time was one of the two leaders that God used. Peter and John. So here's what happened. We are going to learn something very specific here as we go through it. Because there's another lesson that all Protestants need to learn, which is this: I'll ask it in a question. What do you know about Judaism? Do you know anything about it? Do you know anything that they believe? A lot of people say, 'Well, the Jews are just like us, except they don't believe in Jesus.' *End of story!* They're not like us; one day they will be. The Bible tells us that it's so.

So you know the story. Let's understand something here. When Peter saw this vision he was up on the roof waiting to eat, and three men from Cornelius were coming. Acts 10:10: "And he became very hungry and desired to eat. But while they were preparing the meal, a trance fell upon him; And he saw the heaven opened; and a certain vessel descended upon him, like a great sheet, bound by the four corners and let down upon the earth; In which were all the four-footed beasts of the earth, including the wild beasts, and the creeping things and the birds of heaven" (vs 10-12). That's showing the whole world, is what it's doing.

Now the Jews also likened other people in their racism, which many of them still have today, other people are sub-humans. And they had it there. Did you know that the Jews believe that? Did you know that was part of the things they commanded people against the will of God? *No!* There's more to the Bible, there's more study that needs to be done than just to read it and pick out a verse, and 'I'm going to fight this verse against this verse and God must be contradicting Himself, so I'm going to choose what I like.' Is that what you're taught, the evangelicals? *More than likely.*

Here was a strange thing that happened. This does not authorize eating unclean meats. The reason that God did this was because the Jews considered *other people* 'common' or 'unclean.' Now if they were proselytes and circumcised, they were common, and they deigned to let them come to a

certain section of the synagogue, but separated from the Jews. Those who were uncircumcised were unclean, couldn't even enter the synagogue. So that's why God did this, because now He was going to *expose the fallacy of the thoughts of Judaism and Jewish law*, and begin to break that chokehold on the converts, beginning with Peter. And it wouldn't have been accepted by anyone else unless Peter had done it.

"Then a voice came to him, saying, 'Arise, Peter, kill and eat'.... [Now notice, this is about ten years after the resurrection.] ...But Peter said, 'In no way, Lord; for I have never eaten anything that is common or unclean'" (vs 12-13). Now what is common in relationship to food? In the *Code of Jewish Law*—ever heard of *Code of Jewish Law*? Have you ever read the *Code of Jewish Law*? Might be interesting if you would, from the point of view that you would understand what the New Testament is talking about with the Jewish religion called *Judaism*.

Their law is—just in the things of cooking—if a Jew has a Gentile in their house working in the kitchen and kneading bread, if a Jew is watching that happen and making sure everything is clean, they can eat that bread, but it's *common*. It can't be used for Sabbath services. It can't be used for any feast. If a Jew is not there to supervise it, it's *unclean*. Has nothing to do with clean or unclean foods. But notice, Peter hadn't eaten anything common or unclean over the ten years after his conversion. It's not like some people we know who gave up and abandoned the law of clean and unclean meats when some preacher came along and said, 'Oh, well, you don't have to keep that law anymore.' Whew! Right after Sabbath services they zoomed out and went down to a restaurant and started 'scarfing' down shrimp and lobster and scallops, and all of this sort of thing. So much for conversion!

Verse 15: "And a voice *came* again the second time to him, *saying*, 'What God has cleansed, you are not to call common.' Now this took place three times, and the vessel was taken up again into heaven. And as Peter was questioning within himself what the vision that he saw might mean... [I guess so. While he was doing that:] ...the men who were sent from Cornelius, having inquired for the house of Simon [Simon the tanner] immediately stood at the porch; And they called out, asking if Simon who *was* surnamed Peter was lodging there. Then, as Peter was pondering the vision, the Spirit said to him, 'Behold, three men are seeking you; Now arise *and* go down, and go forth with them, doubting nothing, because I have sent them'" (vs 15-20)—from God, so there's no contradiction here. When God was ready, He opened the door and caused it to happen, and it had to happen with Peter. We'll see

when we get into Galatians a little later on, that Peter had some pretty severe backsliding that Paul had to correct him on.

But what I want you to notice as we go along what Peter says. Verse 21: “And Peter went down to the men who had been sent to him from Cornelius *and* said, ‘Look, I am the one you are seeking. For what purpose have you come?’... [He didn’t know. No cell phones, no tweeters, no text messaging, no emails.] ...And they said, ‘Cornelius, a centurion, a righteous man and one who fears God, and who has a good report by the whole nation of the Jews, was divinely instructed by a holy angel to send for you *to come* to his house, and to listen to words from you’” (vs 21-22). And, of course, these were all uncircumcised. That’s the point! We’re going to see the truth of this message, which will make the conclusion that you’re trying to draw from these Scriptures moot and unimportant, because God has a time schedule in which He’s doing things.

So here He’s opening the door and unfolding the situation with the Gentiles. Verse 23: “Then he called them in to lodge *there*. And on the next day Peter went with them, and some of the brethren from Joppa accompanied him. 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, Cornelius met him *and* fell at *his* feet, worshiping *him*.... [Notice what Peter said, ‘You slob of a Gentile, you better worship me, because I’m a future pope.’ Truth is Peter never went to Rome. What did Peter say, because God inspired him to understand this.] ...But Peter raised him up, saying, ‘Stand up, for I myself am also a man’” (vs 23-26). So God was breaking the barrier of Judaism, which consigned other people to a category of various beasts and sub-humans. That’s why He did it.

“And as he was talking with him, he went in and found many gathered together. And he said to them, ‘You know... [Now, I want you to mark this verse carefully, because they understood the traditional law of Judaism, so he’s explaining it here. This is *not* a law of God, this is not something out of the book of Moses. What did God say of strangers and foreigners in the land? *One law for all*—right? *Same requirement*—correct? If they wanted to keep the Passover, they had to be circumcised—yes? That put them on the same plane as the Jews and the rest of the Israelites—did it not? *Yes!*] ...And he said to them, ‘You know that it is unlawful for a man who is a Jew...’” (vs 27-28).

Now who is a Jew in relationship to what we are talking about? *One who practices Judaism*, and do not be fooled by thinking that Judaism keeps the true laws of Moses. We’ll see that in just a minute,

because you need to understand what Jesus did and what Jesus taught. God did not want this kind of thing to separate between people. This is not of God, this is of men. This is of the religion of Judaism and the religion of Judaism is not the law of Moses.

We’re soon going to have a book coming out on that, by the way, written by Phil Neal. He’s doing a fantastic job on it. What we are going to do is include about twenty pages from the *Code of Jewish Law* so everyone can read what the laws of Judaism, in principle, are and see that these are not Scriptural or Biblical.

This is why Peter said to him here, to get rid of this barrier that the religion of Judaism erected between Jews and other people. Now notice what they were forbidden: “‘You know that it is unlawful for man who is a Jew to associate with or come near to anyone of another race. But God has shown me... [When did He show him? *When the vision came at the time that God determined that it would be.*] ...that **no man should be called common or unclean**’” (v 28). Now this is a radical, eye-opening thing. You need to understand that. And who did He use? *Peter!* He didn’t use Paul, though Paul had already been called. He was put into waiting for the proper time by going back to Tarsus where he was born.

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 stood before me in bright apparel... [Peter ought to know what angels were—right? Was he not let out of prison by angels? Remember, they locked him up in the prison; the angels came and let him out that night. So when the authorities came to bring him in to the Sanhedrin, they went out to the prison to bring him in, it was all locked up, the guards were there, and they opened up the cell and no one was there. Someone came running in at the same time and said, ‘They’re out teaching on the temple grounds.’ So they had to go out and bring them in. He knew what an angel was, so he knew that a man in bright apparel was an angel.] ...and said, ‘Cornelius, your prayer has been heard... [without circumcision, without a minister, without a rabbi] ...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’” (vs 29-32).

So let’s read the whole story and let’s go through into Acts 11, because this becomes important to answer the question: when did the apostles start going to the Gentiles? When God sent

Peter to Cornelius, and that's the time that God had determined.

Verse 33: "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.' Then Peter opened *his* mouth *and* said, 'Of a truth **I perceive that God is not a respecter of persons...** [Question: if the gospel for the Jews was only through Jesus, and that was one gospel for them, and the gospel for the Gentiles was another and different gospel, is not God a respecter of persons—right? *Yes, indeed!* So this is why you need to go through the Scriptures thoroughly and carefully, and ask questions as you do, so you will understand it. That way then you won't have conflicts like you are writing me. So I hope that you receive this well, because I'm doing this especially for you and I'm going to send it to you.] ...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'" (vs 33-35).

"The word that He sent to the children of Israel, preaching the Gospel of Peace through Jesus Christ... [What is Peter going to preach to him? The gospel that Jesus gave to the children of Israel—right? *The same one, yes!*] ...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, *concerning* Jesus, Who *was* from Nazareth: how God anointed Him with *the* Holy Spirit and with power, *and* He went about doing good and healing all who were oppressed by the devil, because God was with Him'" (vs 36-38).

Now what did He preach to them? The Gospel—right? "And we are witnesses of all *the* things that He did, both in the country of the Jews and in Jerusalem. They killed Him by hanging *Him* on a tree. *But* God raised Him up the third day, and showed Him openly, not to all the people, but to witnesses who had been chosen before by God, to *those of* us who did eat and drink with Him after He had risen from *the* dead'" (vs 39-41). Another reason why they didn't go to the Gentiles until God opened the door. Simple! God had a plan, God had a schedule, that's unfolding right here. That's why it's written and preserved for us.

Verse 43: "To Him all the prophets bear witness, *that* everyone who believes in Him received remission of sins through His name.'" Now we'll see how that takes place, because there are some people in evangelicalism that say, 'All you have to do is open your heart, believe in the Lord, and your sins are forgiven, and you don't even have to be baptized.' Is that true? We'll see a little later on that

is a such a vital thing, that those who believe that are not in covenant with God, and they don't have the Holy Spirit of God, so therefore, though they profess to be Christians, they are not. Very simple!

Let's go on. Now why did God do this? Verse 44: "While Peter was still speaking these words, the Holy Spirit came upon all those who were listening to the message. And the believers from the circumcision were astonished... [How could God do this to these Gentiles? Why? The only thing they knew was Judaism, other than what Jesus taught. God was doing this to show you do not bring any of the practices of Judaism into the Church, even if you are a Jew. We'll see that later when we get to Gal. 2.] ...as many as had come with Peter, that upon the Gentiles also the gift of the Holy Spirit had been poured out; for they heard them speak in *other* languages and magnify God.... [Why did He do that? Because if they didn't speak in other languages, like happened on the Day of Pentecost (Acts 2), what would some Jews say? 'Well, these are inferior converted Gentiles, because they didn't speak in other languages when they received the Holy Spirit.' Right? *Of course!*] ...Then Peter responded by *saying*, 'Can anyone forbid water, that these should not be baptized, who have also received the Holy Spirit as we *did*?' And he commanded them to be baptized in the name of the Lord. Then they besought him to remain *for* a number of days" (vs 44-48).

Don't know how many days that was, but notice right here. Why did God give the Spirit before they were baptized? ***To show and seal the fact that God opened the way for the Gentiles in the same way that He did for the Jews.*** Now as we read: 'if you're Abraham's seed, then you are Christ's and heirs according to the promise, where there is neither Greek nor Jew, Scythian or barbarian.' We can add in there rich or poor, free or bond, if we can paraphrase a little bit there out of Gal.5. This is what He was showing them.

(go to the next track)

The reason that the apostles did not immediately go to the Gentiles in addition to waiting for the right time, was because they had to break down the barrier that was trained in the minds of so many people concerning the laws of Judaism concerning other people. Very racist, indeed! So let's see the reaction from those in Jerusalem. God did this with Peter. Had it been with Paul, who was called later, you know there would have been those who would have said, 'Well, Paul was not an original apostle.' That's why He chose Peter to do it. Who's going to dispute Peter at this point?

Now let's see here Acts 11 how he was received, because remember, there were certain

other brethren that went with him. It says that Peter stayed there for a number of days. What happened to those who went with him? The only way that those in Jerusalem would have heard this, if those who were with him went back to Jerusalem and said, 'Guess what?'

Acts 11:1: "Now the apostles and the brethren who were in Judea heard that the Gentiles had also received the Word of God; and when Peter went up to Jerusalem... [It doesn't say those brethren were with him—does it? So they undoubtedly went up first.] ...those of the circumcision... [There was a circumcision party developing in Jerusalem. 'We Jews are the important ones and no uncircumcised Gentile can be in our company.' We'll see how that fell out there in Gal. 2.] ...those of *the* circumcision disputed with him, Saying, 'You went in to men who were uncircumcised and did eat with them'" (vs 1-3). Not only that, he stayed there and lodged with them. Ooo, what a tremendous sin!

Verse 4: "But Peter related *the event* from the beginning and expounded *everything* in order to them, saying, 'I was in *the* city of Joppa praying, and I saw in a trance a vision, a certain vessel descending from heaven like a great sheet let down by four corners, and it came all the way to me. *Then* I looked closely at it, considering it, and saw the four-footed beasts of the earth, including the wild beasts, and the creeping things and the birds of heaven. And I heard a voice say to me, 'Arise, Peter, kill and eat.' But I said, 'In no way, Lord, for nothing common or unclean has ever entered into my mouth.' Then a voice from heaven answered me the second time, *saying*, 'What God has cleansed, you are not to call common.' And this happened three times; then everything was drawn up again into heaven. And behold, three men who had been sent to me from Caesarea immediately stood at the house in which I was. And the Spirit said to me, 'Go with them, doubting nothing'" (vs 4-12).

So God had to communicate this directly to Peter. Amazing! Isn't it? That's how great a problem this was. They would love to have given the Gentiles a lesser gospel. How do I know? All you have to do is look at the teachings of Judaism today:

- Gentiles don't have to keep the Sabbath.
- Gentiles don't have to keep the Holy Days.
- Gentiles don't have to follow the law of clean and unclean meats.
- Gentiles have to follow the Noahide laws, as they call it.

That would have happened to the Church right at this point had not Peter been the one to go there and do this. That's very important to understand, because

this reflects the mind of Judaism, and God was not going to have any Judaism in the Church. Judaism has nothing to do with the commandments of God.

Now if you really want an eye-opener, you go online and you download the sermons on *Scripturalism vs Judaism*. We take a survey all the way through the Gospel of Matthew, and we see that Christianity did not come out of Judaism. Christianity came from Christ, and Christ rejected Judaism. So this is why God did it this way with Peter. Notice the reaction after he told them.

Verse 14, talking of Peter to Cornelius: "“Who shall speak words to you whereby you and your house shall be saved.” And when I began to speak, the Holy Spirit came upon them, even as *it* also *came* upon us in *the* beginning... [Acts 2] ...Then I remembered the word of *the* Lord, how He had said, “John indeed baptized with water, but you shall be baptized with *the* Holy Spirit”.... [Notice Peter, notice what he said. There is no inferior gospel here.] ...Therefore, if God also gave them the same gift that *was given* to us, who believed on the Lord Jesus Christ, who was I *to dissent*? Do I have the power to forbid God?".... [That's why it had to be done that way. That's why it could not come from any man. That's why it had to be done before Saul, who became Paul, became an apostle.] ...And after hearing these things, they were silent; and they glorified God, saying, 'Then to the Gentiles also has God indeed granted repentance unto life'" (vs 14-18). Now that's quite a testimony there— isn't it? So that's how God did it.

God didn't send them to the Gentiles until God was ready, though He said in Matt. 28, 'Go into all the world and make disciples of all nations.' Now this was done so that the will of God would be made very clear before men started bringing their own ideas in, which is this: ***There is no difference between a Gentile and a Jew***—long before Paul was an apostle.

Now let's look at some of the other things that they also had to do. There is a complete misnomer. Most people think that the Jews keep the commandments of God. *Not so!* Most people think that the Jews in Jesus' day kept the commandments of God. *Not so!* It's just like a lot of people today have the Bible, but how much of it do they really believe? *Very little!* Same way with the Jews.

Now let's come to Mark 7. We've been there many times before, but in the light of what we just have covered here, let's see what it says. This is why it's important for you to understand what the *Code of Jewish Law* says. We've sent out many, many *Code of Jewish Laws*. That's not to show what we should do, that is to show what we should not do. Let's see what He said here. Let's look at the

account very carefully, so we can understand what is happening. We'll see His disciples were there. That also becomes important, because these are some of the teachings of Jesus for His disciples.

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 other things that they have received to observe, *such as the washing of cups and pots and brass utensils and tables*" (vs 1-4).

You ought to read some of the silly laws they invented for keeping the Sabbath. And you need to know that God never gave oral tradition through Moses. Why did God have it written down from Moses? *Because oral tradition grows*. They really didn't have any oral tradition until beginning about 400<sub>B.C.</sub> and that's when they inculcated a lot of these things from their Egyptian beliefs, and Judaized them. Most people don't know that. Protestants do not know a single thing about Judaism, except that they better support the Jewish nation lest they become cursed. They're very willing to take the money. But will they grant them equal status with other Jews? *No way!* Many other things, so you need to understand 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?'" Now the tradition of the elders is not the Word of God—is it? *No! The tradition of the elders is Judaism*. All Judaism is tradition and they hold that tradition above and superior to the Word of God. As a matter of fact, when this book comes out, you're going to read a quote by the Jews explaining that God is bound by the decision of the rabbis. That's how important the rabbis are. So you can see why God did not want this in the Church.

The comment was made: that's what the pope does. Yes! You've heard the term 'Judeo-Christian religion.' That phrase is true for Catholicism and Protestantism from this point of view: most people don't realize it, but Catholicism came out of Egyptian Judaism. That's why they both wear the small little beanie-cap. You ever wondered why? The pope wears one. Now when they came to Rome with that, what did they do? They brought the traditions of the Jews; they brought the traditions of Mithraicism and they married them together and *voila!* what came out of that hat? Catholicism. And

the pope has the same privilege as the rabbi. 'God is bound by what he says.' Can any man command God? If you think so, you better read the book of Job.

Notice how Jesus answered and this destroys the myth that Christianity came out of Judaism. No it separated from Judaism and they were Scripturalists. Now if you don't have the article, *How Did Jesus Fulfill the Law and the Prophets*, you can download that. You can read it in the Bible. You can read it in the *Harmony of the Gospels*. It's there.

"And He answered *and* said to them, 'Well did Isaiah prophesy concerning.... ['you wonderful people, with all of your wonderful laws. Hallelujah!' *No*, He said:] ...you hypocrites... [Two-faced, sanctimonious, pretenders.] ...as it is written... [This is why God did not want any of the laws of Judaism in the Church and this is why ***everyone, Jew and Gentile, has the same Gospel requirement.***] ..." "This people honors Me with their lips... [And isn't that true with evangelicals when they say, 'Oh, well, we don't need the words of Jesus in the gospel. We don't need that. We have a superior gospel that Paul brought.' What are you doing? *You're honoring Jesus with your lips*] ...but their hearts are far away from Me. But in vain do they worship Me, teaching *for doctrine the commandments of men*"" (vs 6-7).

That's exactly what Judaism does. This is a rejection and repudiation of Judaism, and every other tradition by any other religion that is against the Gospel of Jesus Christ, Jew or Gentile. "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 8-9). Isn't that what happened?

Does Catholicism and their tradition reject the commandments of God? *Yes!* Do the Protestants follow in lock-step with them? *Yes!* Maybe not all of them, but they have their own tradition. They keep Sunday and Christmas and Easter and New Years and they keep, they call it, communion, the Catholics call it the 'sacrifice of the mass.' Whereas, the New Testament teaches the Christian Passover, the Sabbath, and the Holy Days. And there is the dividing point, and these are the things that the evangelicals refuse to do. So no wonder they don't understand the Word of God, and they ask questions like we're reading here.

I'm happy that he asked me these questions, because we're going to have to cover a lot of people with that, and I want everyone to learn and understand that in case you come across someone

who has the same questions, or who has the same idea. There are millions! In this book, *Quitting Church*, there are 78-million Protestants in America that are in flux, leaving church, quitting church. Guess where they're finding God? One man wrote, said, 'I left the church because it was boring and it was stupid, and I got fed up with the same thing all the time. So I stayed home and read the Psalms, and I found out more of God in a year that I read the Psalms and prayed at home than anything I ever learned in this evangelical church that I was in.'

So this is why we have Church at Home. It's going to strike a cord. And I hope that God would use it to help a lot of people. It's not about us; it's not about numbers; it's about them and it's about a relationship with God. Because the truth of the matter with Protestantism today is they're getting new people to come in the front door and all of the old-time members are leaving out the back door. Because as I mentioned before, it's just like this ad you've seen on television. Two little girls are sitting there at a table and the man asked her, 'Would you like a little pony?' So he gives her this toy. She says, 'Oh, thank you.' Turns to the other little girl and says, 'Would you like a pony?' She said, 'Yes.' He goes, 'Click, click, click,' and here comes a real live pony. They really got the good picture of the look on this little girl's face. 'Why didn't I get one?' 'You never asked.' The Protestants, they bring everyone to the starting line.

- Do you believe in Jesus? *Yes!*
- Do you want your sins forgiven? *Yes!*
- Do you accept Jesus as your Savior? *Yes!*

'Hallelujah, you're born again. There's nothing else you need to do. Once saved, always saved.' The Bible says you better be baptized. We'll talk about baptism. After reading that book, *Quitting Church*, I'm telling you it's highly doubtful that anyone in Protestantism, including ministers are converted.

So why should the Church of God go to the Protestants to find out, 'How do you worship God?' They may have some things that are right and good. God will honor that. But as far as salvation, that's another whole story. You've got to have the Spirit of God and you've got to be in covenant with God. Going to church doesn't save you. No church can save anyone, only God can. So this is quite something when you understand it here.

Now we're going to tackle a difficult one here. Evangelicals like to pick out certain Scriptures. They like to look at those that look like contradictions. Isn't it a fantastic thing that God would have it that way in the Scriptures to test you:

- whether you really want the Truth or not

- whether you're going to argue with God or not
- whether you're going to love God or not
- whether you're going to obey God or not

Are you going to come with a carnal-minded attitude and say, 'Well, we don't have to do this, if we look at Paul.' Let me give you a little instruction on that.

In 200<sub>A.D.</sub> Marcian did the same thing. He went through and he said, 'We have the New Testament. Everything that Jesus preached was for the Jews, we throw that out. Now we go through the epistles of the Apostle Paul, and we strip out everything that has to do with commandment-keeping and now we've got the pure spiritual gospel of Paul.' Now what did God say about adding to or taking from? He said, 'Don't do it.' Is there a warning in the last part of the book of Revelation about adding to or taking away from? That was the canonization of the New Testament, not just the book of Revelation.

Let's see what Paul said here. Galatians 1:1: "Paul, *an* apostle, not *sent* from men nor *made* by man, but by Jesus Christ and God *the* Father, Who raised Him from the dead." It had to be that way, because none of the apostles would have accepted Paul if he would have come and said, 'Oh, I've repented and now I want to be an apostle.' Never would have happened, so Jesus had to teach him. Did he have the same teachings as the apostles? *Of course*. Would He teach anything different? *No*. If He did, God would be hypocritical—correct? Just exactly like that little girl with the toy horse and the little girl with the real horse. God would be hypocritical!]

"...Who raised Him from *the* dead; and all the brethren who are with me, to the churches of Galatia: Grace and peace *be* to you from God *the* Father and our Lord Jesus Christ, Who gave Himself for our sins, in order that He might deliver us from the present evil world, according to the will of our God and Father; to Whom *be* the glory into the ages of eternity. Amen" (vs 1-5).

Now notice what he says, and this applies to all, and he says this because of what happened as recorded in Gal. 2. They were adding to the Gospel by separating from the Gentiles. That was a different gospel, and also, the other problems that they had within the church of Galatia. And I will have to tell you this: *The book of Galatians is the number one most difficult book in the New Testament to understand*. Because of that, please realize this, when you start studying the Bible, do not begin in Galatians, because you're going to come to wrong

conclusions, especially if you know nothing about Judaism; very important to realize.

Now notice what Paul says beginning in v 6. This is pretty strong stuff. “I am astonished that you are so quickly being turned away from Him Who called you into *the* grace of Christ, to a different gospel... [How could there be a different gospel for the Gentiles and a different one for the Jews? Are there two ways? What did Jesus say? ***‘I am the way and the truth and the life, and no one comes to the Father except through Me.’*** So they couldn’t have a different gospel. How could that be? Only the wrong division of the Scripture by men makes it appear that there’s a different gospel, that’s all.] ...Which *in reality* is not another *gospel*... [because there can’t be another gospel; makes it very clear] ...but there are some who are troubling you and are desiring to pervert the Gospel of Christ” (vs 6-7).

Now notice v 8. This is the strongest condemnation of that theory. “But if we... [that’s any of the apostles] ...or even an angel from heaven, should preach a gospel to you *that* is contrary to what we have preached... [We—Peter, James, John—right? All the apostles there at the conference in Acts 15—correct? *Yes!*] ...**LET HIM BE ACCURSED!**.... [Cut off from God, no salvation. So you better be careful what you’re describing as a different gospel for the Gentiles. No such thing! You might ask yourself if you believe that: have you been deceived by someone? Think about it!] ...As we have said before, I also now say again. If anyone... [Because he’s preparing the way for his confrontation recorded in the second chapter about Peter and Barnabas and the circumcision party from Jerusalem.] ...**If anyone is preaching a gospel contrary to what you have received, LET HIM BE ACCURSED!**” (vs 8-9).

Now all the evangelicals, please sit up and take notice with this. “Now then, am I striving to please men, or God?... [Why have they changed the Gospel to an easy gospel with hardly anything to do with no cost involved? *Because they want to get the un-churched into the church.* So now they end up with a bunch of ‘do-gooders’ who are unconverted. Without a doubt, you can come to no other conclusion if you read the book, *Quitting Church.*] ...Or am I motivated to please men? For if I am yet pleasing men, I would not be a servant of Christ” (v 10).

Now you know the rebuke in Gal. 2 against Peter for what he did. “But I certify to you, brethren, that the gospel that was preached by me is not according to man... [But Christ. What was the Gospel that the twelve apostles received? What is it from man or was it from God manifested in the flesh? *From God, same Gospel,* couldn’t be

different.] ...Because neither did I receive it from man, nor was I taught *it by man*; rather, *it was by the* revelation of Jesus Christ” (vs 11-12). What were the teachings of Christ when He was here for the twelve apostles? *The revelation of God*—was it not? Didn’t He say He came to reveal the Father? *Yes!* No different.

“For you heard of my former conduct when I was in Judaism... [Now that’s the correct translation. The *King James* says, ‘the religion of the Jews.’ Judaism, so that you know what it is.] ...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, being more abundantly zealous for *the* traditions of my fathers” (vs 13-14).

- not the teachings of God
- not the law of Moses
- not the prophets
- not the Psalms.

The traditions which what? *Reject the commandment of God.* Didn’t we just read that? What was he doing? *He was persecuting and killing brethren*—correct? *Yes!*

“But when it pleased God, Who selected me from my mother’s womb, and called *me* by His grace, to reveal His own Son in me, in order that I might preach Him as the Gospel... [Question: if you preach Jesus Christ as the Gospel, how can that be a different gospel than what Jesus taught His disciples? That the literal translation from the Greek—preach ***Him***, not men—preach ***Him***, not traditions.] ...preach Him as the Gospel among the Gentiles, I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those *who were* apostles before me; but I went away into Arabia, and returned again to Damascus. Then after three years, I went up to Jerusalem to become acquainted with Peter, and I remained with him fifteen days. But I did not see *any* of the other apostles, except James the brother of the Lord” (vs 15-19).

Then we read in the book of Acts when the other brethren up there found that Saul was up there, the one who became Paul, they were going to kill him. Just like it is today with the Jews; you go against their traditions, they’ll take care of you. So they said, ‘Hey, you’ve got to get away from here.’ They took him down to Caesarea and put him on a boat and said, ‘Bye, bye, Saul. May God be with you.’ So then later, after there were Gentiles being converted down in Antioch, they sent Barnabas down there, and Barnabas went to Tarsus to find Saul and brought him to Antioch. That’s when he started preaching and teaching—not until then. So



Saul was put on the shelf until the time was ready. God does everything in His set plan and time.

Verse 20: “(Now the things that I am writing to you, behold, before God, I am not lying.) Then I came into the regions of Syria and Cilicia.... [Syria then is where Antioch was.] ...But was unknown by face to the churches in Judea which *are* in Christ; 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 20-24).

Now here comes the confrontation. This is important to understand—so important, that I’m going to leave it for the next sermon. Because when I get into it, I don’t want to break it up, because you need to know what happened. I’ll just give you a clue. 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?’” That is the correct translation. That’s why the *King James* falls flat on its face in Galatians 2 and we’ll cover that on the next one.

#### Scriptural References:

- 1) 1-Timothy 6:3-5
- 2) 2-Timothy 2:15
- 3) Matthew 10:5-16
- 4) Acts 10:10-48
- 5) Acts 11:1-18
- 6) Mark 7:1-9
- 7) Galatians 1:1-24
- 8) Galatians 2:14

#### Scriptures referenced, not quoted:

- Romans 15:8
- Acts 2
- Galatians 5
- Matthew 28
- Acts 15

#### Also referenced:

- Sermon Series: *Scripturalism Versus Judaism*
- Books:
  - ✓ *The Code of Jewish Law*
  - ✓ *Harmony of the Gospels* by Fred R. Coulter
  - ✓ *Quitting Church* by Julia Duin
- Article: *How Did Jesus Fulfill the Law and the Prophets*

## Bible Answers to Evangelicals III

Fred R. Coulter

We've been getting a lot of new people coming to the website, CBCG.org, and also through the *Restoring the Original Bible*, York Publishing, sales website, and as well as *Church at Home*. *Church at Home* is up and running and you can get it on churchathome.com; .org or .net—we have all three. We have eighteen—and by the time this message gets out we'll have at least twenty—half-hour sermons on *Church at Home*.

As a result we're beginning to see how absolutely staunch that the Protestants are in proclaiming that Christians do not have to keep the law. I got this memo from a man—we've communicated back and forth several times—and he proposed some questions. So we will look at these and answer some of these questions. What I'm going to do is have a special section set up on *Church at Home*, so they can click through to a section that we will have for the *Bible Answer to the Evangelicals*. The reason that that is necessary is because they do not understand the Bible. They do not understand the Scriptures, because they pick and choose. You might say 'cherry picking.' And they think that they have a new theology that Paul brought, which I will get into detail, not necessarily today, but in these series of sermons. They think they have something new, but when you understand what they are doing, you find out this: that if you say the Gospels was for the Jews only, which they do, and if you say that the General Epistles were because these were Jewish apostles—they never stop and think that Jesus was born of the tribe of Judah—correct?—and they actually believe that they don't have to follow the commands of Jesus in the Gospels.

Then they also do not understand the term *under the law* or *under law*, because they do not get in and really study the Scriptures, nor do they investigate the Greek underlying those statements. So we will answer all of these things, take them one-by-one, and let's see what we come up with from the Scriptures. Here's one thing that they believe universally, and the Jews want everyone to believe this, which is this: They keep the laws of God in the Old Testament. That's what they want everyone to believe, and that they are all united and monolithical in this belief. However, that is utterly not true. There are probably as many different sects and divisions of Judaism as there are of Protestantism. You have four main branches: the liberal, the reformed, the conservative, and the orthodox. When they come and read the Bible, they think that anything to do with the law is Judaism. That creates great problems for them.

Now we have covered here—he asked this question: 'Matthew 5:18-19 indicates that as far as Christ was concerned, *not one jot or tittle of the law would pass away until all is fulfilled*. Has all the law been fulfilled today?' Well, you forgot something very interesting there, so while you're turning to Matthew 5, let me keep reading. 'Are we still under it? If so, do you still perform animal sacrifices?' You can almost predict what's going to happen. 'For that matter, do you still obey all the commands of Christ? If you believe you do, let me ask you some questions from the Gospels.' Okay, we'll tackle those in just a minute.

Let's come to Matthew 5, since he refers to it, even though we have gone over it, let's just review, so that we understand that anyone who throws away the Word of God does away with the commandments of God without asking the question. That's why we have in the Bible an appendices which is, *How Did Jesus Fulfill the Law and the Prophets?* We just made it into a booklet, so we can get it out.

So let's pick it up here in Matthew 5:17. Remember, following the rules of Bible study, the verses before, the verses after, what does it say, what does it not say, who said it, what does it mean, and all of that. "Do not think that I have come to abolish the Law or the Prophets; I did not come to abolish, but to fulfill." Now what does fulfill mean? *Fulfill means to bring them to the full*. All the prophecies concerning Christ and His ministry and His suffering and death and crucifixion, were fulfilled in His life. By doing that, He did not do away with those Scriptures, but what are those Scriptures now, the ones that have been fulfilled? *They are a witness and testimony that the Word of God is true and it happened*. That's why we also have, in several of our publications, twenty-eight prophecies fulfilled in one day, referring to the crucifixion, and so forth.

- Have all the prophecies been fulfilled? *No!*
- Is the kingdom of God here on earth? *No!*
- Is Christ king over the earth? *No!*
- Has the resurrection taken place? *No!*

When you look at the book of Revelation, very little from Rev. 6 on has been fulfilled. The book of Revelation is so important that it is the seventh division of the Bible, in seven divisions, because you need all the rest of the Bible to understand the book of Revelation. So it's not something that you just pick up and read. Now none of those have been fulfilled.

*Fulfill means to bring to the full.* That's what it means. It does not mean *to do away*. Since the Law of God is perfect, the commandments of God endure forever, then what did Jesus do to the Law? *He filled it to the full*, or as it says there in Isaiah, 'He shall make the law glorious,' or as the *King James* says, 'honorable.' Now we'll see how that takes place.

Here, even in quoting v 18, here is something that he left out. "For truly I say to you, until the heaven and earth shall pass away, one jot or one tittle shall in no way pass from the Law until everything has been fulfilled." Well, obviously everything hasn't been fulfilled. Heaven and earth is still here. So if you say that it's done away or that it has been fulfilled, and heaven and earth is still here, you've got a problem.

Now let's come on to v 19, and let's see, because there will be some assumptions that are made by evangelicals toward the Law, and toward these verses the way that they explain them. Matthew 5:19: "Therefore, whoever shall break one of these least commandments, and shall teach men so... [Very interesting, isn't it? And what is considered the least commandment by the Protestants? *The Sabbath!*] ...and shall teach men so... [Do they teach men so? *Yes!* I saw a video of a Sunday-keeping minister, who was preaching on Sunday, and he got up and smiled and said, 'This is the day that the Lord has made.' God has made all days, but he did not get up and say, 'This is the day that the Lord has made and sanctified and blessed', as you find in Gen. 2. Just a little side as we go through here.] ...shall be called least in the kingdom of heaven... [Now doesn't say they're going to get there, but if they do, they're the least.] ...but whoever shall practice and teach *them*, this one shall be called great in the Kingdom of Heaven." Now wouldn't you want to then do that if you want to get into the Kingdom of Heaven, and you want a greater reward? Wouldn't you want to do that? Why would they reject such a blessing?

Here's where they fall right off the cliff, because they don't know the difference between the laws and commandments of God, and the laws and traditions of Judaism. Verse 20: "For I say to you, unless your righteousness shall exceed *the righteousness* of the scribes and Pharisees, there is no way *that* you shall enter into the Kingdom of Heaven." What was the righteousness of the scribes and Pharisees? Everyone automatically thinks, in evangelical land, that those are the Ten Commandments or the commandments of God. If that is so, pray tell I ask, why do the evangelicals eliminate the Sabbath, but they go back and say, 'Well, we need to keep the fifth commandment, honor father and mother. We need to have no murder, we need to have no adultery, we need to

have no stealing, we need to have no false witnessing, we need to have no coveting.' Why take those and yet leave off the others? We'll let them try and answer that.

The real truth is this: The scribes and Pharisees, though they had the form of the commandments, never kept them. What did they keep? Now that may come as a shock and a surprise. If they had their own righteousness, because they didn't keep the commandments of God, then this tells us that our righteousness has to be conformed to the commandments of God—by deduction.

Let's come to John 7:19. We've covered some of this in the past, but it's good to go back and review it, and let's understand something here. This is quite a verse. So they were out there, they were seeking to find Him, to kill Him, to do away with Him, etc. John 7:19 "Did not Moses give you the law... [*Yes!* Moses gave it to them. God gave it to Moses to give to them—correct? *Yes!* So remember, that's all the twelve tribes of Israel, as well.] ...and not one of you is practicing the law?... [Now that's quite a statement—isn't it? So what was their righteousness? *It was their own.*] ...Why do you seek to kill Me?" Now they still followed some of the commands of Moses, but in effect they rejected it.

"The people answered and said, 'You have a demon. Who is seeking to kill You?' Jesus answered and said to them, 'I did one work, and you were all amazed. Now then, Moses gave you circumcision—not that it was from Moses, but from the fathers—and on *the Sabbath* you circumcise a man. If a man received circumcision on *the Sabbath*, so that the law of Moses may not be broken, why are you angry with Me because I made a man entirely whole on *the Sabbath*?' (vs 20-23). Because they weren't keeping the Sabbath.

Now as I mentioned and this book that Phil Neal is, I would say three quarters done, *Judaism is Not The Law or Religion of Moses*, we're going to have twenty pages of the *Code of Jewish Law*, which all come from the oral tradition. What needs to be understood is this: When the scribes and the Pharisees say 'the Law of Moses' they are talking about their oral traditions, not the literal laws contained in the Pentateuch. Now they have that as a framework, but unless you know about Judaism and you know about their laws, you don't understand a single thing of what is said back here in Matt. 5.

Now let's see how, and we've gone through this before, but this is good to really review and go through so that we understand what we need to do, because these are the words of Jesus. What did Paul say, 'If you do not adhere to the sound words of Jesus Christ, then you're just carnal, striving after vain words and arguments,' just summarizing there, 1-Tim. 6.

Let's come over here to Mark 7 and just review this again, because this tells us about the righteousness of the Pharisees.

- Yes, they did have the Sabbath.
- Yes, they did have the Holy Days.
- Yes, they did have the Law of Moses, but they weren't practicing it.

All the Holy Days that came along, they had their own way of observing it rather than God's way, because they wholly substituted the commandments of God with their traditions.

Now the dispute here in Mark 7 is very interesting, because a lot of people come here and say, 'See, Jesus made all meats clean.' As a matter of fact, that's how the *New International Version* translates the sum of this argument, which is a complete violation of the Greek. ***That is not true!*** Do you think that in Judea that anyone would eat unclean meats, except the Romans? That's why there were the herd of swine there to feed the Romans. The Jews wouldn't. So it's an argument over defiled hands, unwashed hands. But notice what Jesus said to them.

Mark 7:5, when they said: "Why don't your disciples walk according to the tradition of the elders..." 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, teaching *for* doctrine the commandments of men.".... [Now here is a great principle that we need to understand.] ...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*'" (vs 5-8).

Now notice the result of tradition, v 8: "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 8-9). What are the commandments of God? *Psalms 119:172 says: 'All Your commandments are righteousness.'* —correct? *Yes!* Now we'll talk about the righteousness in the New Testament which is in addition to that. We'll get to that a little later.

So if they reject the commandment of God to keep their own tradition, they have substituted their way for the way of God—is that not correct? *Yes!* Now then, once you understand this, now let's come to Matthew 5, and see what else Jesus said and how your righteousness can exceed the righteousness of the scribes and Pharisees. It can do it because

1. you keep the commandments of God, and then
2. He tells you how to keep the commandments of God

Back here to Matthew 5:20, let's just repeat that for the record here. "For I say to you, unless your righteousness shall exceed *the righteousness* of the scribes and Pharisees, there is no way *that* you shall enter into the Kingdom of Heaven. You have heard that it was said to those *in ancient times*, 'You shall not commit murder; but whoever commits murder shall be subject to judgment.' But I say to you... [Now notice, we're going to see Jesus made the righteousness of the commandments and laws of God to be much ***more binding and spiritual***. In the New Covenant God is dealing with the mind and with the heart, not just the outward action alone. The outward action has to be according to the commandments of God. But what is the internal thought in the mind? That's what God is interested in.] ...But I say to you..." (vs 20-22). Now you stop and think about this: this is showing that He has greater authority than Moses—correct?

Come over here to the end of Matthew 7:28. This is why they were astonished, because what was the highest level of authority for the laws and commandments that they knew up to this point? *Moses*—right?—if you followed the commandments of God.

Matthew 7:28 "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." That authority came from God. Remember when the Pharisees came up to Him and said, 'Tell us, who gave You this authority and by whose authority do You speak?' Remember that? And Jesus said, 'I will answer you if you will answer Me. The baptism of John: Was it of men or God?' So they all got together and reasoned and said, 'Well, if we say of it's of God, He will say why didn't you obey him? If we say it's of men, all the people will stone us for they believed him.'

So Jesus is bringing authority greater than Moses and they understood from the prophecies that One was going to come to do this. Now let's come back here to Matthew 5:22. So here is Jesus' teaching on murder. "But I say to you, everyone who is angry with his brother without cause shall be subject to judgment... [Now this is *anger*. Now there's cause for *righteous anger* if someone really does something that is wrong, but lots of time people lose their tempers just because they're selfish and carnal and angry.] ...Now *you have heard it said*, 'Whoever shall say to his brother, "Raca," shall be subject to *the judgment* of the council.' But *I say to you*, whoever shall say, 'You fool,' shall be subject

to the fire of Gehenna.” Now is that a higher standard or not? Is that a higher standard than physically murdering someone or not? *Yes!*

Hold your place here and let's come back. This is how we put the Bible together: line upon line, here a little, there a little, precept upon precept. Let's come to 1-John 2, and let's see what John wrote which agrees one hundred percent with the words of Jesus. Even the evangelicals say, 'Well, these were the Jewish apostles, so we don't necessarily have to follow them.' Let's see what John says here concerning murder in the mind.

1-John 2:9: "Anyone who claims *that* he is in the light, but hates his brother, is in the darkness until now.... [Hatred in the mind.] ...The one who loves his brother is dwelling in the light, and there is no cause of offense in him. But the one who hates his brother is in darkness, and is walking in darkness, and does not know where he is going because the darkness has blinded his eyes" (vs 9-11). And what did Jesus say concerning the blind? '*Let the blind lead the blind,*' and what will happen? They'll both fall into the ditch.

Now let's come to 1-John 3:11 and let's see what he said also concerning murder. "For this is the message that you heard from *the* beginning—that we should love one another... [Isn't that what Jesus said? 'By this shall all men know that you are My disciples, if you love one another as I've loved you.' *Yes!*] ...Not as Cain, *who* was of the wicked *one*, and murdered his own brother. And what was the reason that he murdered him? Because his own works were wicked, but his brother's works were righteous.... [So he explains about it here.] ...My brethren, do not be amazed if the world hates you. We know that we have passed from death into life because we love the brethren. The one who does not love his brother is dwelling in death.... [Does that amplify what Jesus said in the spiritual sense? *Yes!*] ...Everyone who hates his brother is a murderer... [Does that clarify the teaching of Jesus on murder? *Yes, indeed!*] ...and you know that no murderer has eternal life dwelling within him" (vs 11-15).

So you see how the Scriptures agree? This is how to find out what Jesus was teaching here in Matt. 5, 6, and 7, because these are now the *spiritual application* of the laws of God. Let's come back to Matthew 5, and let's ask a couple of questions here. What happens when you see someone who's angry and hateful? Does that not cause strife and division, and all of this sort of thing? If you have hatred, how can you love someone? This is why we need to repent of all hatred toward all people. Let God judge them. He'll take care of them. Don't worry about it. Put it in God's hands.

Now let's come back here and see what Jesus said concerning adultery, Matthew 5:27. Yes, and I know, we'll get to this a little later—they always say, 'Well, you can find nine of the commandments in the New Testament, but you can't find where Jesus said remember to keep the Sabbath Holy, Yes, yes, yes.' We'll cover that bridge when we get to it, but we'll see what the Apostle James wrote concerning murder and adultery here in just a little bit.

(go to the next track)

As we read this, I want you to think about the commandment which says, 'you shall not commit adultery.' But I also want you to think if everyone kept that commandment, in addition to whatever others they would be willing to keep, how much better would this society be? Now notice, Jesus talks about the source of adultery and all sexual sins.

"You have heard that it was said to those *in* ancient *times*, 'You shall not commit adultery.' But I say to you, everyone who looks upon a woman to lust after her has already committed adultery with her in this heart" (vs 27-28). That's where it all begins. It all begins in the mind. That's what it's all about. We'll come back and answer the question here for v 29, and so forth a little later, but let's do this. Put this in your notes, I'll just quote it to you: Job 31:1, because here you find the spiritual application of it in the Old Testament. 'I made a covenant with my eyes, how then could I look upon a virgin?' Now if every man would do that, that would solve a lot of sexual problems—wouldn't it?

And if every woman would also do the same thing, not to show off her body to men—a lot of women get all upset and say, 'Well, dirty, filthy men, they watch pornography.' True! But what about the dirty, filthy women who pose? That's why in John 8, remember the woman who was caught in adultery? Why did Jesus let her go? What did He write in the sand? Because the laws of God say that if someone is caught in adultery, you must have the man *and the woman*—right? *Yes!* So I believe, He was writing in the sand, 'Where is the man? Which one of you trapped her?' It was a judgment, not mercy, because the man was not there. How can you catch a woman in adultery, if you're not catching a man in adultery? What did He tell her, when He asked her, He said, 'Does anyone condemn you?' She said, 'No, Lord.' He said, 'Go and sin no more,' didn't He? *Yes, indeed!* There it is right there.

We've already covered about murder, but let's come back to the Epistle of James, the first one after the book of Acts in the *Bible in its Original Order*. That's the way that it should be. We have lots of commentary to show how we should understand it, and so forth. Let's come here and see

some New Testament teaching. If you can just overcome, if you're an evangelical, your hang-up that this was the brother of Jesus and a Jew, and just read his words, maybe you'll come to some understanding here.

James 2:10: "For *if* anyone keeps the whole law, but sins in one *aspect*, he becomes guilty of all... [because sin is sin] ...For He Who said, 'You shall not commit adultery,' also said, 'You shall not commit murder.' Now if you do not commit adultery, but you commit murder, you have become a transgressor of *the* law. In this manner speak and in this manner behave; as those who are about to be judged by *the* law of freedom" (vs 10-12). How is God going to judge people? *By their behavior*.

We'll get into grace; we'll get into forgiveness; we'll get into all of those things as we go along. So this series, *The Bible Answer to Evangelicals*, is going to end up being quite extensive, because it needs to be. There are so many millions of people involved in it. In the book, *Quitting Church*, there are 76-million people that are in the state of flux either going to church or changing church, or trying to find church, or staying at home or giving up, because they find nothing of substance in the churches that they attend. Why? *Because they have no substance*—that's why.

This tells us: After this Sabbath are we not all going to be more aware of lust, if it happens? Are we not going to be all more aware that we need to do as Job, make a covenant with our eyes, and don't take sneak peeks at pornography, and stuff like that—right? *Yes!* All women ought to me more discreet in how they dress so they don't have plunging necklines down to their bellybutton, because they know what they are doing. They understand what it does to men and that's why they do it. You're not kidding anybody.

Let's come back to v 10, "For *if* anyone keeps the whole law, but sins in one *aspect*, he becomes guilty of all." How do you keep the whole law? *You keep it by having the Spirit of God*, that's how you do it. Let me ask you, just this past week, have you had any other god's before you? *No!* Have you had any idols you bow down to? *No!* Have you taken God's name in vain? *No!* Have you broken the Sabbath? *No!* You can't honor your father and mother because you're past that age. You have not murdered; you have not committed adultery; you have not stolen; you haven't born false witness, and you're not coveting. So you've kept the whole law. Would you not agree? That doesn't mean that in your mind there may have been some violations that you need to repent of, and that's why the model prayer is that every day we ask for forgiveness. So that's how you keep the whole law and with the Spirit of God.

Now let's come back here and we will see the sum of the whole thing in Matthew 5. Then we'll answer some of the other technical things that he asked. How is it possible to do some of these things? Matthew 5:33: "Again, you have heard that it was said to those *in ancient times*, 'You shall not forswear yourself, but you shall perform your oaths to the Lord.' But I say to you, do not swear at all, neither by heaven, for it is God's throne; Nor by the earth, for it is the footstool of His feet; nor by Jerusalem, because it is *the* city of the great King. Neither shall you swear by your head, because you do not have the power to make one hair white or black. But let your word be *good*, your 'Yes' *be* yes and your 'No' *be* no; for anything that *is* added to these is from the evil one" (vs 33-37). So you learn to be honest from the inside out.

That's how your righteousness becomes more than the scribes and Pharisees. Because even on the Kol Nidre, which is the oath that the Jews take in the synagogue on the Sabbath, they disannul or they annul all the vows and contracts that they will make in the coming year. That's the complete opposite of what Christ is talking about here. That's why if you let your yes be *yes* and your no be *no*, guess what? Your righteousness is greater than the righteousness of the scribes and Pharisees—correct? *Yes!*

Now let's come down here, we've heard this before, v 43: "You have heard that it was said, 'You shall love your neighbor and hate your enemy.'" But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, so that you yourselves may be *the* children of your Father Who *is* in heaven... [He's going to give you eternal life. And who knows, that may even turn the enemy.] ...for He causes His sun to rise on *the* evil and *on the* good, and sends rain on *the* just and *on the* unjust. For if you love those who love you, what reward do you have? Do not the tax collectors practice the same thing? And if you salute your brethren only, what have you done *that is* extraordinary? Do not the tax collectors practice the same *thing*?.... [So here's the sum of it, here's the goal, here is the reason for all of it]: ...Therefore, you shall be perfect, even as your Father Who *is* in heaven is perfect" (vs 43-48). Now that's quite a goal.

That's the whole purpose of growing in grace and knowledge. The New Testament teaches that this is a *process*—it is a process of conversion. So that's the whole goal! Let's come to v 29: "So then, if your right eye shall cause you to offend, pluck it out and cast it from you; for it is better for you that one of your members should perish than *that* your whole body be cast into Gehenna."

Now, he asked the question: If you believe all the teachings of Jesus and this is His command, do you do this? Let's look at another one. Let's come here to Luke 12, and what we are going to find out, this shows that he has no knowledge of the Bible. He does not understand the spiritual application of the Word of God. He quotes Luke 12:33, so let's take a look at that. Luke 12:32: "Do not be afraid, little flock, for your Father delights in giving you the kingdom. Sell your possessions, and give alms. Make for yourself purses *that* do not grow old, an unfailing treasure in heaven, where no thief can come near, and no moth can destroy. For where your treasure is, there will your heart be also" (vs 32-34).

So he asks the question: 'Have you sold all your possessions?' We find that back here in Matthew 19 something similar to and where the rich man came to Him. Here's something else. So we'll ask the question, 'Have you done this?' There are several other impossible things that are there and he says, 'This is why what Jesus taught was a different gospel for the Jews. So do you fulfill this? Do you keep this?' How can you answer *yes*, if you have not done this?

Matthew 19:16: "Now at that time, one came to Him *and* said, 'Good Master, what good *thing* shall I do, that I may have eternal life?' And He said to him, 'Why do you call Me good?... [Now a lot of people have pondered that. Was He God in the flesh? *Yes, He was!* Was He good, in the sense He was better than any other man? *Yes, He was perfect!* But why would He say, 'Don't call Me good'? Because being in the flesh, carrying the human nature with Him, He could not be wholly good *as God is good*—that's why.] ...No one *is* good except one—God. But if you desire to enter into life, keep the commandments" (vs 16-17).

Now how are the evangelicals going to answer this? You want to enter into life, keep the commandments. Well, they answer it by saying, 'This is Jesus' teaching for the Jews.' Not the correct answer, as we will see. "Then he said to Him, 'Which?' And Jesus said, 'You shall not commit murder; you shall not commit adultery; you shall not steal; you shall not bear false witness; honor your father and your mother; and, you shall love your neighbor as yourself'" (vs 18-19). He didn't mention the Sabbath and they turn there all the time and say, 'He didn't mention the Sabbath.' Why? *Because Judea and Galilee were Sabbath-keeping nations—everyone kept the Sabbath.* It didn't need to be mentioned, but it was the human relations that He was talking about.

Now notice, v 20: "The young man said to Him, 'I have kept all these things from my youth. What do I yet lack?'.... [He probably figured, 'Boy, I'm real close to getting this eternal life thing. I've

done all these things.' Which tells you what? *He lived in a commandment-keeping family—right?*] ...Jesus said to him, 'If you desire to be perfect... [And didn't we just read that is what the goal was?] ...go *and* sell your property, and give to *the* poor, and you shall have treasure in heaven; and come *and* follow Me'" (vs 20-21). So he asked me here, 'Have you done this? Do you live in a house? Do you have a wife?' *Yes!*

"But after hearing this word, the young man went away grieving, because he had many possessions. Then Jesus said to His disciples, 'Truly I say to you, it *is extremely* difficult for a rich man to enter into the kingdom of heaven. And again I say to you, it is easier for a camel to pass through *the* eye of a needle than *for* a rich man to enter into the kingdom of God.'.... [That is a hard saying—isn't it? Even His disciples didn't know what to say about this.] ...But after hearing this, the disciples were greatly astonished *and* said, 'Who then is able to be saved?' But Jesus looked at them and said, 'With men this is impossible; but with God all things are possible.' Then Peter answered *and* said to Him, 'Behold, we have left everything and have followed You. What then shall be for us?'" (vs 22-27).

So He says because Peter said that, Peter left his house, Peter left his wife, Peter sold everything that he had. Did he? How can you fulfill that in a greater degree than literally cutting off your hand or cutting off your foot or selling everything that you have? "And Jesus said to them, 'Truly I say to you who have followed Me: in the regeneration when the Son of man shall sit upon *the* throne of His glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left houses, or brothers, or sister, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundredfold, and shall inherit eternal life. But many *of the* first shall be last, and *the* last first'" (vs 28-30). Very interesting!

Now before we answer the question how this is possible, let's come to Luke 14, because he brought this up. 'Have you done this?' I should have asked him if he had. Luke 14:26: "'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.... [The strongest ligation of the impossibility of it.] ...And whoever does not carry his cross and come after Me cannot be My disciple.... [Then He gives the explanation of building a tower, and so forth, and so on.] (v 33): ...In the same way also, each one of you who does not forsake all these he possesses cannot be My disciple'" (vs 26-27, 33). Have you forsaken all that you possess? Have you sold all that you possess? Do you do it in such an extreme way that you hate your father, mother, brother, sister, etc.?

Come here to Matthew 10 and we will see how Jesus interprets that, because the Greek means *to love less in comparison to God*. Matthew 10:37. Here's how He shows it and here begins to be the key to answering: How can we do those things? Let's answer it another way: Is there another means of accomplishing this that is greater than cutting off your hand or foot? That is greater than selling what you have? That is greater than forsaking all that you have in a literal sense? *Yes!*

Matthew 10:37: “‘The one who loves father or mother more than Me is not worthy of Me... [So you have to love God more.] ...and the one who loves son or daughter more than Me is not worthy of Me. And the one who does not take up his cross and follow Me is not worthy of Me. The one who has found his life shall lose it; and the one who has lost his life for My sake shall find it’” (vs 37-39). That is the key.

How do you lose your life for Christ? What can you do that is greater than selling your physical goods or cutting off your limbs or gouging out your eye? Let's see what is greater than that. We find the answer back here in the book of Romans. What did Peter preach on that Day of Pentecost that the Holy Spirit was given? He said, ‘Repent, and be baptized every one of you in the name of Jesus Christ.’ Granted, some of them did subsequently sell a lot of their possessions. That is true, but let's see what is greater than doing that. And it is the covenant of baptism which is greater than selling all your physical things, because of this: ***You pledge your life unconditionally to God in baptism.*** You don't put any of your physical possessions, or your life, or your family, ahead of God. That's greater! Let's notice about this covenant of baptism. Now I want all of the evangelicals to please listen carefully.

Romans 6:1: “What then shall we say? Shall we continue in sin that grace may abound?” What is sin? Sin is the transgression of the law—is it not? *Yes, it is!* Sin is also defined as lawlessness, too. Now lawlessness can be defined in two ways:

1. you are anti-law—which evangelicals are
2. you replace the Law of God with your own traditions as did the scribes and Pharisees

You cannot live in sin. You can't continue in sin so that grace may abound. ‘I'm saved by grace.’ That's true, but notice to Paul's answer to living in sin. Now you need to stop and think and consider this:

- Would be living in sin if you're living in adultery? *Yes!*
- Would you be living in sin if you're actively stealing? *Yes!*
- Would you be living in sin if you were a murderer? *Yes!*

- Would you be living in sin if you were an idolater? *Yes!*
- Would you be living in sin if you had other gods before you? *Yes!*
- Would you be living in sin if you took the name of God in vain? *Yes!*
- Would you be living in sin if you did not keep the Sabbath? *Yes!*

So the truth is, all Sunday-keepers are living in sin and saying, ‘Let grace abound.’ They don't even know it, because they don't understand the Scriptures.

Now notice Paul's answer to that question, v 2: “MAY IT NEVER BE!.... [and that's in caps, because that's the force of the Greek. The *King James* translates it, ‘God forbid.’ That is not a translation that is an expression.] ...We who died to sin, how shall we live any longer therein?.... [Isn't dying to sin greater than selling everything that you have? And if it came necessary to do it, you would—wouldn't you? But if you die to sin and die to this world, you have done something greater than cutting off an arm or a leg, or selling all that you have. Now notice the severity of this, because this is a covenant.] ...Or are you ignorant that we, as many as were baptized into Christ Jesus, were baptized into His death” (vs 2-3).

And yet the evangelicals say that Paul taught that they didn't have to be baptized. We'll cover that a little later. And if he did, why did he write this? And remember in 1-Cor. he said, ‘I teach the same thing in all the churches.’ So the truth of the matter is this: It's not what is written in one epistle that you take and apply. It's what is written in all of his epistles that you take and apply, because that was his teaching in all the churches. Is he teaching the churches in Rome this? *Yes!* Were there Gentiles there? *Yes!* But notice: ‘baptized into His death.’ This is a covenant unto death. You pledge your life to Christ unto death, to die to sin.

Verse 4: “Therefore, we were buried with Him through the baptism into **the** death... [because His death was **the** death] ...so that, just as Christ was raised from *the* dead by the glory of the Father, in the same way, we also should walk in newness of life.” Now baptism is by full immersion in water. Let me ask you a question: have people drowned in water? *Yes, they've died in water.* That's why baptism is by full immersion, because it is a burial of your old self. If the minister is kind and understanding, he'll raise you up out of it after you've been baptized!! If you're in Pakistan or Afghanistan, might be a different story.

Now here's the trade off. “...so that, just as Christ was raised from *the* dead by the glory of the



Father, in the same way, we also should walk in newness of life” (v 4).

- a change of heart
- a change of mind
- a change of priorities

—living God’s way, the way of the Lord as defined in the Gospels and the Epistles. Now notice the solemn act before God, how important this is which is greater than all your possessions—is it not? *Yes!* “For if we have been conjoined together in the likeness of His death, so also shall we be *in the likeness of His resurrection*” (v 5). Now that’s something—isn’t it?

Notice what takes place, which is greater than selling all that you have. Because you can sell everything that you have and if you’re not converted, even though you sell it, it doesn’t bring anything to you in the way of eternal life—does it? *Because you haven’t come to a higher level of understanding.* Verse 6: “Know this, that our old man was co-crucified with *Him*... [Because He died for you. His death is applied to you in the same manner that He was crucified.] ...in order that the body of sin might be destroyed... [Which then shows a process—doesn’t it? It’s not instantly destroyed. No, we grow, we change, we overcome, we repent.] ...so that we might no longer be enslaved to sin... [Now is that greater than selling all your goods? *Yes, indeed!*] ...Because the one who has died to sin has been justified from sin” (vs 6- 7).

Come over here to Romans 7:9 where Paul says: “For I was once alive without law... [He was a Pharisee, wasn’t he? How could he be without law? Because what did he do? He kept all the traditions of the Pharisees—right?] ...but after the commandment came, sin revived, and I died.” Not a literal death. How did he die? *In the watery grave of baptism.* Was Paul baptized? Do you think that Paul would not teach baptism? Well, he does right here in Rom. 6, which he taught in all the churches.

Now back to Romans 6:8: “Now if we died together with Christ, we believe that we shall also live with Him, Knowing that Christ, having been raised from *the* dead, dies no more; death no longer has any dominion over Him. For when He died, He died unto sin once for all; but in that He lives, He lives unto God. In the same way also... [This is our commitment, this is our conversion, this is our covenant with God through Christ] ...In the same way also, you should indeed reckon yourselves to be dead to sin, but alive to God through Christ Jesus our Lord” (vs 8-11). There, that’s how you do it.

What else do we do? One of the errors in studying the Bible in the time-worn paths of Protestantism, evangelicalism, and Catholicism,

though they don’t go through the Bible very much, you only pick and choose what you want. But you’ve got to go through the whole thing here. Verse 12: “Therefore... [Now what does *therefore* mean? Start here in v 1, you carry it all the way through, here’s the conclusion]: ...Therefore, do not let sin rule in your mortal body by obeying it in the lusts thereof.” Is not overcoming sin greater than selling all that you have? Because you have made the commitment that ***nothing in your life is important except the eternal relationship with God the Father and Jesus Christ.*** Everything else follows below that. So therefore, you can retain all of those things, because your priority and conversion takes place of all of that. Because it’s greater than the physical getting rid of your goods.

Verse 13: “Likewise, do not yield your members as instruments of unrighteousness to sin; rather, yield yourselves to God as those who are alive from the dead, and your members as instruments of righteousness to God.... [Now then, here comes v 14. This is the one that evangelicals turn to in isolation, and they don’t have a clue as to what it means or understand it. Let me just tell you this: v 14 is a summary of everything from Rom. 3, 4, 5, and 6, up to this point.] **...For sin shall not rule over you because you are not under law, but under grace**” (vs 13-14). ‘Therefore, we don’t have to keep law.’

Now the *King James* translators made the unfortunate poor translation of saying, ‘under *the* law.’ But the truth is, in the Greek there is no definite article. If you know the smallest, little itty-bitty thing about Greek, you will know that the definite article is most important. ‘You are not under law, but under grace’—for what? *For justification!* That’s what it’s all talking about and the major act of justification is baptism, because you have all your past sins forgiven. Then you are under grace and you are justified to God, not because of any law. Here is a great truth, which they fail to understand and completely misinterpret which is this: ***No law can justify before God.***

That’s not the function of law. The function of law is to what? *Define what sin is.* The whole purpose of Judaism and the rituals at the temple was to justify you to the temple. ‘You are not under law, but under grace,’ because you can go to God and repent and have your sins forgiven. You don’t need to do an act of the tradition of the elders. You do not need to go to the temple and offer a sacrifice. You need to come to God with *a broken heart and a contrite spirit*, and those are the sacrifices that God looks to and that is under grace. Once you are baptized, you are put into a spiritual relationship with God, which is: you have the Spirit of God, you have access to God the Father and Jesus Christ directly in heaven above, and you do not use any law

for justification, but you keep the laws and commandments of God ***because you are not to live in sin.*** That's why! So they miss the whole point.

That's why you can't just jump in and read a verse here and read a verse there and understand these things. I've got right here on this one page probably enough for two or three more sermons to cover it. So we will answer them, because they really believe this. They staunchly believe this. They staunchly believe that if you keep the law, you are under a curse, because the law is a curse. That's why we have in the Bible Appendix Z, which is *Understanding Paul's Difficult Scriptures Concerning the Law and Commandments of God.*

So we'll continue, but I hope this helps understand how you can do something greater than selling everything that you have. That is, through baptism you belong to Christ and you're in the covenant relationship through the death of the old self in the watery grave of baptism. That's greater than those other verses. So yes, we have done it in as much as that we do not put any of these things between us and God, and we have accomplished something greater than doing that. ***A converted heart and mind is greater than the sale of your possessions.***

#### Scriptural References:

- 1) Matthew 5:17-20
- 2) John 7:19-23
- 3) Mark 7:5-9
- 4) Matthew 5:20-22
- 5) Matthew 7:28
- 6) Matthew 5:22
- 7) 1-John 2:9-11
- 8) 1-John 3:11-15
- 9) Matthew 5:27-28
- 10) James 2:10-12, 10
- 11) Matthew 5:33-37, 43-48, 29
- 12) Luke 12:32-34
- 13) Matthew 19:16-30
- 14) Luke 14:26-27, 33
- 15) Matthew 10:37-39
- 16) Romans 6:1-7
- 17) Romans 7:9
- 18) Romans 6:8-14
- 19) 1-Corinthians 9:21

#### Scriptures referenced, not quoted:

- Genesis 2
- 1-Timothy 6
- Psalm 119:172
- Job 31:1
- John 8

#### Also referenced:

- Books:
  - Code of Jewish Law* by Solomon Ganzfried & Hyman Goldin
  - Quitting Church* by Julia Duin
- Booklet: *How Did Jesus Fulfill the Law and the Prophets?*

## Bible Answers to Evangelicals IV

Fred R. Coulter

I think we're finding this very interesting because the real truth is that the evangelicals have believed it for so long that they accept it as true. That's when people really get themselves in trouble. This is where evangelicals are today in their self-righteousness, yet in reading the book, *Quitting Church*, people are church hopping, going from church to church to church trying to find God, trying to find the truth of the Scriptures. They say that possibly as many between Catholics and Protestants, it amounts to 76-million people. They quit because the sermons are boring, not relevant, politics, pedophile priests, adulterous ministers, homosexual activity, homosexual marriage, like in the Episcopal church. All of that is because the preachers have not preached the Word of God, though they say they preach the Word of God. The truth is they *use* the Bible, they don't *preach* the Bible. Those are two distinct different things.

But here's what happens when people have been accepting lies for so long. You can see that people have awakened to the problems of the lies in the government today, but they haven't awakened yet to the lies that are found in religion. So I've quoted this many times:

The Truth has been exchanged for lies and lies have been accepted as Truth. In a process Dresden James noted in this well-known quote: When a well-packaged web of lies has been sold gradually to the masses over generations, the Truth will seem utterly preposterous and its speaker a raving lunatic.

People will no longer be able to tolerate the Truth. They can't. They have been so sold on the fact that Jesus only preached to the Jews, so therefore, anything that Jesus taught there, other than the few platitudes they want to accept, they don't have to have any regard for. They also say concerning James, 1-2-Peter, 1-2-3 John, and Jude, 'Well, those were all Jewish apostles. You can't trust them, so we have Paul.' Now where did Paul come from? Where did he come from? Was he Chinese? *No!* He was a practitioner of Judaism, a Jew.

Let's come to Philippians 3, and let's see what Paul said of himself. We can read the history in the book of Acts, but no use going there and get all involved in that one. This will give us a bearing as to how we need to look at Galatians, and help us to understand what on earth was going on. Now this gives reinforcement to the evangelicals about not having anything to do with commandments of God, because they equate Jews, Judaism, the laws of Moses, all in the same breath as one. They fail to

understand that when the Pharisees talk about the law of Moses, they're not talking about the first five books of the Bible. They are talking about the oral traditions that Moses supposedly gave to the elders to pass on down. We saw last time how God condemns their traditions.

But notice what Paul says here. Philippians 3:1: "Finally, my brethren, rejoice in *the* Lord. Indeed, for me to write the same things to you *is* not troublesome, but for you *it is* safe. Beware of dogs, beware of evil workers, beware of the concision.... [That's what he thought of the circumcision party, because circumcision was taught in the Old Testament and required for everyone who would live in Israel, who was native born, the male. If any of the strangers wanted to join themselves to the Lord, they had to be circumcised, too. But what happened was that the Pharisees said that the Gentiles *must be circumcised or they can't be saved*. So that's why Paul calls them the concision.] ...For we are the circumcision... [Not that we have circumcision in the flesh, because Paul wrote in Rom. 2 that it's the circumcision of the heart. So this is the circumcision of Christ through repentance and baptism, and so forth.] ...who serve God in *the* spirit and rejoice in Christ Jesus, and do not trust in *the* flesh" (vs 1-3).

Now what we're going to see as we go along here, so I want you to know where I'm going, which is this:

1. It takes no faith to reject the commandments of God; because the carnal mind is not subject to the law of God.
2. It takes faith to keep the commandments of God. You read the faith chapter, Heb. 11, by faith Noah, by faith Abraham, and so forth. They all obeyed. It takes faith to keep the commandments of God.

However, as we are going to see when we get into grace, not only do you need faith to keep the commandments, you need the grace of God through His Spirit *to keep them in the spirit of the intent of the laws of God*. Now I've never framed it that way before, but when you think about it, since we are required to keep it in the spirit of the law, without the Spirit of God which comes from God through His grace, therefore, in order to keep the commandments of God with true love of God in your heart, true spirit motivation for doing it, it requires the grace of God. You can't do it any other way.

"For we are the circumcision, who serve God in *the* spirit and rejoice in Christ Jesus, and do not trust in *the* flesh; 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, a Hebrew of Hebrews; with respect to law..." (vs 1-5). Now I want you to understand that. I want you to understand that in the Greek there is no definite article for *the law*. Anyone who understands Greek, they know the difference between a noun, a definite article that is called a articular noun. One without it is called anathoris. Without the definite article here, this is referring to law in general and *not* specifically the law of God.

But for all of those who trust in the *KJV* as the perfect Bible, which it's not, it says 'the righteousness that is in *the law*.' Now, if you insert a definite article in a translation when it's not there in the original Greek, you should put it in italics so everyone knows it's not there or just leave it out all together. This is what has caused so much confusion among those who just stick to the writings of Paul. So,

- you can see if you leave out Christ
- you can see if you leave out the Spirit of God
- you can see if you leave off baptism, as we just covered in number three, that baptism is that you are in a covenant pact with God.

He says: "...with respect to righteousness that is in law, blameless.... [What did he say in another place? 'More zealous for the traditions of Judaism of our fathers than my contemporaries.' We read that last time.] ...Yet the things that were gain to me, these things I have counted as loss for the sake of Christ. But then truly, I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for Whom I have suffered the loss of all things, and count *them* as dung; that I may gain Christ" (vs 6-8).

So he did away with the law—is that true? *Of course not!* Just to keep us on the right track, hold your place here and come back to 1-Corinthians 9:21. This evangelical wrote to me and said, 'Are you under the law?' So we're going to answer that today. Now in the *King James*, here's a very interesting thing. If you have a *KJV*, you can check it out. 1-Corinthians 9:21: "To those who are without law, as without law... [notice, parenthetical statement]: ...(not being without law to God, but within law to Christ)..." Now the *King James* says, 'but under the law to Christ.' Bad translation, because the Greek here is 'en'—meaning *within*. Meaning if you're within law, what are you doing? *You are keeping law*—right? How did Paul teach to keep the law? *In the spirit, in the newness, with God's way*. So in order to do that, that takes the grace of God. So he was within law to Christ.

Now come back here to Philippians 3:8: "...suffered the loss of all things, and count *them* as dung... [Greek is 'skubalon.'] ...that I may gain Christ. And may be found in Him, not having my own righteousness, which *is derived* from law... [Now that sounds contradictory—doesn't it? He's within law to Christ, and he doesn't want his own righteousness, which is derived from law. What's that referring to? *That's got to be referring to the works of law of Judaism*. Because we're to serve in newness of spirit—is that not correct? *Yes, indeed!*] ...but that *righteousness* which *is by the faith* of Christ—the righteousness of God *that is based on faith*" (vs 8-9). Now there are two meanings to the righteousness of faith, which is this:

1. Righteousness, meaning that *you are keeping the commandments of God in the Spirit*.
2. Righteousness of God, meaning that *you have been put in right standing with God through justification*.

Now this will all become clear a little bit later on. "...the righteousness of God *that is based on faith*; That I may know Him, and the power of His resurrection, 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 thought I have already received, or have already been perfected... [And that's whole goal isn't it? 'Become perfect as your Father in heaven is perfect.'

- that's a process
- that takes time
- that takes grace
- that takes effort
- that takes work

So this is what he's saying.] ...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 9-12).

So then he shows that he presses forward. Verse 13: "Brethren, I do not count myself as having attained; but *this* one thing *I do*... [This is very interesting. This is how we keep our perspective and keep from getting drug back into problems and difficulties.] ...forgetting the things that are behind, and reaching forth to the things that are ahead, I press toward *the* goal for the prize of the high calling of God in Christ Jesus" (vs 13-14).

Whenever we do something and it's within the will of God, within the law of God, with God's blessing, in addition with God's grace, and all of that together, we're not to be lifted up and say, 'Oh, we did this. Oh, we did that. Oh, I keep the Sabbath every week and how great I am. I keep the Holy Days, and I'm better than you,' and all of this sort of thing. *That all comes from God*, and it has to be by grace.

Now we'll also do some study on grace. So let's come to Galatians 2 where we left off last time. Galatians 2 in the *King James* is almost impossible to understand, because of the same problem of the lack of definite article in the Greek, which we'll see and I'll point it out as we go along, which was added by the translators of the *King James*. This tells us there's no difference in the Gospel that God gave to those who were to go to the Jews than the one He had going to the Gentiles.

Galatians 2:1: "Then after fourteen years I again went up to Jerusalem with Barnabas, taking Titus with *me* also. And I went up according to revelation, and laid before them the Gospel that I preach among the Gentiles, but privately to those of repute, lest by any means I should be running, or had run in vain. (But indeed, Titus, who *was* with me, being a Greek, was not compelled to be circumcised.)" (vs 1-3). What was the key thing in making that decision?

In the book of Jeremiah it talks about circumcise your hearts, but let's come back here to the book of Deuteronomy and we will see that the circumcision of heart was also described in the book of the Law long before anything was thought about the Gentiles being brought into the Church.

Let's come back here to Deuteronomy 10:12. What we're going to see is actually New Testament teachings, because it's the Word of God. Whenever you read something like this, put your name there. "What does God require of me?" Deuteronomy 10:12: "And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all His ways, and to love Him, and to serve the LORD your God with all your heart and with all your soul... [Now how is that any different than New Testament doctrine? *None!*] ...to keep the commandments of the LORD, and His statutes which I command you today for your good? Behold, the heaven and the heaven of heavens *belong* to the LORD your God, the earth also, with all that is in it. Only the LORD had a delight in your fathers to love them, and He chose their seed after them, you above all people, as it is today.... [Do we not have a calling from God, come out of the world, above all people in the world? *Yes!* So there's spiritual application here.] ...Therefore, circumcise the foreskin of your heart, and be no longer stiff-necked" (vs 15-16). So there's the circumcision of the heart.

What did Paul say of the Jew who was not circumcised in the heart? We'll read it here in just a minute, so we can understand the circumcision problem. We also have a series in Galatians called *The Circumcision Wars*. So if you haven't gone through that by all means get it and go through it. Verse 17: "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.... [Don't we have the same thing in the New Testament? 'God is no respecter of persons'? *Yes!*] ...He executes justice for the fatherless and widow, and loves the stranger in giving him food and clothing. Therefore love the stranger, for you were strangers in the land of Egypt. You shall fear the LORD your God.... [Are we not to fear God? *Yes!* Heb. 10, 'come before God with fear.'] ...You shall serve Him, and you shall hold fast to Him, and swear by His name. He is your praise, and He is your God, Who has done for you these great and awesome things, which your eyes have seen. Your fathers went down into Egypt with seventy persons. And now the LORD your God has made you as the stars of the heavens for multitude'" (vs 17-22).

Now let's look how we apply this in the New Testament. Let's come to Romans 2 and then we will get back to Galatians here in just a minute. Let's see what Paul said about circumcision of the flesh *vs* circumcision of the heart. The circumcision of the heart is accomplished by repentance, baptism, receiving the Holy Spirit.

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 *the* law, your circumcision has become uncircumcision. Therefore, if the uncircumcised is keeping the requirements of the law, shall not his uncircumcision be reckoned for circumcision? And shall not the uncircumcised, who by nature is fulfilling the law... [There it is, fulfilling the law. That means keeping the law of God.] ...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, he *is* a Jew who *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).

Now we'll cover Col. 2 here in a little bit concerning circumcision of the heart, how that takes place, and so forth, but under the Old Covenant only the males were circumcised and the women participated in the circumcision in marriage. In the New Testament all, male and female, have to be circumcised in heart and mind. *That's called conversion*. So God is interested in conversion. We also have the example of Abraham. Abraham was converted for how long before God gave circumcision to him? *Was 25-years*. That's why you have Rom. 4, that he's the father of those who are circumcised, those who are not circumcised, and that we are to walk in the footsteps of Abraham our forefather.

So here comes the showdown, because this was with the Pharisees, and this had to do with the

*Code of Jewish Law* or Jewish traditions. We'll see that. It has nothing to do with the law of God. That's what's important to realize. Just as we saw last time with Cornelius in Acts 10, they received the Holy Spirit without being circumcised, and God gave the Holy Spirit to them before they were baptized in order to convince Peter and the other Jews that, yes, God was going to do it exactly the same way that He did with them. So a lot of people look at that and say, 'Well, therefore, you don't need to be baptized anymore.' No, that was a special one-time event. We'll examine some things in the book of Acts a little later on to see what it talks about baptism, and so forth.

Galatians 2:4: "Now *this meeting* was *private* because of false brethren brought in secretly, who came in by stealth to spy out our freedom which we have in Christ Jesus... [not having to be circumcised] ...in order that they might bring us into bondage."

1. the commandments of God are *never bondage*
2. bondage refers to Judaism

That's why he starts out in the first chapter. He says that he was in Judaism and advancing in it. "To whom we did *not* yield in subjection, not even for one hour, so that the Truth of the Gospel might continue with you. But *the Gospel that I preach did not come* from those reputed to be something...." (vs 5-6).

Question: the Gospel that the original apostles were taught came directly from Jesus Christ—didn't it? *Yes!* They were with Him three and a half years. He taught them. The Gospel that Paul got came directly from Jesus Christ. He taught him the same thing. That's when God began to reveal that the Gentiles do not have to be circumcised, but they can keep everything else of the laws and commandments of God in the spirit as God intended, and you get rid of Judaism. Now if you've never heard the series, *Judaism vs Scripturalism*, we have it on our website, about 29 or 30 hour-and-a-half sermons. We go all through the book of Matthew to show that the apostles and Jesus are not an extension of Judaism, but a repudiation of Judaism. Big difference, because most everyone says, 'Well, it's just an extension of Judaism,' because they consider keeping the commandments of God part of Judaism. *No, it's not.*

"...(Whatever they were does not make any difference to me; God does not accept *the* person of a man.) For those who are of repute conferred nothing upon me. But on the contrary, after seeing that I have been entrusted with the Gospel of the uncircumcision, exactly as Peter *had been entrusted with the Gospel* of the circumcision... [Is it the same Gospel? *Have to be, yes!*] ...(For He Who wrought in

Peter for *the* apostleship of the circumcision wrought in me also toward the Gentiles;) And after recognizing the grace that was given to me, James and Cephas and John—those reputed to be pillars—gave to me and Barnabas *the* right hands of fellowship, *affirming* that we *should go* to the Gentiles, and they to the circumcision. *Their only request was* that we remember the poor, which very thing I was also diligent to do" (vs 6-10).

(go to the next track)

Now I know that this is a little tedious. I understand that for some it's hard to follow. So I'll try and do the best I can to make it understandable as I can. But one thing you're going to learn: If you ever come across evangelicals, this is what they're going to hit you with the first shot out of the conversation. So if you don't know it, you won't have an answer for them.

So the keys are right here in the rest of Galatians 2. What we are going to see is that in Jerusalem there was a circumcision party, and those not only believed in circumcising the Gentiles, but they also practiced the traditions of Judaism. They were not weaned away from it. They were not taught properly, and they came down here with the authority of James, the brother of John. But that was misplaced authority because James did not give them that authority to come down there and do this. But nevertheless, here's what happened, and I want you to see that this has nothing to do with commandment-keeping from the laws and commandments of God.

Let's read it. Let's understand. Galatians 2:11: "But when Peter came to Antioch, I withstood him to *his* face because he was to be condemned; for before certain *ones* came from James, he was eating with the Gentiles.... [because God used him to go to Cornelius. Did he not stay there in Cornelius' house and ate with them and slept in a bedroom there in their house, and everything? *Yes, he did!* So they're in Antioch where the most number of Gentiles were at that time, Peter was freely mingling among them, eating with them.] (So then here comes the curveball): ...However, when they came, he drew back and separated himself *from the Gentiles*, being afraid of those of the circumcision *party*" (vs 11-12)—because Peter was political. That was a lifelong problem he had to overcome.

Notice what happens, because if Peter does this, it's going to affect others. "And the rest of *the* Jews joined him in *this* hypocritical act, insomuch that even Barnabas was carried away with their hypocrisy.... [Barnabas was a Levite. There is no law in the Bible, Old Testament, that if you are a Jew or an Israelite you have to eat separately from Gentiles. As a matter of fact, the Bible says, 'You shall have *one law* for you and the stranger.' So this had

nothing to do with the laws of God. Let's go on. We'll see it very clearly here.] ...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... [Now this must have really been a dressing down.] ...'If you, being a Jew, are living like the Gentiles... [That is, mingling with anybody who is there, eating with anybody who is there.] ...and not according to Judaism... [That is the correct translation. So what they were doing was getting carried away with the traditional law of Judaism not to eat with Gentiles.] ...why do you compel the Gentiles to Judaize?' (vs 13-14).

If you separated yourself from them and made them eat separate, you are compelling the Jews also to Judaize with your act of Judaizing. So the evangelicals equate Judaizing with commandment-keeping, rather than understand Jesus rejected all the traditions of the Jews—did He not? (Mark 7) *Yes!* What would happen with that? Then you come back to the same thing that you have in Orthodox Judaism today—all their dos, all their don'ts, the prayer shawls, the tassels, all of those things come with it; then the washing of cups and pots and different things like that.

Verse 15: "We who are Jews by nature—and not sinners of the Gentiles—Knowing that **a man is not justified by works of law...**" (vs 15-16). Very important to understand! Not *the* work of *the* law, as it's translated in the *King James*. Works of law have to do with what? What were they doing? *Judaizing, keeping the traditions of Judaism*. That does not justify you. Now you take it one step further, which is also true: **no law, not any law justifies you to God**. Even Sabbath-keeping doesn't justify you to God. We don't keep the Sabbath because we're seeking justification by law. We keep the Sabbath because God says, 'Remember the Sabbath to keep it Holy.'

So this is where the problem of understanding this doctrine comes into play. If you don't understand it's Judaism, and not the laws of God, you can't understand what's really going on here. And the *King James Version* leaves you in a complete mystery, because it's so wrongly translated.

Let's ask: What is justification, first? Let's read it here, "...**but through the faith of Jesus Christ**" (v 16). What is justification? Justification means *to be put into right standing with God through His forgiveness of your sins, by faith in the sacrifice and acceptance of Jesus Christ and His shed blood, to blot out your sins*. And when they're blotted out, you are put in right standing with God—you are justified. That justification is also called *righteousness*. Because when you are justified, you are standing before God righteous. That doesn't

mean you have no requirement to not keep the commandments of God.

I hope I can make this as simple as possible. Romans 3:19: "Now then, we know that whatever the law says, it speaks to those who are under the law.... [Everyone is under the law. Why?] ...so that every mouth may be stopped, and all the world may become guilty before God."

How is God going to judge everyone any other way but by His law? It's the same way with you in the society. If you break a law in the society, you're judged by the law that's here—is that not correct? And when you finally make it right by paying a fine or going to jail, or whatever it may be, then you are justified to the society because you have paid your debt. Now notice how it shifts gear, because we are all judged by the law, because we all sin. That means we are all under the law of God.

Now let's read v 20, because this becomes important: "Therefore, by works of law there shall no flesh be justified before Him... [Now unfortunately the *King James* slaughters this verse. It says, 'Therefore, by *the* works of *the* law.' Everybody reads that and they say, 'Oh, this must mean God's law.' ***There are no definite articles before works or law in the Greek.*** Works of law are the works of Judaism. That's what it is, as well as no work of any law can justify you before God.] (Here's why): ...for through *the* law is *the* knowledge of sin."

The law itself cannot compel you to do anything—can it? You have to choose to do it—right? But God will judge you on what you choose, whether to obey or disobey. And everyone has sinned, so in order to be put in right standing with God, you must be justified but here is the justification that God has provided, not by works of law.

Verse 21: "But now, the righteousness of God... [which means *the righteousness through justification*] ...that is separate from law has been revealed, being witnessed by the Law and the Prophets." And the first time you read that in the *King James*, it blows your mind because you can't understand it. Because the first thing you do is ask yourself, 'Well, why then am I keeping the law and commandments of God?' You keep them so you won't sin—right? *Yes!*

Come over here to Romans 6:1. He's talking about the fact that you have been justified. "What then shall we say? Shall we continue in sin, so that grace may abound? **MAY IT NEVER BE!** We who died to sin... [through baptism] ...how shall we live any longer therein?" (vs 1-2). So if you have sinned, you need to be justified. That's why even in the model prayer in Matt. 6, we are to pray, 'Forgive us

our sins as we forgive those who sin against us.’—because we still sin in the mind. We might not sin outwardly overtly, but God wants the perfection in the mind and in the heart. In order to have those sins forgiven, you need the faith of Christ.

Now let’s see what we’re talking about here. Romans 3:21: “But now, *the* righteousness... [or justification] ...of God *that is* separate from law has been revealed, being witnessed by the Law and the Prophets... [In other words, it was foretold that this was coming.] ...Even *the* righteousness... [Now this kind of righteousness is *justification*. So to help you understand it even more, as you will see as we go along, it’s perfectly all right to substitute the word *justification*.] ...Even *the* **justification** 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). Same Gospel!

“For all have sinned, and come short of the glory of God; but are being justified freely... [This *righteousness* here is not talking about commandment-keeping. This righteousness is talking about being made righteousness because of justification and having your sins forgiven.] ...*But* are being justified freely by His grace through the redemption that *is* in Christ Jesus; Whom God has openly manifested *to be* a propitiation through faith in His blood...” (vs 23-25). *You believe Christ died, you believe that He shed His blood. It is an act of faith!*

Catholics have justification by works of law. When they sin, they go to the priest and confess as much as they need to so that they can get the fewest amounts of *our fathers, hail Marys*, and so forth. But the priest says, ‘Your sins are forgiven, but you go do two hundred *hail Marys* and 200 *our fathers*.’

“...through faith in His blood, in order to demonstrate His **justification**... [Because that’s the *righteousness* it’s talking.] ...in respect to the remission of sins that are past” (v 25). Now I know this is getting a little technical, but bear with me and just please listen. The Catholics let you buy indulgences to have forgiveness in advance of any sins that you may do, whether accidental or deliberate. However, there is no such thing as sin in your life tomorrow, because it hasn’t happened yet. How can you sin tomorrow when you’re here today. Can’t happen!

Now if tomorrow comes and you sin, as soon as you sin it becomes a past sin in a moment of time—doesn’t it? It’s already done. So all sins are past sins regardless of the duration going back in the past. Now some people may have sins going clear back to their childhood they never repented of. That’s past sin. You may have sins that you do today, which you repent of the next time you pray to God, or maybe even right on the spot when you

realize you’ve sinned. You ask God to forgive you right then—right? That’s a past sin, because you have committed it. All sins are past sins. The only way to have them forgiven is through the sacrifice and the shed blood of Jesus Christ and you believe in it.

“...in order to demonstrate His righteousness, in respect to the remission of sins that are past, Through the forbearance of God; *yes*, to publicly declare His **justification** in the present time, that He might be just... [Now notice how that flows along very smoothly when you read righteousness is justification.] ...to publicly declare His **justification** in the present time, that He might be just, and the one Who justified the one who is of *the* faith of Jesus” (vs 25-26). Do you believe in God? **God has justified you. He has forgiven you.**

So then he asked the question. “Therefore, where *is* boasting?... [Because Judaism is full of a lot of boasting and self-exaltation.] ...It is excluded.... [You don’t boast in anything. You’ve repented to God. God has forgiven you. All the glory goes to God. That’s why He wants us to come to Him with a broken heart and a contrite spirit. No boasting. It is excluded.] ...Through what law? The *law* of works? By no means! Rather, it is through a law of faith” (v 27). Now what is the law of faith? That seems like a contradictory term—doesn’t it? But it’s not. It means the working of repentance and believing in the sacrifice and shed blood of Jesus Christ for the remission of your sins. That is through a law of faith.

Notice. “Consequently, we reckon that a man is justified by faith, separate from works of law.... [Because works of law are never intended to justify anybody anywhere. So now you will see the problem in Gal. 2 much more clearly.] ...*Is He* the God of the Jews only?... [Well, the Jews think so. They say Gentiles should never keep the Sabbath and Holy Days.] ... *Is He* not also *the* God of the Gentiles? YES! *He is* also God of *the* Gentiles, Since *it is* indeed one God Who will justify the circumcision by faith, and *the* uncircumcision through faith.... [Justified to be put in right standing with God, to have the righteousness of God, given to you by having all your sins forgiven.] ...Are we, then, abolishing law through faith?... [That’s what evangelicals believe. If Jesus abolished the law through faith, then there’s no law to keep, there’s no sin to be forgiven, because ***sin is the transgression of the law***. What does Paul write?] ...Are we then, abolishing law through faith? MAY IT NEVER BE! Rather, we are establishing law” (vs 28-31).

How do you establish law? Where is the best place in the world to have the law established—in a book or in your mind and heart? Let’s notice. Come to Hebrews 10 and see how it is established. There is



consistency all the way through with the teachings of Paul and the Gospel, both to the Jews and to the Gentiles. There is no difference in the Gospel. The evangelicals believe, ‘Yes, there’s a difference. You don’t even have to baptize anymore.’ And that’s one of the biggest absolute deceptions that they believe because they think they are in covenant with God and if you’re not baptized, you’re not in covenant with God.

Hebrews 10:14: “For by one offering... [of Himself.] ...He has obtained eternal perfection for those who are sanctified.... [Now let me clarify what *sanctified* means. Once you have been justified, forgiven your sins, and baptized, enter into covenant with God, you receive the Holy Spirit. The Holy Spirit sanctifies you. The goal is *perfection* for those who are sanctified.] ...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... [Now every evangelical sit up and listen to this. You don’t believe in keeping the laws and commandments of God, you believe they’re abolished, what are you going to do with this verse]: **...“I will give My laws into their hearts, and I will inscribe them in their minds”**” (vs 14-16). That’s exactly how the brain works. It becomes inscribed with thoughts and the power of the Holy Spirit.

““And their sins and lawlessness I will not remember ever again.”” Now where remission of these *is*, *it is* no longer *necessary to offer* sacrifices... [animal sacrifices.] ...for sin.... [Now here’s what it does. Here’s the key important thing that grace does for us and the evangelicals do not even understand grace. I’m going to give some sermons on grace and show you what the key thing in understanding grace really, really is. We have a booklet on it. We grow in grace and knowledge. We’re going to add some knowledge to what’s in that booklet.] (However, notice, here is what grace does): ...Therefore, brethren, having confidence to enter into the *true* Holiest by the blood of Jesus..” (vs 17-19).

Through prayer we have direct access to God the Father Himself and He answers our prayers. He hears our prayers because He loves us. That is accomplished by grace. That’s the purpose of repentance and baptism and justification and sanctification, so that you now being chosen by God can have personal access to Him through prayer and the Holy Spirit to lead you, to guide you, and you learn of Him by studying His Word.

Verse 20: “By a new and living way, which He consecrated for us through the veil (that is, His flesh), and *having* a great High Priest over the house of God, let us approach *God* with a true heart, with full conviction of faith, our hearts having been purified from a wicked conscience, and our bodies

having been washed with pure water.... [Baptism, folks—right? *Yes!*] ...Let us hold fast without wavering to the hope that we profess, for He Who promised is faithful” (vs 20-23).

Now let’s come back to Galatians 2. Now that you understand what the righteousness and justification of God is through forgiveness of sin, now you will be able to understand Galatians 2 much more easily. Plus you have a proper translation in the *Bible in its Original Order*.

Galatians 2:16: “Knowing that a man is not justified by works of law... [That primarily is Judaism, because they were Judaizing.] ...but through *the* faith of Jesus Christ... [You believe in His sacrifice and His shed blood. He also gives you the gift of faith with the Holy Spirit.] ...we also have believed in Christ Jesus in order that we might be justified by *the* faith of Christ... [Because He had to live His life, die, shed His blood, be resurrected. That’s all part of the faith of Christ and He imparts that us to us.] ...and not by works of law...”

How can you compare some activity that you do versus what Christ Himself has done with the plan and blessing of God the Father to forgive your sins? That you would be so petty and you would be so carnal, Peter, that you would separate yourselves from the Gentiles whom you’ve been fellowshiping with and eating all this time and when these mucky-mucks come down from James, you get over here in a corner with all of you little Jews over here, and you think you are more righteous than anybody else and you’re sinning. How’s that for a vernacular translation? “...and not by works of law...”

Now we can just do a little add on here, which if I were there in Paul’s place, he probably said more than what’s written here. But I would say, ‘Now, Peter and all the rest of you who think you’re important, you compare your puny little works of separating over here in your self-righteousness that you are righteous and condemn the Gentiles and you are practicing what Jesus condemned and died for. Compare that with the sacrifice of Christ. Compare that with the justification of God. How can this puny little act of separation from human beings, who have the Spirit of God as well as you, make you better or more righteous?’ Never happen, never will be!

“...because by works of law shall no flesh be justified.... [Because God is the One who has to justify, not you. If you seek a work of law that you do, you’re telling God, ‘You have to justify me because I did this.’ Rather than repenting and say, ‘God forgive me.’ And that puts you right standing, or justified, with God, because He forgives and you believe in faith.] ...Now then, if we are seeking to be justified in Christ... [which we are] ...*and* we ourselves are found to be sinners... [Which in doing that, they were, having nothing to do with the laws

of God. There was no law of God being implemented here at all. This was all Judaism.] ...*is* Christ then *the* minister of sin?... [That applies to any religion that requires works for you to do. Those works are sin, because you're coming to God to say, 'I am doing this, God, and you *must* forgive me.' Whereas God says, 'You want forgiveness of your sins? You come to Me with a broken heart and a contrite spirit and repent of your sins and I will blot them out freely. No physical work that you're going to do.] ...*is* Christ then *the* minister of sin? MAY IT NEVER BE! For if I build again those things that I destroyed... [What did he destroy? *He forsook and destroyed all the practices of Judaism*—correct? If he starts building those things again]: ...I am making myself a transgressor" (vs 16-18).

So if you keep the laws of Judaism, you're transgressing the laws and commandments of God. And if you think you're being justified by that, never happen! It must only be through Christ. Now notice what he says here, to continue, and give us a whole picture.

"For I through law... [The wages of sin is death.] ...died to law... [How did he die to law? By having it abolished? *No, by baptism!* Isn't that part of being justified? *Yes!* 'I died to law.' What laws? The laws of Judaism which are sin.] ...in order that I may live to God.... [Now how you going to live to God if you go to God and say, 'God, you've abolished the law. I don't have to keep anything.' God's not going to accept you at all.] (because here's why, notice the covenant): ...I have been crucified with Christ... [That's what we covered in Rom. 6 previously here.] ...yet I live.... [He's still in the flesh.] ...*Indeed*, it is no longer I; but Christ lives in me..." (vs 19-20).

The very purpose that he's living his life in the flesh is because he has the Spirit of God so that he can do the things of God, he can preach the things of God, he can write the parts of the New Testament the way God wants it to be. 'Christ lives in me.' That's what it has to be. That's how we live. We don't live for this world. We don't live for the things in the world. ***We live for Christ.*** And all the things in the world are secondary. That's why we don't have to sell our possessions, because we have given our life, through baptism and covenant, to God. That's greater than selling everything that you have. That's greater than anything that you can do, because God has called you and given you His Spirit.

"...For *the life* that I am now living in the flesh, I live by faith... [That's what we are to do. Believe God, and you have to understand this: ***It takes faith to keep the commandments of God.*** And ***to keep them in the spirit it takes grace***, the grace of God, the gift of God, to do it.] ...that *very faith* of the

Son of God, Who loved me and gave Himself for me" (v 20). The sacrifice of Jesus Christ is personally imputed to every single one individually on a one-to-one basis through repentance and baptism and entering into that New Covenant. Now that's something. You think about that.

There is nothing in this world, there is no law in this world, there is no religion in this world that can do that. It's the action of God the Father and Jesus Christ alone between each individual and God, between you and God. When you understand that, then you understand why a hierarchy is so hated by God. Then you understand why God does not want men ruling in your lives. He wants Christ ruling in your lives. He wants the Holy Spirit of the Father to lead you. He wants to write His laws and commandments in your heart and in your mind and give you direct access through prayer and study to God the Father and Jesus Christ in heaven above—***all by the grace of God.*** Now compare that to some puny little religion with all of its codes, and all of its dos and don'ts and all of its traditions.

It is like Paul said—'skubalon'—dung. Now there another four-letter word in English, which I won't use, but is very descriptive of that. "...that *very faith* of the Son of God, Who loved me and gave Himself for me.... [He didn't say, for *us*, He said *me*.] ...I do not nullify the grace of God; for if ***justification***... [It says *righteousness* here, but that means the righteousness through justification.] ...***is through works of law, then Christ died in vain***" (vs 20-21). And yet they all profess that they believe in Christ and what did they do? They turned around and reverted to Judaism and self righteously and probably very snippily exalted themselves over the Gentiles. It was such political pressure that even Barnabas and the other Jews got carried away with him. What a horrible thing that was.

I remember something like that, very similar to it, when we went up to visit in Salt Lake City after we had been there. We went back to visit on Pentecost. The other minister was one of these highly exalted super-ministers, you know, and you know what he did? He had his table set up on the stage and he had all the deacons and other elders up there with them. He had other deacons go down into the potluck line and pick out the very best of all the food and all the dessert, and bring it up and put it on their table to eat. They separated themselves from the rest of the brethren, thinking that they were so great. He kept saying to me, 'Fred, come on up here.' I just put him off and I got back at the end of the line with the brethren and just went through. Dolores was with me and we just went through and we ate with the brethren, and just ignored the exalted minister up on the stage.

Now I hope that helps you really understand the difference between Judaism and the commandments of God. The difference between keeping law, so you don't sin, because God doesn't want us to live in sin. We do it because we don't want to live in sin. Because we have a relationship with God that He has established with us through grace. So why should we want to take and stuff a branch right up God's nose by saying, 'I'm not going to keep any of your laws. I hate Your laws. Your laws and commandments are a curse.' God says, 'All right, have it your way. You're going to reap what you sow.'

We'll continue on this. *The thing of evangelicalism and their brand of Christianity is really bad!*

#### Scriptural References:

- 1) Philippians 3:1-8
- 2) 1-Corinthians 9:21
- 3) Philippians 3:8-14
- 4) Galatians 2:1-3
- 5) Deuteronomy 10:12-22
- 6) Romans 2:25-29
- 7) Galatians 2:4-16
- 8) Romans 3:19-21
- 9) Romans 6:1-2
- 10) Romans 3:21-31
- 11) Hebrews 10:14-23
- 12) Galatians 2:16-21

#### Scriptures referenced, not quoted:

- Colossians 2
- Romans 4
- Acts 10
- Mark 7
- Matthew 6

#### Also referenced:

#### Sermon Series:

- *The Circumcision Wars*
- *Judaism vs Scripturalism*

#### Books:

- *Quitting Church* by Julia Duin
- *The Code of Jewish Law* by Solomon Ganzfried & Hyman Goldin

# Bible Answers to Evangelicals V

Fred R. Coulter

We can liken much of modern Christianity to a fast-food drive-thru, and you can pick your brand: McDonald's, Wendy's, Carl's Jr., Taco Bell, or whatever. You go in, you get what you want, it's fast, you go out. And just like that food is likely not going to be very nourishing, so what is told within the evangelicals, avoids lot of the Truth of God and matter of fact, rejects it, because one of the foundational things they say is that the law has been done away.

And also some of them go further and say, 'Well, the ministry of Jesus Christ was for the Jews only, and therefore, we don't have to follow what He says.' We have seen how Paul upholds the words and teachings of Jesus Christ. As a matter of fact, he said there in 1-Tim. 6:3 that if anyone does not adhere to the sound words, even the words of Jesus Christ, stay away from them.

So what has evolved has been a theology that really sounds good, especially for those who don't know the Bible. They do use parts of the Bible, but here's what happens when you say, 'The law is done away and everything in the Old Testament has been fulfilled.' How many people are going to read it? Very few, because they won't think it's necessary. Just like when you go through a fast-foods place, there's nothing to prepare. You just go get what they give you, and it's all wrapped up and you take it.

They also have what is called 'born again,' which we have an article online and we have it in the appendices of the Bible, 'What Does It Mean "Born Again"?', 'What Does It Mean "Born of God"?' The way they've come to a *born again* experience is that they are led to Jesus. How is a person led to Jesus? Well, they come to a minister and he asks them:

- Do you believe that Jesus is the Savior? *Yes!*
- Do you believe that He died for your sins? *Yes!*
- Do you accept Him as your personal Savior? *Yes!*
- Do you open your heart to Jesus? *Yes!* All right, you've been born again.

Now what happens is brought out by this book, *Quitting Church*, which is quite a book by the way, by Julia Duin. She says that as many of the new ones come into the doors of the churches, the older experienced ones are going out the other door. So there are 76-million people who are what are called *searching* for churches or are *un-churched*. I think it's very interesting that in going through this book and reading it, you find that not only are the

parishioners not really getting the Truth, you also find that the ministers don't know the Truth and they don't go beyond what they've been taught in seminary. What they've been taught in seminary is the only thing that they teach. In a Sunday-keeping church that's evangelical, or whatever brand it is, if you come in there and say, 'Well, now, you need to keep the commandments of God, especially the Sabbath,' boy, you are met with such hostility and disdain it's unreal.

Also, if you ask the minister, 'Well, are the laws of clean and unclean foods still applicable today?' *You're told no.* They go through with their excuses, I'm not going to cover that today, but we can cover that at a different day, and they completely misunderstand 1-Tim. 4 concerning clean and unclean meats.

So as you examine evangelicalism, the foundation that they stand on is not Christ, and the Scriptures that they rely on, based on the *King James*, have not been properly translated, especially the difficult Scriptures of the Apostle Paul. That's why in the second edition of the Bible, we added a 32-page section, *Understanding the Difficult Scriptures of Paul*. Some of them indeed are difficult to understand as Peter said, but he also equated it to Scripture.

So let's go back here to 2-Peter 3. Let's see how he explained this, and let's see what it's really telling us concerning what Paul wrote. It tells us more than they are just difficult to understand. 2-Peter 3:15: "And bear in mind that the longsuffering of our Lord is salvation, exactly as our beloved brother Paul... [This is after he was corrected in Gal. 2 by Paul. It's very interesting that it's very probable that the epistles that Paul wrote were forwarded on to Peter. Does that not tell us something, when he refers to the Epistles of Paul and his writings? It tells us what? *Peter had them*, otherwise he wouldn't be able to write about them—correct? *Yes!*] ...As *he has* also in all *his* epistles, speaking in them concerning these things; in which are **some** things... [not all, but some] ...difficult to understand..." (vs 15-16).

Now if they're difficult to understand, that doesn't mean they cannot be understood, but it means you have to have a grounding in the Word of God, an understanding of the Truth of God, so that when you come to these difficult Scriptures, you may understand them. Now this is compounded in the translation in English, because certain very key things that are in the Greek are not properly translated into the English. So that's why in the Bible you need to read, *What Does it Mean to Be 'Born Again'?*; *What Does It Mean to Be 'Born of*

God’?] ...difficult to understand, which the ignorant... [Those who are not knowledgeable of the Word of God.] ...and unstable...” (vs 15-16). Meaning, that undoubtedly they don’t have the Spirit of God.

I think it’s interesting in this book, *Quitting Church*, they don’t talk about the converted or unconverted. They talk about the *churched* and the *un-churched*. Nothing is really mentioned about conversion, who is a true Christian, how does one become a true Christian. That’s why in this book, *Occult Holidays or God’s Holy Days—Which?* we have a section in there, *Who and What is a True Christian?* Most people think that you’re a Christian if you profess Christ. That’s only the beginning. You have to go further.

- you have repent
- you have to be baptized
- you have to receive the Holy Spirit

We’ll cover all of those things as we go along in this series, *The Bible Answers to Evangelicals*.

“...and unstable are twisting *and* *distorting*, as *they* also *twist and distort* the rest of the Scriptures, to their own destruction.... [Then he gives a warning.] ...Therefore, beloved, since you know this in advance, be on guard against such practices, lest you be led astray with the error of the lawless ones...” (vs 16-17). That’s very interesting—isn’t it? *The lawless ones are the ones who come along and say the law has been done away.* So this is why also in the Bible we have the appendices, *How Did Jesus Fulfill the Law and the Prophets?* Because certain things were fulfilled, certain things came to an end—but what things were fulfilled? How were they fulfilled? and How did they come to an end? You just can’t make a blanket statement and contradict the very words of Christ, where He said, ‘Don’t think I’ve come to abolish the Law or the Prophets. I didn’t come to abolish, but to fulfill.’

Now let’s look at one of the appendices here just for a minute. That is Appendix I, page 1276. What we’re going to review here is very interesting. We have OC, which is Old Covenant; NC, which is New Covenant. Let’s examine how things were changed in the New Covenant from this point of view: Were they abolished? or Were they given a higher standard? Did it do away with the physical, but replace it with the spiritual?—and the spiritual becomes a higher standard. I want you to go ahead and study all the way through these things, but what I’m going to do is just briefly summarize them so you understand what happened when Jesus fulfilled the Law and the Prophets. Let’s begin with the first one, left hand column:

1. **OC:** A physical covenant based on physical promises.

Then it lists the Scriptures. With the exception of the prophets, some of the kings, and like Moses, David, and so forth, the promise of eternal life was not given to Israel in general. So when you hear the statement, ‘Well, those under the Old Covenant attained eternal life through the law.’ If they did, why can’t you do it in the New Testament?

**NC:** A spiritual covenant based on spiritual promises and eternal life (and spiritual requirements).

That’s why Jesus said, ‘You’ve heard it said at old time you shall not murder, you shall not commit adultery,’ etc. Then He gives a higher standard. He did not do away with them. So what you see when you come to the New Covenant: everything is elevated to a higher standard.

2. **OC:** Required physical circumcision.

**NC:** Circumcision is of the heart through baptism.

A higher standard—circumcision of the flesh has been superseded by circumcision of the heart.

3. **OC:** Holy Spirit generally not available; obedience was to the letter of the Law.

**NC:** Believers have the gift of the Holy Spirit and obey in the spirit of the Law.

4. **OC:** Worship at the earthly tabernacle through human priest/mediator.

**NC:** Directly worship God the Father in heaven through Christ.

Our prayers go directly to God the Father through Christ in the sanctuary in heaven above.

5. **OC:** Had animal sacrifices, offerings and ritual works of the law.

That all came to an end when the temple was destroyed and the priesthood no longer had any job to do.

**NC:** Have the ultimate sacrifice of Christ, fruits of the Holy Spirit, prayer and good works.

Entirely different.

6. **OC:** Transgression of the Law required physical atonement for certain sins, death penalty for others.

**NC:** Forgiveness for sins upon repentance... [that’s directly to God] ...second death for unpardonable sin.

Everything is elevated to a higher level.

7. **OC:** Had physical ordinances of Divine service and an earthly sanctuary.

**NC:** Has actual Divine service and a heavenly sanctuary.

Quite different—isn’t it? And you can add into that a personal relationship with God—through the Spirit of God through Christ—through having this access to God the Father in heaven above. He hears our

prayers and He answers our prayers, because He loves us. So that's why Jesus told the woman at the well in Samaria when she said, 'Well, you Jews say the only place to worship is in Jerusalem,' That was true at that time. But He told the woman what? *'You don't know what you're worshipping.'* We Jews know what we're worshipping, but the time is coming when the true worshippers of God shall worship Him in spirit and in truth.' So a higher level again.

8. **OC:** Earthly tabernacle consecrated with animal blood.

**NC:** Heavenly tabernacle consecrated with the blood of Jesus Christ.

Quite a different thing—isn't it? A higher standard!

9. **OC:** Sons of Aaron were high priests of earthly tabernacle.

**NC:** Christ is now High Priest of heavenly tabernacle.

Quite a difference—isn't it? Again, a higher standard!

10. **OC:** Priests offered animal sacrifices for physical justification and purifying of the flesh; high priest went into Holy of Holies once a year.

**NC:** Christ offered Himself *once* as the sacrifice for sin... [That's for all time.] ...spiritual justification is now possible for all.

That's greatly misunderstood by the evangelicals, because they don't really grasp, to the extent that they ought to, that now it's not been done away, but those things, which have been fulfilled, have been graduated to a higher standard.

11. **OC:** No direct access to God the Father. Christ came to reveal the Father.

**NC:** Direct access to the Father through Christ.

We have all the Scriptures there. You can go through and look up all the Scriptures. These are just basic ones to give you a foundation to start on.

12. **OC:** Could not make one perfect as pertaining to conscience.

That is a vast difference.

**NC:** Sin is spiritually forgiven; the conscience is purged through the Holy Spirit.

By what is called the washing of the water of the Word.

13. **OC:** Sacrifices and oblations ceased to be effective at the time the new spiritual order was established by Christ.

However, there was also an overlap of forty years from 30<sub>A.D.</sub> to the destruction of the temple in 70<sub>A.D.</sub> as a transition period. But for those who had the Holy Spirit, those ceased to be effective and the only

effectiveness intended by the Old Covenant was at the temple.

**NC:** Christ's supreme sacrifice applies to all who accept it (from the time of Adam to the end of humanity).

Now that also has to be further explained by the Last Great Day, etc.

14. **OC:** The Old Covenant was made obsolete by the death of Christ.

The key is that didn't make the laws and commandments obsolete.

**NC:** The New Covenant was established after Christ's death, resurrection and ascension.

So these are very important things, which then give us the guideline as to how we understand how things were fulfilled. Every time you look at something that was fulfilled in the physical realm, then a new standard spiritually was applied.

Let's come back and see something else so that we can understand what Jesus is saying and why we need to follow what Jesus taught. We can't say that it was only for the Jews, because it was prophesied that 'that Prophet,' Who became Christ, had to go first of all to the children of Israel. We'll examine about the Gentiles a little later and how Paul taught and what he did. But let's come to the Gospel of John, chapter 12, and let's see how this not only applies to the Jews, but to us. It applied directly to the Jews at that time, but we're going to see He doesn't say the Jews, He says *anyone*, because these teachings were to go on down in time.

This becomes basic and foundational. Just put in your notes 1-Cor. 3 that the only foundation for salvation is Jesus Christ, no other foundation. So what is happening is, that even though they have a fast-food Christianity, they're getting their food without any nourishment at all.

John 12:37: "Although He had done so many miracles in their presence, they did not believe in Him... [Miracles never really convince anyone. Just like all the thousands that Jesus healed. Where were they? *They were healed and they were happy with that and went on their way.*] ...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... [Why couldn't they believe? *Because they didn't want to accept it!* Think about that very principle. If you don't accept it, you cannot believe. If you don't have the Holy Spirit and you're not repenting to God, then you have a carnal mind and we're going to see some of the questions that this gentlemen wrote which led to this series that I'm doing, *Bible Answers to Evangelicals*, are very carnal. This is reflective of the problems that evangelicals have and

reflective of the problems that they see within their congregations. So what happens if you don't believe?] ...'He has blinded their eyes and hardened their hearts 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). So that's why Jesus said, 'Straight is the gate and narrow is the way that leads to life.'

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... [Politics involved! Same thing of the denominations of the evangelicals. They don't dare teach anything that does not conform with the denomination. This man here wrote me and he said, 'All you are doing is defending some tradition that has you boxed up and I realize that to give it up you no doubt will lose a lot in this world.' Well, he doesn't know me, he knows nothing about me and yet he's trying to judge my heart. That's not the case. 'Ask yourself the question: Are you preaching to please a system, organization, or men for that matter, so if so, you're no friend of Christ.' Well, if you would have listened to my resignation sermon, he would have understood that that wasn't so. I left because they were not teaching the Word of God. That simple! When you say something, you have to make sure that it does apply. So they were political. They were worried about status, prestige, whatever.

"Then Jesus called out and said, 'The one who believes in Me does not believe in Me, but in Him Who sent Me.... [Now notice, He didn't say *the Jew*. He said *the one*. And even evangelicals talk to people and ask them, 'Do you believe in Jesus?' So they would have to admit by that very thing that this verse would apply to them.] ...And the one who sees Me sees Him Who sent Me. I have come *as* light into the world so that everyone who believes in Me may not remain in darkness.... [Here is the key]: ...But if anyone hears My words and does not believe... [Now let's understand something: do we have the quotes of Jesus in the New Testament? *Yes!* Written by the apostles. They heard these words—correct? *Yes!*] ...But if anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world, but to save the world'" (vs 44-47). He talks about judgment a little later.

Now notice v 48: "'The one who rejects Me and does not receive My words...'" Now let's stop there and think about this for just a minute. What if you accept Jesus, but don't believe His words? Are you still rejecting Him? 'Oh, I accept Jesus, but we don't have to follow anything that He taught in the Gospels, because He was the minister for the circumcision.' So *you take a half-truth and you*

*create a lie*. So if you don't believe Him and reject His words—see, it's a combination.

"'The one who rejects Me and does not receive My words has one who judges him; the word... [Now the difference between the singular and plural here is this: the singular means His entire message.] ...which I have spoken, that shall judge him in the last day.... [Very interesting. Doesn't sound like Jesus is doing away with anything—does it? Doesn't sound like it applies to just the Jews only, from this point of view: He's talking to the Pharisees as well as everyone else. Do the ministers in evangelical Christianity—are they in the same position as the Pharisees? *Yes!* Do they have their traditions that they follow? *Yes!* They have certain Scriptures and certain paths that they use through the Bible. Do they reject the rest of it? *Yes*, just exactly like the scribes and Pharisees did with their traditions.] (Now here's the reason this is going to happen): ...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.... [Of course, this was for all people] ...And I know that His commandment is eternal life. Therefore, whatever I speak, I speak exactly as the Father has told Me.'" (vs 48-50).

So this is why we are to search the Scriptures, prove whether these things are so or not. If there are some difficult Scriptures that we don't understand, what we need to do is just remember it, put it on the shelf, come back at it later, continue studying the Bible. You'll be able to understand it if you do.

Let me read his next question here, which I think is quite revealing. Matthew 6:25: "Because of this I say to you, do not be anxious about your life *as to* what you shall eat and what you shall drink; nor about your body *as to* what you shall wear. Is not life more than food, and the body *more* than clothing?" Take the verse in isolation. This violates one of the first rules of Bible study. What does it say? What does it not say? If you don't understand it, what's the verse before, what's the verse after, what's the chapter before, the chapter after?

Here's what he says: 'Christ told these Messianic believers... [Now this doesn't apply to anyone else. Messianic believers.] ...therefore, take no thought for your life, what you shall eat, drink, or what you shall put on.' Do you never give your next day's meal a thought? Do you ever go to the grocery store with a list for the week? If so you are violating this command?" Really?

Let's go back a few other verses here and let's read it, v 24: "No one is able to serve two masters; for either he will hate the one and love the other, or he will hold to *the* one and despise the

other. You cannot serve God and mammon.” Mammon is anything that’s important to you, whether it’s money or esteem or whatever. You cannot serve God if you throw away the words of Jesus Christ. That’s true, too.

“‘Because of this I say to you, **do not be anxious**... [As we will see, He doesn’t say provide. As we will see, He didn’t say stay in your house and it’ll all be delivered to you—right? He didn’t say go and plant. He did not say don’t go out and harvest. *Don’t be anxious! Don’t become obsessed with it*, that’s what it’s talking about with anxiety here.] ...about your life *as to* what you shall eat and what you shall drink; nor about your body *as to* what you shall wear. Is not life more than food, and the body *more* than clothing? Observe the birds of heaven: they do not sow, neither do they reap, nor do they gather into granaries; and your heavenly Father feeds them. Are you not much better than they?’” (vs 25-26).

Well, because He feeds them, did He tell them, ‘Well, it’s not necessary for you to fly. I’ll just bring it to you.’ He didn’t say that! God provides, but they have to go hunt. They have to find; they have to work, but if they seek, the same thing here. **‘Seek and you shall find; ask and it shall be given; knock and it shall be opened.’** But you don’t have to be worried about it; nervous and frustrated about it.

“And why are you anxious about clothing? Observe the lilies of the field, how they grow: they do not labor, nor do they spin... [But He didn’t say, ‘You don’t have to labor, you don’t have to spin.’ It’s the lilies that don’t.] ...but I say to you, not even Solomon in all his glory was arrayed as one of these. Now if God so arrays the grass of the field, which today is and tomorrow is cast into the oven, *shall* He not much rather clothe you, O *you* of little faith?... [Now let’s see what the lesson is here]: ...Therefore, do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘With what shall we be clothed?’ For the nations seek after these things. And your heavenly Father knows that you have need of all these things.... [He’ll provide a way for you to get them.] ...But *as for* you, seek first the Kingdom of God and His righteousness, and all these things shall be added to you. Therefore, do not be anxious about tomorrow; for tomorrow shall take care of the *things* of itself. Sufficient for the day *is* the evil of that day” (vs 28-34).

Now what do we do with that? Quit working? We’ll find out here. Here’s a very interesting section of Scripture, which we are to have as an object lesson in what we are to do. Proverbs 6:6: “Go to the ant, sluggard; consider her ways and be wise, who having no guide, overseer, or ruler, provides her food in the summer *and* gathers

her food in the harvest.... [You don’t see ants out crawling around on the snow. They take care of it before winter comes.] ...How long will you sleep, O sluggard? 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 6-11).

So in what Jesus is saying here, he’s [the questioner] not saying at all. You don’t work, you don’t provide. I’ve never gone to the supermarket with a list of things and ended up with heart palpitations because I was wondering if I could find these in the supermarket. Never happen! We’re not violating the command! We’re following what Jesus said. You have to take the Scriptures and put all the Bible together with it.

Let’s come to Proverbs 20. Let’s see what he says about the harvest. Did these people have to go out and harvest? *Yes, they did!* Did Paul in the collection for the saints that the Corinthians and the different ones were doing, did he not tell them to sow so they could reap a harvest of crops that they could send down to Jerusalem? *Yes!* Did they have to work to do it? Was there famine down in Jerusalem? *Yes!* Did God provide for them? *Yes*, through the work of other brethren.

By his [the questioner] implication we should do this: Proverbs 20:4: “The lazy one will not plow by reason of the cold... [The Lord shall provide! It shall be delivered here in trucks. I don’t have to do anything. I used to plant a garden, but no more. I just rest in my house and everything comes to me. Never happen!] ...*therefore* he shall beg in harvest and *have* nothing.” Whoa! what about that?

Let’s come here to 2-Thessalonians 3. Since the evangelicals believe in Paul’s writings, isn’t that true? They say, ‘Oh, we believe in Paul’s writings.’ Let’s see what he said, and we’ll find out that this tells us the other half of the story about not being anxious. ***We are to work!*** But notice what Paul wrote concerning those who didn’t work.

2-Thessalonians 3:10: “For indeed, when we were with you, this is what we commanded you: that **if anyone is not willing to work, he should not be allowed to eat**.... [How about that? Was he afraid to work? Did he have heart palpitations and wouldn’t go out and work? Was he anxious and frustrated? But notice, that’s Paul. Now that’s very unkind—isn’t it? Some people would say that’s harsh. God expects us to work and provide, but He doesn’t want us to be anxious. He doesn’t want us to be worrywarts over it.] ...For we hear that some among you are walking irresponsibly, not working at all, but are behaving as busybodies.... [Quite a different situation—isn’t it?] ...As for such individuals, we command and exhort by our Lord Jesus Christ...



[The one we just quoted back here in Matt. 6—correct?] ...that with quietness they work in order that they may eat their own food” (vs 10-12).

So there you have it. That’s quite a thing— isn’t it? That should answer that question sufficiently. You can put in your notes Luke 19 about the parable of the pounds. What did Jesus tell them to do? *Go out and work with what I’ve given you to do.* The one who increased came back, said, ‘Your five pounds has gained five,’ or ‘your ten pounds has gained ten.’ The one who received a lesser amount it gained five. The one who received the one and buried it, he didn’t do anything. What happened? Jesus said, ‘You wicked and lazy servant.’ Much just like the one here who wouldn’t go out and work. So we have that principle.

(go to the next track)

The comment was made that too many people are studying more and more on less and less until they come to know nothing, which is a good comment. Let’s come to 1-Timothy 6, and let’s read this again, because this describes exactly where this gentlemen is coming with these questions. These show that he has a carnal-minded approach to the Word of God. Anyone who says that you don’t have to follow the words of Christ and that there is a different gospel that was given to the Jews—which there wasn’t; there was a forbearance until the temple was destroyed, but there was not a different gospel given—and attacks the Scriptures and the sayings of Jesus like he has in these questions, really fits very clearly with:

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... [the way to eternal life] ...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 3-5).

Let’s read some more of his questions and see how that fits. Now this is one question that people have all the time, but let’s read it and see what it says. So let’s go to Luke 10; that’s the best place to go and I think this is very interesting, because when you read it and put it all together, and read the verses before and verses after, you get an entirely different picture.

Luke 10:19, let’s read that in isolation. “Behold, I give you authority to tread upon serpents and scorpions, and upon all the power of the enemy, and nothing shall injure you in any way.” Very

interesting! How many saw *Raiders of the Lost Ark*? The star, Indiana Jones, and they were searching for the lost ark and one of the scenes was in a pyramid and in the pyramid was a big room full of snakes everywhere, all kinds. Is Jesus saying, ‘Go find a den of snakes and go stomp on them?’ or of scorpions? Let’s see how He Himself interprets it.

Verse 17—this shows the problem when you take a verse out of context and isolate it and then ask a question. “Then the seventy returned with joy.... [Because He sent them out to preach the Gospel, and notice what they said]: ...‘Lord, even the demons are subject to us **through Your name**.... [Now the demons are what? *The fallen angels*—correct?] ...And He said to them, ‘I beheld Satan fall as lightning from heaven.... [Satan is likened to what? That old serpent, the dragon.] ...Behold, I give you authority to tread upon serpents and scorpions, and upon all the power of the enemy...’” (vs 17-19).

So that’s not referring to literal serpents, literal scorpions, but it is referring to all the power of the enemy. He’s likening the demons to other serpents and scorpions—correct? *Yes!* What is the demonic power? Let’s see something which shows some of the demonic power. Revelation 9 gives us an insight. This is why in studying these questions we also have to understand that we need to get various parts of the Word of God to help give us an understanding of it. In ninety-nine percent of the cases we’ll come up with the understanding of what it is. Some of those that we don’t understand most likely are not salvational doctrines anyway.

Revelation 9:1: “And the fifth angel sounded *his* trumpet; and I saw a star *that* had fallen from heaven to the earth, and there was given to him... [that has to mean it is an angel] ...the key to the bottomless abyss.... [that’s where the demonic fallen angels are imprisoned] ...And he opened the bottomless abyss; and there went up smoke from the pit, like *the* smoke of a great furnace; and the sun and the air were darkened by the smoke from the pit. Then locusts came onto the earth from the smoke; and power was given to them, as the scorpions of the earth have power” (vs 1-3). So this is referring to demons. They look like grasshoppers in this case, but Jesus said, ‘I give you power over **all** the enemy and they have power like scorpions.’ So that’s what it’s talking about. It’s not talking about *literal* scorpions and *literal* serpents.

Now what was the prophecy concerning the serpent back in Gen. 3<sup>[transcriber’s correction]</sup>? *That there would be enmity between the seed of the serpent and the children that would come from Eve.* And human beings for the most part, have an aversion toward serpents, and serpents an aversion toward human beings. In some cases they don’t. You go to India and you have snake charmers. You go to Appalachia

and you have rattlesnake handlers in church, and they base that upon Mark 16. So let's go there since we're talking about serpents. Let's go ahead and talk about it here, see what Jesus said. If one means spiritually, the other also can mean spiritually, could also be literally or physically, either one.

Let's see what it says and then we will see an example of how it could mean physically. Mark 16:17: "And these signs shall follow those who believe..." And yes, this is in the Scriptures. Now here's the question that he wrote: "...signs to follow, indicates that certain signs and wonders shall follow them that believe. Are all those signs following you? If I mail you some poison or send you a rattlesnake, would you drink the poison or kiss the snake on your U-tube? These verses are in the Textus Receptus, so don't give me that manuscript argument. I know the Sinaiticus and Vaticanus are corrupt manuscripts. Are these gifts still operable today? Can you prove it? Sound like a little contentious question? *Yes! You're not to tempt your God.*

Let's see what these signs would be, v 17: "...cast out demons; they shall speak with new languages; they shall remove serpents... [Now the same Greek verb to take up means *to pick up, to remove*, as well. Not to pick up to worship, not to pick up and have like they have in these little churches in Appalachia where they hold the snakes and they kiss the snakes and they let them crawl all over them and everything. Question: Do you have in the book of Acts any indication that they went out and got literal snakes, that they had them in their worship service? *No, you don't!* They shall remove serpents. Now the *King James* says 'take up serpents.' But it means *take up to remove*, if it is the literal serpent.] ...and if they drink any deadly thing, it shall not hurt them in any way; they shall lay hands on *the* sick, and they shall recover'" (vs 17-18).

Let's go ahead and do a little proving of this. Let's come to Acts 28. Let's see what happened with the Apostle Paul. It's the only account that we have in the Bible as to how to interpret this. Surely God does not want us, as the comment was made, *tempt God* and have services where we dance around to wild music and jump up and down in sweat, yelling and screaming, and put serpents all over us. I saw a special on the History Channel where a man was bitten 168 times, and he didn't die. Then he went on a special campaign somewhere and had a service, instead of in Appalachia and the back hills of Tennessee, he went down to Florida and they brought a poisonous serpent into him, and that one bit him and he was gone!

Acts 28:1: "Now when they were safe, they learned that the island was called Melita. And the barbarians showed us uncommon kindness; for they

kindled a fire because of the rain that was falling and because of the cold and received all of us. But when Paul gathered a bundle of sticks and laid *them* on the fire, a viper came out *because* of the heat *and* wound *itself* around his hand. And when the barbarians saw the snake hanging from his hand, they said to one another, 'No doubt, this man is a murderer... [Immediately you start judging—right?] ...*although* he has been saved from the sea, justice does not permit him to live.' But he shook the snake off into the fire *and* suffered no injury" (vs 1-5). Now there is a specific fulfillment of Mark 16, of removing, not reaching down and picking up.

Notice what happened, v 6: "Now they were expecting him to become swollen, or suddenly fall down dead. But when they watched for a long time and saw *that* no harm came to him, they changed their opinion *and* said *that* he was a god"—from one extreme to the other. So that tells you about that. Then Paul prayed for different ones and they were healed.

Another question: 'When did Peter and the rest of the twelve learn about the good news, i.e. the death, burial and resurrection when in John 20:9 it clearly says Peter didn't know what it was all about when he looked in the empty tomb.' All right, we'll answer that in just a minute. 'In the same regard, in Luke 18:31-34, why did Christ hide the news of the cross from even His closest disciples? Now Jesus is being bad because He didn't tell them about it.'

Let's come here to Luke 18:31—Jesus also told them, 'I didn't tell you these things because you were not able to bear them.' Let's see what He says here and let's put it together. "And after taking the twelve *aside* to *Himself*, He said to them, 'Behold, we are going up to Jerusalem, and all things that have been written about the Son of man by the prophets shall be fulfilled. For He shall be delivered up to the Gentiles, and shall be mocked and insulted and spit upon. And after scourging *Him*, they shall kill Him; but on the third day, He shall rise again.' But they understood none of these things, and this saying was hidden from them, and they did not comprehend what was said" (vs 31-34). Now why did Jesus do that?

1. The event had not occurred yet.
2. They were probably thinking that Jesus was going to restore the kingdom without any of this involved.

So He told them. But were they converted? *No!* When were they converted? *After the resurrection of Christ.* When did they understand it? *Well, they couldn't understand it here. Jesus didn't tell them.* It's like anything else, if someone doesn't tell you the meaning of it, or if the event hasn't occurred, you won't understand it. But after the event has occurred, then they understood it.

Let's come here to John 20. Peter even said, 'Well, I'm going fishing,' one time. So after Mary Magdalene came and told them that they had taken away the Lord from the tomb, didn't know where they took Him. John 20:3: "As a result, Peter and the other disciple [John] went out and came to the tomb. Now the two ran together, but the other disciple ran faster than Peter and came to the tomb first; and he stooped down *and* saw the linen cloths lying *there*, but he did not enter. Then Simon Peter came following him, and he went into the tomb and saw the linen cloths lying, And the napkin that had been on His head, not lying with the linen cloths but folded up in a place by itself. Then the other disciple, who had come to the tomb first, also went in and saw *these things*; and he believed. For they did not yet understand the Scripture *which decreed* that He must rise from *the dead*" (vs 3-9).

Even though John believed, he still didn't understand the Scripture. If you saw the linen cloths lying, let's think about this for a little bit. After Jesus was resurrected, as a spirit being He could appear as flesh and bone, as He said. We'll see that in just a little bit. But as a spirit being He could walk through doors and walls and things like this. That's how He appeared to them suddenly in the midst of the room as we find later in John 20. So when Jesus was resurrected, as a witness of the resurrection, He probably rose right through the wrapping. This wrapping was not a shroud. Shroud is an absolute fraud that the Catholics use to keep people bound to idolatry. But the way that they buried them, they had strips of linen, which was in rolls, and then they would take this linen and they would wrap it as they put in the spices and aloe and things. Notice also that in whatever the picture of the shroud is, there is no evidence of any of the spices and aromatics. None!

So they would wrap it and they would put the spices in as they would wrap. So they would start with one foot and wrap up to the thigh; start with the other foot, wrap up from there and then go up the rest of the body and come down over the arms and the hands. So what did they see? *They probably saw the form that had been wrapped around Jesus* with these cloths, but no body. Now if someone was going to steal it, they would take everything. Now if they didn't want to take the cloths, they'd rip them off so they could get out of there real quick, because remember guards were guarding the tomb—correct?

Now let's ask the question: What does the folded napkin that was on His face signify? *It signifies He was alive*, and when He got up, came right through the cloths, He took the napkin off His face, folded it up and laid it in another place as a witness that He rose from the dead and was alive. Otherwise, you'd have to believe what? *Otherwise, you'd have to believe that napkins can fold themselves*. Every housewife would love that,

wouldn't they? *Yes!* 'Napkins, towels, down in the laundry room, all fold yourselves. I'll come back in ten minutes when you're done.'

Comment was made from audience: I read a comment about that napkin, I don't know if it's true or not. It seems that the Jews had a custom at that time that when the master was eating, he took the napkin and just laid it aside and got up and did something else, then come back, pick up the napkin, and finished. But when he was done, he would fold the napkin and set it aside which indicated that he was finished. That struck me as kind of an interesting comment that Christ was saying, 'It is finished.' Do you have any comment on that? *I suppose you could add that into it, that would not be wrong to add into it, but I think it was more to demonstrate that He was alive*. That would be okay.

Let's come to Luke 24; let's see when they understood. This kind of runs a little counter to the evangelical beliefs, because they believe that there was a progressive revelation through the Epistles of Paul. So you just take the things of the Epistles of Paul, which reflect that progressive revelation, but they don't give credit to Jesus for giving the disciples also coming from nothing down through His ministry and the things that He did, to give them a progressive revelation as well, even though they didn't understand it when He told them certain things, like what would happen to Him.

After the going with the two to Emmaus, and so forth, and they came back and said, *Yes, He is alive*. Luke 24:34: "Saying, 'In truth, the Lord has risen! And He appeared to Simon.' Then they related the things that had happened *to them* on the road, and how He was known to them in the breaking of the bread. Now as they were telling these things, Jesus Himself stood in their midst and said to them, 'Peace *be* to you.' But they were terrified and filled with fear, thinking *that* they had beheld a spirit.... [a demonic spirit] ...Then He said to them, 'Why are you troubled? And why do doubts come up in your hearts? See My hands and My feet, that it is I. Touch Me and see *for yourselves*; for a spirit does not have flesh and bones... [Notice, doesn't say *blood*. He had the appearance of flesh and bones.] ...as you see Me having.' And after saying this, He showed them *His* hands and *His* feet. But while they were still disbelieving and wondering for joy, He said to them, 'Do you have anything here to eat?' Then they gave Him part of a broiled fish and a *piece* of honeycomb. And He took these *and* ate in their presence" (vs 34-43).

Verse 44 is a key and this was probably a quite extended study going on to probably fairly late that night, because notice what it says: "And He said to them, 'These *are* the words that I spoke to you when I was yet with you, that all *the* things which

were written concerning Me in the Law of Moses and *in the Prophets* and *in the Psalms* must be fulfilled.’ Then He opened their minds to understand the Scriptures” (vs 41-45). That’s when they understood, when it was time for them to understand. Back there in Luke 18, it wasn’t time for them to understand.

“And said to them, ‘According as it is written, it was necessary for the Christ to suffer, and to rise from the dead *the* third day.... [So He showed them the Scriptures. He showed them Isa. 53, Psalms 22; 16; 69—then the prophecies in the rest of it. So it took Him quite awhile to go through that, I’m sure.] ...And in His name, repentance and remission of sins should be preached to all nations, beginning at Jerusalem.... [That’s why they went to the Jews first, because God promised that it would come to the Jews and the Israelites. Now there’s a dual prophecy in Ezek. 12, which says, ‘The tents of Judah shall be saved first.’ Who did it go to first? *The Jews!* And on the Day of Pentecost how many were saved on that day? *Three thousand!* We’ll talk about that relationship to baptism, because a lot of them don’t believe it’s necessary to baptize, based on some Scriptures.] ...to all nations, beginning at Jerusalem” (vs 46-47).

Let’s come to Acts 1 and let’s see something else. Did the apostles get to all nations? *No*, they got to a lot of them, but not all nations, you have to conclude—correct? Let’s see something else here that He told them. Of course, Jesus did not give them all understanding right at first, even after they were converted, even after they saw Him for forty days and forty nights after He had been resurrected, etc. There were other things that He was going to teach them, which we’ll show in just a little bit.

Acts 1:4: “And while *they* were assembled with *Him*, He commanded them not to depart from Jerusalem but to ‘await the promise of the Father, which,’ *He said*, ‘you have heard of Me. For John indeed baptized with water, but you shall be baptized with *the* Holy Spirit after not many days.’ So then, when they were assembled together, they asked Him, saying, ‘Lord, will You restore the kingdom to Israel at this time?’.... [Remember, He said, ‘You’re going to sit on the twelve thrones judging the twelve tribes of Israel.’ So they were ready, ‘I want to rule now.’ Just like some people today. But notice His answer. He said, ‘Well, guys, don’t worry about it. It’ll be over 2,000 years before it happens, so just take your ease and go on.’ *No!*] (He said): ...It is not for you to know *the* times or *the* seasons, which the Father has placed in His own authority; But you yourselves shall receive power when the Holy Spirit has come upon you, and **you shall be My witnesses, both in Jerusalem and in all Judea and Samaria, and unto *the* ends of the earth**” (vs 4-8).

Now they never got there did they? They got to many of the places—didn’t they? If you read the book, I forget the author, but *Where Did The Twelve Apostles Go?*, it shows you that they covered a whole lot of geographical territory. The writings of Paul are what we have, but there are indications where the others went. But how are they going to get to the ends of the earth? Let’s understand something: The writings of the apostles are inspired by Jesus Christ, by the Holy Spirit. These are the written witnesses. They wrote down what they heard, what they saw. We have the Bible, so it is getting to all nations to the ends of the earth—how? *Through the Bible, through the written Word*. So there’s a fulfillment of it. Do we have their words? *Of course we do! Yes, indeed!* That’s how it was done.

Let’s prepare for the next section here and then we will end here. They were to go to all nations. He says the same thing here, Mark 16:15. They got around. They did a lot, but they didn’t get to all nations. Did they get to North America? *No!* Did they get to South America? *No!* Did they get to the islands in the Indian Ocean or any other ocean, for that matter of fact, outside of perhaps maybe England and some of the islands there in the Mediterranean? *No!* So how is it going to get to the end of the earth? *Through the printed word*.

Mark 16:15: “And He said to them, ‘Go into all the world... [So that’s a continuous thing that needs to be done.] ...and preach the Gospel to the whole creation.’” So that was their assignment. Isn’t it interesting? What do we have today with the increase of knowledge? Look at all the means of communication. Look at how many Bibles there are. Look at the fantastic thing that an Internet can do. Our websites are up seven days a week, twenty-four hours a day around the world, as well as many other websites. We now have today, in the world, we have over 1500 different churches and organizations that are Sabbath-keepers. We have in all denominations that call themselves Christians, we have the Bible, whether they follow it or not. That’s a witness against them if they don’t keep it. But it is also instruction for them if they would learn it.

Let’s go to Matthew 28, because it talks about baptism. In *Bible Answers to Evangelicals #6* we’re going to investigate about baptism. I think you’ll find that that is a key thing that they are missing. If they don’t baptize or baptize correctly, and also keep the Sabbath, the Passover and Holy Days, they’re preaching the wrong gospel.

Matthew 28:18: “And Jesus came *and* spoke to them, saying, ‘All authority in heaven and on earth has been given to Me. Therefore, *go and* make disciples in all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit... [I won’t give a complete explanation of that

here. That's for another time.] ...**Teaching them to observe all things that I have commanded you.** And lo, I am with you always, *even* until the completion of the age''' (vs 18-20).

So that's quite something—isn't it? Make disciples! How do you make disciples? *By baptizing, by teaching and then baptizing.* Go into all nations. That's a continuing command—isn't it? *Yes, indeed!* How long is that command going? *Until the return of Christ!* So there we have it. Isn't that something? *Yes, indeed!*

So then why—we'll pick it up here next time—why do many evangelicals believe that you do not have to be baptized? Isn't it interesting how you can take a little here, take a little there, and ignore all of the things that are laid out in the Scriptures that you should also follow and you miss the point.

Now also look at it this way, make an analogy this way: Someone gives you directions to come to a certain location. Now this happened the other day. There was a man who was coming to the office to help us understand a little more about the microphone setup and things like this that we need in the studio to improve the sound and video, and everything. Jim Hyles gave him the directions to get there, but he forgot about the extension of Hwy 25 that went past San Philippe Road. The man came through on Hwy 25, but he was totally lost, because the directions given to him were not correct. Was he confused because he didn't have the right directions? *Yes!*

Same way with understanding the Bible! If you don't **follow all the Bible**, you're going to get confused and lost, especially if someone tells you, 'The law has been done away. You don't have to follow the teachings of Jesus Christ. You don't have to follow the teachings of the seven general epistles of the 'Jewish' apostles.' What they're not telling you is that they're going back to an old heresy by Marcian who did the same thing. He did exactly the same thing—did away with the Gospels, did away with the General Epistles, and he also went through the Epistles of Paul and picked out all of those things which had to do with law and not grace and dissected those all out. That's precisely what the evangelicals do today. No wonder they're lost. No wonder people come in one door and others go out the other door. No wonder they can't find God in the church, because *God isn't there*. So this is the Christianity that permeates this world. And no wonder atheists say, 'You guys have a *screw loose*.' That's true. The Christian religions of this world create more atheists, because they don't know the Word of God. They use it, but they don't understand it. So to help answer his question is this:

- When will the evangelicals believe Jesus and start following His teachings?
- When will they believe God and really keep the Sabbath, the only day in the Bible that we are to keep on a weekly basis?
- When will they reject all of the pagan holidays that they keep and keep the Passover and Holy Days of God?

Then they would understand! Understanding is conditioned upon obedience and belief. When that is done, you understand. Just like this poor man who was lost. When I gave him the directions the other way around, he says, 'Oh, now I know where I am.' Likewise, ***if we want to get to where Christ wants to go, we better follow the instruction book.***

Scriptural References:

- 1) 2-Peter 3:15-17
- 2) John 12:37-50
- 3) Matthew 6:25, 24-34
- 4) Proverbs 6:6-11
- 5) Proverbs 20:4
- 6) 2-Thessalonians 3:10-12
- 7) 1-Timothy 6:3-5
- 8) Luke 10:19, 17-19
- 9) Revelation 9:1-3
- 10) Mark 16:17-18
- 11) Acts 28:1-5
- 12) Luke 18:31-34
- 13) John 20:3-9
- 14) Luke 24:34-47
- 15) Acts 1:4-8
- 16) Mark 16:15
- 17) Matthew 28:18-20

Scriptures referenced, not quoted:

- 1-Timothy 6:3
- 1-Timothy 4
- Galatians 2
- 1-Corinthians 3
- Luke 19
- Genesis 3
- Isaiah 53
- Psalm 22, 16, 69
- Ezekiel 12

Also referenced: Books:

- *Quitting Church* by Julia Duin
- *Occult Holidays or God's Holy Days—Which?* by Fred R. Coulter
- *Where Did The Twelve Apostles Go?*

## Bible Answers to Evangelicals VI

Fred R. Coulter

It is amazing how much selective reading and wrong conclusions come out of examining the Bible the way that the evangelicals do. We've already seen that they say you don't need to follow the Gospels, because that was just to the Jews. And you need to follow Paul's epistles because that was for the Gentiles and he had a revelation that went beyond the Jewish apostles of Peter, James, John and Jude.

Because of that, they are violating what God says in the Scriptures. First of all, God said, 'You shall not add to or take away from'—isn't that correct? If you have it in the Bible and you literally don't cut it out, but you say you 'don't have to read the Old Testament because it's all been fulfilled'; and you don't have to read the Gospels, because that was for the Jews,' then you also have something here in the book of Revelation, chapter 22, which really is not just relating to the book of Revelation alone, but it was the last thing that John did in canonizing the New Testament. So let's read it here, because as we saw: 'the confirmed prophetic Word' means *the confirmed inspired New Testament*. That's what Peter was writing about.

This follows along with the other instructions that God gave concerning the Old Testament. And He also said, 'Don't go to the nations and say how did they worship their gods and I'll do so to the Lord.' So what do you have when you have all of the holidays of the world that came from what? *Pagan origins!* You're adding something that God said don't do—isn't that correct? But because they don't read those things, they have no consciousness of what they are doing, plus they are blinded. Blinding comes step-by-step. As you leave off certain of the teachings or commandments of God, a blinding occurs. The more you leave off, the more blinding occurs, to where then you can't understand what's happening.

Revelation 22:18: "For I jointly testify to everyone who hears the words of the prophecy of this book..." Now that's not just related to the book of Revelation. However, if you go through the book of Revelation, you find some very interesting things—don't you?

Hold your place here and let's come back to Revelation 12, and let's see about commandment keeping. Are the Christians as related in Revelation, the last book of the Bible, are they commandment keeping or not? Revelation 12:17: "Then the dragon [Satan] was furious with the woman and went to make war with the rest of her seed, who... [have done away with the commandments of God. *No!*] (It says): **...who keep the commandments of God...**

[Now surely you can't say that the end-time church is just all Jewish—right? And say it's a Jewish church, that's why they keep it.] ...and have the testimony of Jesus Christ." And what is the testimony of Jesus Christ? *The Gospels*—is it not? *Yes, it is!*

Come over here to Revelation 14:12. This is just right before the end of the end begins. "Here is the patience of the saints... [Who are the saints? Did Paul address all of his epistles with his greetings to the saints, or to the brethren? *Yes!*] ...here *are* the ones... [not Jews, *ones*] ...who keep the commandments of God and the faith of Jesus." The truth is it takes no faith at all to reject the commandments of God. It takes faith to accept them and it takes faith to keep them.

For example: it takes no faith at all to keep Sunday. All you need to do is just find whichever corner church you want as your own, and you go there. You don't keep it like the Sabbath, because the Sabbath is kept from sundown Friday to sundown Saturday. You have to have faith to keep it, because [not keeping] it also involves: working, shopping, personal pleasures—doesn't it? *Yes, indeed!* So that's why it is the commandments and the faith of Jesus.

Now the faith of Jesus means what? *The faith which comes from Jesus*, which then means it takes *Jesus' faith through the power of the Holy Spirit, so that you keep the commandments of God the way that God intended*. And how did Jesus define that they would be kept, as we covered in one of the other segments here, which is this: 'You've heard it said of old time you shall not murder. I say to you, you shall not hate. You've heard it said of old time you shall not commit adultery. But I say to you, you shall not lust after a woman, because you've already committed adultery in your heart.' Then He went on further and what did Jesus say? And isn't this the epitome of total Christian character? 'You shall not forswear yourself, but let your yes be *yes* and your no be *no*.' Now that's the hardest thing for human nature. Because too many times we like to do what? We like to say, 'Yes, but...' 'No, but...' Agree, but leave yourself a little wiggle room—right? Isn't that the way it really is? You've got your little excuse.

So if you just want to restrict it to the book of Revelation, because you don't believe my explanation that it means the whole New Testament because John was the one who canonized the New Testament and this was his finalization of the whole thing, if you don't want to accept that, how are you

going to avoid Rev. 12:17 and 14:12? You can't avoid it, it's right there—is it not? *Yes!*

Go back here to Revelation 22:14: “Blessed *are* those who keep His commandments...” Again, he didn't say the Jews, did he? What do evangelicals say? We'll do this just like they say on Fox News. We'll give you what the evangelicals say. I have a long letter that a man wrote to me stating all of these things, so I'm going off of what he's stating to me. So we're going to give you both sides and you decide, because you have to choose.

And are you going to choose God's way, or are you going to choose a man's way? Are you going to choose a human interpretation or are you going to choose a Biblical interpretation, comparing Scripture with Scripture? You have to decide! Ultimately, God is going to be your Judge. So now you have the choice of this: If you do well and do what Jesus said and keep His commandments, He's going to say, ‘Well done, good and faithful servant’—right? Is that what you want to hear at the resurrection? Oh, you're going to heaven. Well, sorry, you won't hear that because the New Testament only shows the resurrection. So you better think that one over again.

Or do you want Jesus to say, like He did to the lazy servant that He gave a talent and he went and buried it in the earth? ‘You wicked and slothful servant.’ Which do you want? If you reject portions of the Bible, and you haven't proved how Jesus fulfilled the Law and the Prophets, and you reject the Gospels, and you reject the General Epistles, and you reject half of what Paul wrote, is He not going to say, ‘You wicked and slothful servant’? He's not going to say you're blessed, because you weren't keeping the commandments.

Notice what else, v 14 again: “Blessed *are* those who keep His commandments, that they may have the right to *eat of* the tree of life, and may enter by the gates into the city.... [You're not going to have eternal life. You're not going to be in New Jerusalem.] ...But excluded *are* dogs, and sorcerers, and fornicators, and murderers, and idolaters, and everyone who loves and devises a lie” (vs 14-15). Now if you believe the lying interpretations of men about throwing out the commandments of God and getting rid of the Gospels and the General Epistles and half of the Epistles of Paul, what category do you think you're going to fall into?

Verse 18: “For I jointly testify to everyone who hears the words of the prophecy of this book, *that* if anyone adds to these things, God shall add to him the plagues that are written in this book. And if anyone takes away from the words of *the* book of this prophecy, God shall take away his part from *the* book of life, and from the Holy City, and from the things that are written in this book” (vs 18-19).

Now that's almost as strong as Deut.30—isn't it?—and we will see how there is a similarity, even though this was given to Israel, but the same things applies to all of us. Let's see what God set before them, because God sets before all of us choices, and those choices are what we have to make. God has given us free moral agency. Isn't that amazing that God would create human beings in such a way that they can totally reject Him and despise Him, reject His commandments and sin against Him. Now if you and I made a creation, we'd made it more like a robot. We'd wind it up and program it, and it better right well do what we program it to do or we'll wing-ding it, or something else.

Here's what God says here in Deuteronomy 30:15: “Behold, I have set before you this day life and good... [Now isn't that what everyone wants? *Life and good*] ...and death and evil... [Now there are some people who want death and evil, but most people don't. But nevertheless, that's the choice that's been set before us.] ...In that I command you this day to love the LORD your God, to walk in His ways, and to keep His commandments and His statutes and His judgments so that you may live and multiply....” (vs 15-16).

No one wants to die early—do they? *No*, not even the murderer who is caught. What is the first thing he says when he's surrounded by police with their guns pointed at him? ‘Don't shoot, don't shoot.’ That always gets to me when they arrest a serial killer. Yes, they're so courageous they can kill people, but they're so cowardly that they won't sacrifice their own life when they're caught. But you only get that if you do God's ways.

“...And the LORD your God shall bless you in the land where you go to possess it. But if your heart turn away so that you will not hear... [Now you need to consider this, all you evangelicals. Does your heart turn away from the Word of God that you won't hear it? Like this man demonstrated in his letter to me. We'll look at some of these things again.] ...but shall be drawn away and worship other gods and serve them” (vs 16-17).

Well stop and think a minute. What was the great sin of the children of Israel down through all their history? *They forsook the commandments of God*—correct? What else did they do? *They worshipped the sun god*—didn't they? And on which day is that? *That's Sunday!* They rejected the Holy Days of God and what do they keep? *All the pagan holidays!* So, don't get out there and say, ‘Oh, look at us, we're so advanced and we're so spiritual and we're so good.’ You really aren't doing any more than the sins of the children of Israel. And what did God do to the children of Israel because they sinned? *He sent the northern ten tribes off into captivity and*

*Judah didn't learn the lesson and they went off into captivity to Babylon. Isn't that correct? Why did they go?*

What makes the evangelicals think that they have a corner on the understanding of the Bible and a corner on how to get to heaven? The truth is **no one's getting to heaven**. The truth is unless you can walk through walls, **you're not born again**. The truth is if you still sin, which you do, every Sunday when you go to church you're sinning. 'Oh, no I'm not.' Well, you better check up on some things. If you're still sinning, you're not going to receive the blessing of attaining to the first resurrection. Won't happen. And *no souls go to heaven*, so we'll cover that at another time.

"...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..." (v 18). Isn't that what is happening to the Protestants in evangelical church? *Yes!* In the book, *Quitting Church*, it lays out the case that the ministers are not taught the right things, most of them don't last five years. The people in the churches who have been there for a number of years are going out one door, because they're bored, same-old, same-old, and what they're learning is nothing new. New people are coming in and so it's just a transfer of people. They estimate because of the way the evangelicals and the Catholics have been running their churches, and people just exercising discernment and judgment are saying, 'This is not of God.' There are 76-million people who are staying home or church-hopping, or looking for God.

Now I got an email, actually two, just yesterday. One man said, 'Hooray, I found your site. It's got everything with Truth on there. Yippee!' That was his email. And another one from a small group up in Minnesota said, 'We're a church at home. Do you have anyone else near us?' That was to CBCG.org, so I said, 'Why don't you go to Church at Home.' I said, 'I don't know the geographical location of it [the town], but we do have some people in Minnesota, so if you want to tell me where you're really located, then I can try and figure out if there's someone that might be interested in meeting with you.'

That's also why, brethren, I am going through this *Answers to the Evangelicals*, because you are going to have to answer those questions when new people come along. We don't know when they're going to come. I don't expect vast numbers of people. I expect a few here and a few there as God calls them. But you have to be able to answer the questions. So this is why I'm going through it. This is what the choices are.

Now notice v 19: "'I call heaven and earth to record this day against you...' [Question: What did

Jesus say concerning the Law and the Prophets? He said, 'I did not come to abolish the Law or the Prophets. For I tell you, that one jot or one tittle shall in no way pass from the law until all be fulfilled.' That includes heaven and earth. 'Heaven and earth shall pass away, but My words shall never pass away.' Does that not sound an awful lot like v 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, 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). Now we have a different inheritance inasmuch as it's going to be the Kingdom of God—is that not true? *Yes!* So there you have it. That's pretty straightforward—isn't it?

Let's cover this one here. I think I've mentioned it, but let's go into it again a little bit more here. Let me read what he wrote. He said, 'You covered Rom. 15:8 in your first recording, refuting the idea about the different gospels, but you didn't cover Rom. 15:16-18. Why not?' *Well, I will.* 'Isn't it clear that in contrast Paul says that 'I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God that the offering of the Gentiles might be acceptable being sanctified by the Holy Spirit.' All right, let's read that, but let's also understand: ***Never read a Scripture in isolation. You have to put it all together.***

Let's come to Romans 15:8 and then we will read all the way down to that section. Then we will look at some other Scriptures and compare what it says and what the true meaning really is. So with this kind of reading, what you're doing is creating loopholes so you don't have to obey God.

Romans 15:8: "Now I tell *you that* Jesus Christ has become a servant to the circumcision for *the* truth of God, so that He might confirm the promises *given* to the fathers... [Yes, He had to do that, because He said He would. If He didn't do it, He would have been a liar—right? And He had to fulfill the prophecy of Deut. 18:15, that He would be *that Prophet*, that He would come to the people, reveal the Word of God. There's a principle in the New Testament, we'll see in just a little bit, to the Jew first and then to the Gentile. We'll examine that a little bit further.] ...and *that* the Gentiles might glorify God for *His* mercy, exactly as it is 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; and praise Him, *all* you peoples'..... [That's everyone in the world.] ...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'.... [So there again, that's talking about the first coming of Christ and eventually the Kingdom of God on the earth, and all Gentile nations coming to Jerusalem as we find there in Isa. 2 and Micah 4. You have to put all the Scriptures together.] ...May the God of hope fill you now with all joy and peace in believing that you may abound in hope *and* in *the* power of *the* Holy Spirit. But I myself am also persuaded concerning you, my brethren, that you are full of goodness, and are being filled with all knowledge, and are able to admonish one another" (vs 8-14).

Very interesting! Everyone have enough character and knowledge of the Word of God that they're able to admonish one another, so that they can be self-correcting, not like we have today in most ministries, that the pastor does all the thinking and all the problem solving for all the brethren. That's not true! Paul has the right approach. You teach brethren *how* to live and govern their own lives and how, through the Word of God, to solve their own problems.

I get a magazine sent to me because they send it out, it's called *Church Executive*. It sounds very impressive. That is the church pastor is like a corporate executive, which is the opposite of what Jesus said. You're to serve everyone, but how's the best way to serve them? *Teach them the Word of God*, so they can have a personal relationship between each one and God. So this is what he's saying here, that they're able to admonish one another. Paul was not there all the time. They didn't have telephones; they didn't have iPods and tweeters, and all of these sort of things, email. No! When Paul left town, what about it? They were on their own—isn't that correct? They appointed elders in every city, that is true, but what were the instructions given to the elders? The same that was given to Timothy, how to serve the brethren and teach them so that they can live their lives the way they need to.

Now we're getting down to the verses he [the questioner] said I left out, so hold on; v 15: "So then, I have more boldly written to you, brethren, in part *as a way of* reminding you, because of the grace that was given to me by God. In order that I might be a minister of Jesus Christ unto the Gentiles to perform the Holy service of teaching the Gospel of God... [Who taught Paul? *Jesus did!* Who taught the other twelve apostles? *Jesus did!* Do you think that Jesus would teach a different gospel? 'Well, He didn't teach circumcision.' Well, there's a higher form of circumcision, called *circumcision of the heart*. Paul explains that very clear. Understand this, as we covered last time, every time there is a fulfillment of something of a physical nature from

the Old Testament, it is replaced by a *higher spiritual standard* through the New Testament.

- The temple was destroyed, but now we have access to the temple in heaven above—correct?
- No high priest to go into the temple on earth once a year on the Day of Atonement; now we can come directly into the Holy of Holies through prayer every day.

Higher standard! Higher requirement! We need the Spirit of God.] ...so that the offering up of the Gentiles might be acceptable, being sanctified by *the* Holy Spirit. Therefore, I have *cause for* boasting in Christ Jesus *as to* the things pertaining to God. For I will not presume to speak about anything that Christ has not worked out by me for *the* obedience of *the* Gentiles, through word and work... [Now we'll look at some of those in just a minute.] ...through *the* power of signs and wonders, in *the* power of *the* Spirit of God; so that in a circuit from Jerusalem to Illyricum, I have fully preached the Gospel of Christ" (vs 15-19).

Let's look at what Paul taught. Don't you think that's a fair examination of how we need to look at these things? What did he teach? Did he teach one thing in one church, another thing in another church? Let's come back to Romans 1, because as you read the book of Acts, what do you find? What did Paul do? He went to the Jews first. He went to the synagogue first. Now we'll examine that in other segments here.

Romans 1:16: "For I am not ashamed of the Gospel of Christ because it is *the* power of God unto salvation to everyone who believes—both to *the* Jew first, and to *the* Greek." Does that sound like he preached one thing to one and one thing to another? *No!*

If you walk in a room and someone is up there first, you greet them and meet them and shake hands with them. Later someone clear at the back of the room, you eventually get back there, and you greet them, shake hands, and meet them. Have you a different kind of greeting for the one you first met vs the one clear at the back of the room? *Of course not!*

Verse 17: "For therein... [the Gospel.] ...the righteousness of God is revealed from faith unto faith, according as it is written: 'The just shall live by faith.'" No difference, no discrimination there at all—is there? Let's see how this verifies what he was told back here in Acts 9, when he was called. Now we'll come back to Acts 9 again for another segment of that when we get to examining about baptism, because there are many evangelicals who say you don't need to be baptized. All you need to do is believe in Jesus and accept the Lord and you're

saved. Let's see what happened when he was called. You know what happened. Paul was knocked to the ground, and he was led back into Damascus, he was not able to see and he did not eat or drink.

Acts 9:10: "Now there was in Damascus a certain disciple named Ananias.... [Didn't say he was an elder, didn't say he was a deacon—a *disciple*.] ...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.... [Now this was well before cell phones, so God did it this way.] ...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.' 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**' (vs 10-15). So he always went to the Jew first.

Let's see something else. Let's come back here to Romans 11. Let's see where the Gospel originates. I think this is very interesting. He's talking about the Jews who fell because of sin. Romans 11:12: "Now if their transgression *be* the riches of *the* world, and their failure *be* the wealth of the Gentiles, how much more *will* their fullness *be*? I am speaking to you, *the* Gentiles, inasmuch as I am an apostle of *the* Gentiles—I magnify my service... [Let's see if we detect any different gospel here, because this will be important.] ...if by any means I might provoke to jealousy *those* of my flesh, and might save some among them. For if their casting away *be* the reconciliation of *the* world, what *shall* the receiving of *them* *be*, except life from *the* dead? Now if the firstfruit *is* Holy... [Who were the first firstfruits? *The Day of Pentecost in Jerusalem—right?—30 A.D.*, all Jews, maybe a few proselytes.] ...if the firstfruit *is* Holy, the lump *is* also *Holy*; and if the root *is* Holy, the branches *are* also *Holy*. But if some of the branches were broken off, and 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" (vs 12-17).

Now that's very clear! The Gentiles had no life except it came through the olive tree of Israel and the roots went clear back to whom? *Abraham, Isaac, and Jacob—right? Have to!* So he says, v 18: "Do not boast against the branches; but if you are boasting against them, remember that you do not hear the root; rather, **the root bears you....** [And that was the tree of God's way.] ...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.... [Some of this writing here sounds a little high-minded—doesn't it? Against the Gospel to the Jews, against Jesus Christ Himself? *Yes, indeed!*] ...For if God spared not the natural branches, take heed lest He not spare you either" (vs 18-21).

Amazing warning—isn't it? What he's really saying is: ***The Gospel came through Israel and you're grafted in, and you receive the sap from the tree, which is likened to the Holy Spirit.***

Verse 22: "Therefore, behold *the* graciousness and *the* severity of God: upon those who fell severity; and upon you, graciousness, if you continue in *His* graciousness; otherwise you also will be cut off. And they also, if they do not continue in unbelief, shall be grafted in because God is able to graft them in again.... [So this doesn't sound like a different gospel just cut out of space, as it were, when Christ was teaching Paul when he was three years in the Arabian Desert—does it? *No, it's a continuation.*] ...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 *were from the good olive tree* be grafted back into their own olive tree?" (vs 22-24). So there you have it.

What did Paul teach in the churches, and did he teach one thing in one church and another thing in another church? Or was there a consistency all the way through.

(go to the next track)

Let's see what Paul held up as an example for the first Greek church that he had, which was in Thessalonica. If there is a different gospel that Paul was preaching, can we really find it? 1-Thessalonians 2:12: "And *earnestly* testifying, that you may walk worthily of God, Who is calling you to His own kingdom and glory." Now that sounds like an awful lot like John 6:44-45—doesn't it? *Yes, that God is the One who's calling us*, it's the Father and Christ together.

Let's read v 1: "Paul and Silvanus and Timothy, to the church of *the* Thessalonians, *which is* in God *the* Father and *the* Lord Jesus Christ: Grace and peace *be* to you from God our Father and *the* Lord Jesus Christ." So that's what he's teaching them—right? *Yes!*

Come back down to v 13: "Because of this, we give thanks to God without ceasing: that when you received *the* Word of God, which you heard from us, you did not accept it as the word of men, but even as it is in Truth—*the* Word of God, which is also working in you who believe. For, brethren,

**you became imitators of the Church of God in Judea which are in Christ Jesus...** [That does not sound like a different gospel—does it? If you're going to *imitate* what the Jews did in Judea, how can it be a different gospel?] ...because you also suffered the same things from your own countrymen as they also *suffered* from the Jews; who killed both the Lord Jesus and their own prophets, and drove you out, and do not please God, and *are* contrary to all men, forbidding us to speak to the Gentiles... [No, the Jews didn't want that. The Jews not of the church, that is.] ...so that they might be saved in order to fill up their sins always. But the wrath has come upon them to the uttermost" (vs 13-16). No hint of a different gospel—right? Why would he say, 'imitate the Churches of God in Judea which are in Christ Jesus'? That's very specific—right?

Let's answer the question: Did Paul teach differently in different churches. Now each epistle is different—isn't it? But that doesn't mean he taught different things to different churches. 1-Corinthians 7:17—notice what he wrote, what this tells us. "Let each one walk only as God has apportioned to him, according as the Lord has called him; and **this is what I command in all the churches.**" *All the churches.* So there's no difference in the Gospel.

As was brought up, if it was different, what would that make Paul? *A hypocrite!* If he's a hypocrite, then he's a liar. Because if he gives one version of the Truth to this church, another version of Truth to this church, another version of Truth to this church, then there'd be mass confusion.

Now let's come here to 1-Corinthians 14; let's see something very important. We need to understand what this is all about and what Paul was doing. 1-Corinthians 14:33: "For God is not the author of confusion... [Right? So he'd have to teach the same thing in all the churches. Someone will say, 'Well, why isn't that recorded?' The statement alone is all that's necessary, doesn't have to record everything. But he covers particular things for the different churches.] ...God is not the author of confusion, but of peace, as in all the churches of the saints." Again, all the churches.

Look at the problems that you have with Christianity in the world. Every church teaches something different. Look at the problems you even have in some of the Churches of God. God's looking down on us. Are we being faithful to the Word of God or not? Are we humbly seeking God or are we out there doing our own thing and lifted up in our own vanity, and all that sort of nonsense? That's never going to work. Always remember this: ***The vanity of man does not bring the righteousness of God.*** Very true!

The teachings of men do not bring the teachings of God. True. 'God is not the author of confusion, but of peace,' which then means

- harmony
- truth
- understanding

—as in all the churches. Come down to v 36. This is pretty powerful. Paul writes: "WHAT?... [In other words: What are you thinking about?] ...Did the Word of God originate with you?... [Let's ask that of the evangelicals. If you slice and dice the Word of God to the way that you want to accept it—did it originate with you?] ...Or did it come only to you *and no one else?*.... [No, the whole Bible is given so it goes to everyone in the same form—right? *Yes!*] ...If anyone thinks that he is a prophet or spiritual, let him acknowledge that the things I write to you are commandments of the Lord" (vs 36-37). Now that's pretty powerful—isn't it? Likewise, all the epistles that Paul wrote and you can't separate one from the other and say they're different. Now, some are more corrective, because of certain problems like to the Corinthians. Others are more inspirational, like Ephesians, Philippians, and Colossians. So there you have it.

Now notice what he says, v 38, so likewise Paul is saying to the evangelicals: "But if anyone *chooses* to be ignorant, let him be ignorant." If you want to reject the Gospels and you want to reject the General Epistles, and you want to reject the things in Paul's epistles that you consider to have too much concerning law and commandments, then you've joined the heretic, Marcian, who did the same thing in 200<sub>A.D.</sub> So like Solomon said, 'There's nothing new under the sun'—right?

Since we're in 1-Corinthians 9, let's look at another very interesting verse. That tells us an awful lot—doesn't it? This man also asked me, and we covered it, 'Are we under the law?' Well, he doesn't even understand the phrase *under the law*, because that comes from the Greek 'works **of** law' not ***the*** law.' *Works of law* referring to the *laws and works of Judaism*.

1-Corinthians 9:20: "Now to the Jews I became as a Jew, that I might gain the Jews; to those who are under law, as under law, that I might gain those who are under law; To those who are without law, as without law (not being without law to God... [So he didn't preach a lawless grace like the evangelicals do.] ...but within law to Christ)... [Now the *King James* says: 'but *under the law to Christ*.' So you don't even read it enough to answer your own question, 'Are we under the law.' If you believe in the *King James*, Paul says he was *under the law*—right? *To Christ*. But the Greek is 'en nomos'—

meaning *within law to Christ*. Meaning what? **Commandment-keeping!**] ...that I might gain those who are without law” (vs 20-21). So he never became lawless.

Let’s see what else he says here in 1-Corinthians 7:18: “Was anyone called being circumcised? Do not let him be uncircumcised.... [That may sound strange to you, but they did have a certain operation where they were able to finagle things in the particulars and make it look like they had not been circumcised, though they had been.] ...Was anyone called in uncircumcision? Do not let him be circumcised. For **circumcision is nothing, and uncircumcision is nothing rather, the keeping of God’s commandment is essential**” (vs 18-19).

Since you don’t like the Jewish epistles, we’re going to go there anyway, because we use them. Let’s come to 1-John 2, expressed a little differently than what Paul wrote, but in exact agreement with what Paul wrote. He said **keeping of the commandments is the key**, not circumcision. Now what did John write? Is this different? Maybe worded differently, but the principle is the same.

1-John 2:3: “And by this *standard* we know that we know Him: if we keep His commandments.” Now doesn’t that sound almost exactly like what we just read that Paul wrote? *Of course*, but you decide, because you have to come to yourself concerning these things. If you want to go around with blinders on, and if you want to presume to yourself to throw out this part of the Bible, and throw out that part of the Bible, and not read this part of the Bible, not accept the Gospels, not accept the General Epistles, and not accept a lot of what Paul wrote because it doesn’t agree with your version of what you think the grace of God is. If that’s your choice, then you’re going to have to answer to the judgment of God concerning it.

But if you love God, and you want to really show your love to Him, John, that Jewish apostle—pardon the expression and sarcasm—wrote and told us how to do it. So if you will forbear and listen, let’s go on. “The one who says, ‘I know Him,’ and does not keep His commandments, **is a liar, and the truth is not in him**” (v 4). Now what category does that put you? Notice, it doesn’t say, ‘The Jew who says...’ Because when John wrote this, this was later when he was not ministering to the Jews alone, but the Jews and Gentiles. Where did the Apostle John end up after Jerusalem was destroyed? He ended up in Ephesus—didn’t he? That’s a church that Paul founded—right? *Yes!* He probably wrote this from there.

Let’s read that again. Ask yourself: where do I fall, how does God view me? It doesn’t make any difference how you view me. It doesn’t make any

difference how I may view you. I won’t view you and judge you. *The Word of God is going to judge you* and you have to judge yourself. Verse 4: “The one who says, ‘I know Him,’ and does not keep His commandments, is a liar, and the Truth is not in him. On the other hand, *if* anyone is keeping His Word... [And remember what we read in John 12?] ...truly in this one the love of God is being perfected.... [Now what does it mean ‘keeping His Word?’ That’s the whole message, everything that Jesus taught—right? What happens, you say you want love, you want grace.] ....truly in this one the love of God is being perfected. By this *means* we know that we are in Him” (vs 4-5). So you take it the opposite way around, and if you’re not doing vs 3, 4 & 5, you have to conclude even though you profess Jesus, you are not in Him. Wouldn’t you have to conclude that? Don’t we have to rightly judge the Scripture? It’s not what you think, it’s not a matter of what you believe. You may believe contrary to the Truth. It’s what the Word of God says.

Now if you believe the Word of God and all of it, then you’re going to come to the same conclusion. Isn’t that true? Isn’t this clear enough? How could you miss that? You think you’re in Christ. All right, judge yourself. Verse 6: “Anyone who claims to dwell in Him is obligating himself also to walk even as He Himself walked.” Now how are you going to do that if you do not accept the Gospel? If you do not accept the so-called *Jewish* apostles? They were apostles of Christ, not *Jewish* apostles. Does that not also agree with what Paul wrote?

Let’s come back here to Ephesians 5. Let’s compare this with the teaching of Paul. Let’s see how he covers exactly the same thing in different words. Ephesians 5:1: “Therefore, be imitators of God, as beloved children; and walk in love... [What did we just read back there in 1-John 2:6? ‘You’re obligating yourself to walk even as He walked.’ How is that different from ‘be imitators of God, as beloved children and walk in love, even as Christ also loved us’? How is that a different gospel? How are those different teachings? It’s just not! Evangelicals are in a delusional denial.

A lot of you may really be gung-ho for trying to overcome the problems and delusions of our current President, and are very willing to point out the mistakes, because you’re voting evangelicals—correct? Why don’t you get the beam out of your own eye and judge your own self? You say that those who keep the commandments are contrary to grace and God. *No!* Was Paul contrary to grace and God here? *No!* Notice how he expressed keeping the commandments:

“...even as Christ also loved us, and gave Himself for us *as* an offering and a sacrifice to God

for a sweet-smelling savor. But fornication... [You shall not commit adultery.] ...and all uncleanness... [Now think about that!] ...or covetousness... [10<sup>th</sup> commandment] ...do not permit it even to be named among you, as is fitting for saints” (vs 2-3).

- Does that not demand commandment-keeping?
- Does it not?
- Let’s look at it this way: Was Christ God manifested in the flesh? *Yes!*
- Did Christ keep the Sabbath? *Yes!*
- How are you going to obligate yourself to walk as He walked if you reject the Sabbath Day and keep Sunday? *You can’t do it.*
- How are you going to imitate God who created the Sabbath Day for mankind?  
How is that going to be?

No one has challenged the evangelicals because they are the ones in the know. That’s not true. The evangelicals have been gradually deceived now for about fifty years. You have, as what I related in the segment before this, a fast-food Christianity. You zip into church and you get a quick meal and you go out. You don’t really *feast* on the Word of God. This is what is to feed us. Not a little here, not a little there, not some Scripture, not what you like, but what God says and demands.

Now notice. He says: “...do not permit it even to be named among you, as is fitting for saints; nor filthiness, nor foolish talking or jesting, which are not becoming; but instead, thanksgiving.... [Now notice he gives a warning. Now in giving this warning, I want you to consider this: Of the white women who have abortions, it’s been noted that more than fifty percent of them are so-called professing Christians. How did the women get pregnant? Well, you can’t blame the man alone, because it takes ‘two to tango’—is that not correct?] ...For this you know, that no fornicator, or unclean person, or covetous *person* who is an idolater... [So all of you who are good Catholics, you need to think about this.] ...has any inheritance in the Kingdom of Christ and of God” (vs 3-5). Isn’t that interesting?

Why don’t you take v 5, all of you who are good Catholics, and see how your priests stack up. Did you know that they paid billions to cover up the pedophile activities of the priests in the Roman Catholic Church in the United States? I’m picking on the Catholics here. Lest someone think that I’m just picking on Catholics alone, that applies to all mankind: Protestants, Catholics, those of other religions, Buddhists, etc. The Muslims are way out in left field concerning these things, so we will leave them to their own mental dementia.

Now you ought to listen to this verse, because if you go to church and you hear that all of these things are justified and it sounds so good, and it sounds so smooth, and it sounds so wonderful, listen up. Verse 6: “Do not let anyone deceive you with vain words...”

- Is it not vain to say the Lawgiver did away with His law?
- Is it not vain to say that Paul had a different gospel?
- Is it not vain to say that keeping the commandments of God we are not required to do?
- What does that produce if you don’t believe in keeping the commandments of God?
- *You have lawlessness*—right? Isn’t that true?

You need to think about it. You need to judge yourself.

- Are you lawless?

Come back to Matthew 7; let’s see what Christ said about those preachers who would come to Him in the day of judgment and say, ‘Oh, we’ve done all these wonderful things.’ Since you don’t like to read the words of Christ, those who are evangelicals, we’re going to read them, because ***these are the words that are going to judge you.*** You need to think about this. You need to examine your life. You need to examine the church you’re going to. You need to examine those things that you do where you think you are Christian with the Word of God and with Christ, because He’s the One who brought the words of salvation, and you’re obligating yourself to walk even as He walked—correct? *Yes!*

Matthew 7:13: “Enter in through the narrow gate; for wide *is* the gate and broad *is* the way that leads to destruction, and many are those who enter through it...” And that means the majority of people. So if you have a nice easy, cozy, cut-down fast-food Christianity, where you just believe in the Lord, you don’t have any baptism, you don’t have to follow the Gospels of Christ, you don’t have to follow the General Epistles, you just take certain select verses out of the Epistles of Paul that you like, and now you are elite and know more than anyone else. Is that really true? What you’re really saying is that God gave the Bible in vain. Why give the whole Bible, if all that is required is what the evangelicals tell you? If you judge it by the Bible, you will find them liars, indeed! If you listen to those and practice that, you’re participating in their lies—are you not?

It’s time to sit down and think and be spiritually strong and look at these things and analyze them the way that God does. Always remember this: ***It’s not what I think or you think,***

*it's what God thinks.* And what is the ultimate thing that we are to have, if you don't want the Gospels? What are you going to do with Phil. 2:5 which says, 'Let this mind be in you, which was in Christ Jesus.' How's that going to happen if you never read the Gospels? Is God going to funnel it into your head? How do you think it's going to happen?

Evangelicalism is the broad way, v 14: "'For narrow *is* the gate and difficult *is* the way that leads to life, and few are those who find it"—because they are not willing to repent. 'Many are called, but few are chosen,' because *few repent!* I'm going to give some sermons on repentance, too, so we really know what it is. It's time to challenge these things. It's time to bring them out in the open. You want to know the Truth of God? You better believe it. It's contained in the whole Bible and He didn't send it to us in vain. It will be a witness against you if you don't believe it.

How many times did Jesus say, 'beware,' 'be on guard.' Here it is, v 15: "'But beware of false prophets, who come to you in sheep's clothing, for within *they* are ravening wolves.... [But on the outside, they're nice and sweet and lovely and good and tell jokes and tell very nice little humanistic stories, etc.] ...You shall know them by their fruits. They do not gather grapes from thorns, or figs from thistles, do they? In the same way, every good tree produces good fruit, but a corrupt tree produces evil fruit" (vs 15-17). Why do you think that 76-million people in the United States alone are leaving their Catholic and Protestant churches because they're not being fed. They go from church to church, 'Where is God, what do they preach? Everything is so bland.' They all say the same thing.

One man said, 'I quit going to church after going to church for twenty years and hearing the same-old, same-old. I stayed home for year and I read the Psalms and I learned more about God in that one year than I did going to church for twenty years.' This is why we study the Bible. It's the Word of God. These are the words of life. What are their fruits?

Verse 18: "'A good tree cannot produce evil fruit, nor can a corrupt tree produce good fruit.... [You're not going to get something out of evangelicalism that is a corruption of Christianity. It's their own brand. They're stealing the words of God that they want for themselves. And they're stealing the gospel of what they want for themselves, but they have no relationship to God. But it looks so good and sounds so good.] (Now notice, judgment comes): ...Every tree *that* is not producing good fruit is cut down and is cast into the fire.... [Now that's the Lake of Fire.] ...Therefore, you shall assuredly know them by their fruits'" (vs 18-20).

Now you're going to say, 'Well, how do we know what Jesus is talking about?' 'Not everyone... [Notice, it's not just the Jews He's talking to.] ...Not everyone who says to Me, 'Lord, Lord'...' (v 21). Do you say to Jesus, 'Lord, Lord'? Do you say, 'know the Lord'? Do you claim you're *born again*? If you're *born again*, disappear and become invisible, because that's what Jesus said, 'So if everyone who's *born again*, he's like the wind. Comes and goes and we don't know where it's coming from or where it's going.' And you can't see the wind, you can only see the effect if it moves something. You need to think these things through. You need to understand the Word of God. And by the way, that's in the Gospel of John, which, if you are an evangelical, it's part of what you reject, so you don't understand it.

"...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" (v 21). Didn't Jesus say all the words He spoke came from God the Father? So what are you confronted with then? If you don't believe the words of Jesus, who are you rejecting? Are you rejecting Jesus? Are you rejecting God the Father? Didn't He say, 'I speak what the Father commanded Me'? Didn't He say, 'I speak nothing of Myself'? *Yes, indeed!*

Now notice what is going to happen and this is going to be a day of reckoning because as much as you want to put it off into the future, a day of reckoning is going to come. It's like this: In the building where our office is, we're up on the second floor, and down on the first floor is a smoke shop where they sell cigarettes and cigars. The sign reads: Smokers' Paradise. So what do they do? And when I park my car, I see some come in and some go out, and there's some young people, there's some old people. There's some obviously very sick. They know that smoking can cause cancer, but they everyone deludes himself into thinking, 'It won't happen to me.' But *the day of reckoning comes!* So the paradise that they think they're going to have from smoking will become hell on earth because of the sickness and disease that they have, be it lung cancer, kidney cancer, pancreatic cancer, heart problems, etc.

So it's just like this. The day of reckoning is coming and here's the day of reckoning, v 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. Many will say to Me in that day, 'Lord, Lord, did we not prophesy through Your name?.... ['I had a great ministry.'] ...And *did we not* cast out demons through Your name?.... [And isn't that what You said Your disciples would do?] ...And *did we not* perform many works of power through Your

name?'.... [And He will say, 'Oh, you're such good people. You really intended to do well.' *No!* They thought God was on their side, but they weren't on God's side.] ...And then I will confess to them, 'I never knew you.... ['You mean You never knew me? I prayed to you every Sunday. I gave the mass three times every Sunday, twice during the week. I really loved that wine, by the way, it was really good wine.'] ...I never knew you. Depart from Me, you who work lawlessness'" (vs 21-23). If you reject the laws and commandments of God, are you not lawless? And are we not commanded to not be like the lawless ones? *Yes, indeed!*

Let me show you're spoken of here, hold your place and let's come to Matthew 24, and let's see where it's prophesied of you. Because the problems and difficulties in American society is because the Christianity in America is so ungodly and so evil and so corrupt, more than Washington, D.C., because you have created the society, all the ministers and priests of Christianity of the world. And someone's going to say, 'Well, who are you to sit there and say this?' All right, I'm nothing, but if I read the Word of God and I can look out here and see that it's happening, I can say the Word of God is true and I say the Word of God says you're responsible.

Matthew 24:4: "Then Jesus answered *and* said to them... [When they wanted to know when these things should take place and the completion of the age.] ...'Be on guard, so that no one deceives you. For many shall come in My name, saying, "I am the Christ"; and they shall deceive many.... [v 10]: ...And then shall many be led into sin... [Is that not what is happening now? People are led into sin because they can get abortions, because they can get drugs. They have no obligation to God. They have no obligation to their parents. They have all of these just out here in whatever you choose society—right? How is that done?] ...and shall betray one another, and shall hate one another... [Doesn't that describe our society now? Oh, yes, everybody hates everybody. I get hate mail because of preaching of this. Well, judge yourself. If you ask questions like this man did, I'll answer them. Notice what causes it:] ...And many false prophets shall arise, and shall deceive many.... [that is the majority] ...And because lawlessness shall be multiplied....'" (vs 4-5, 10-12) Where does the lawlessness originate? *From the pulpit.*

- You don't have to keep the Sabbath, you can keep Sunday.
- You don't have to avoid unclean meats, you can eat anything.
- You don't have to keep the Holy Days, you can keep the holidays.

All of those things originated in paganism.

- You don't have to read the Gospels, because that's for the Jews.
- You don't have to read the General epistles, because that's from the Jewish apostles, etc.

You're contributing to the lawlessness. People walk into your church and the first thing they hear from the pulpit is, 'Jesus abolished the law.' What are you creating? *Lawlessness!* And caught up in that lawlessness are the priests and the ministers.

Because of that: "...the love of many shall grow cold'" (v 12). Do we have a cold, uncaring society today? *Yes, indeed,* anywhere you go in the world—isn't that true? *Yes!* And here in America the last hope for the world, we're becoming as corrupt as the rest of the world, because we've invited them in.

Now back to Matthew 7:23 and then we'll see how Jesus concludes this. And again, He lays it out for you to decide. So you have to evaluate your life in the light of Jesus' teaching and the light of the Word of God, and you have to determine what you're going to do. Matthew 7:23: "And then I will confess to them, 'I never knew you. Depart from Me, you who work lawlessness.' Therefore, everyone who hears these words of Mine and practices them, I will compare him to a wise man, who built his house upon the rock'" (vs 23-24). And, of course, we know that Rock was Christ—right?

It makes me wonder. In the desert of Dubai they have the tallest building in the world, 2600-feet. At the top is a mosque, which elevates Islam above all the religions of the world. But what is the desert? *Sand!* I wonder how they did the foundation, how far down they went? Because 2600-feet is an awful long way up in the air. That's a half-mile. God says build on a Rock. We'll see the one who builds on the sand.

"And the rain came down... [because we're all going to have troubles and difficulties] ...and the floods came, and the winds blew, and beat upon the house; but it did not fall, for it was founded upon the rock.... [Now that doesn't describe all of those who are quitting the Christian churches of the world, does it? *No, they're leaving, because they aren't grounded.* (Now v 26 describes it): ...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... [And you see this every year—don't you? When winter's over and the rains come and the floods come—you see what? *Houses going down the river, falling off the riverbank—* every year. The sand is the easiest to build. Boy, builders love flat, smooth sand. All they do is wet it down. It becomes compacted and then they can throw on the slab and build their house. But if you

have to dig down to the rock, you've got to dig caissons and anchor it in, and so forth. Now notice, same trial comes along.] ...and the rain came down, and the floods came, and the winds blew, and beat upon the house; and it fell, and great was the fall of it'" (vs 25-27).

So we all need to examine our lives—what are we building? On what are we really building it? Now if you're building it upon a false Jesus and a false gospel, are you not building on sand? Look at what happened down there in Port-au-Prince, Haiti. They sent building inspectors from California down there who are experts in constructing things in earthquake zones. They said the earthquake was not really the cause. The builders who built those flimsy buildings down there were the cause. They had cheap cement, not enough reinforcement. The whole government building just went poof—collapsed! Everything is flattened!

Then he took a picture of one building and he showed the slide to everyone in the audience, all the structural engineers there and everything and he said, 'One building went through it without a single thing happening to it.' You know what building that was? *United States Embassy built according to the American code*. Perfect illustration—it was built right! So if you build your Christian life right, **on Christ**—keeping His commandments, not becoming lawless—then you will attain to the Kingdom of God. But if not, just wait, floods are going to come, earthquakes are going to come, all of those things are going to come. Then that's trouble and stress in your life and you're not going to know how to handle it.

So we'll continue on with this. We'll cover the things concerning baptism and some other things. I don't know how many sermons this will be, but like most series we go through, I will quit when I have finished.

#### Scriptural References:

- 1) Revelation 22:18
- 2) Revelation 12:17
- 3) Revelation 14:12
- 4) Revelation 22:14-19
- 5) Deuteronomy 30:15-20
- 6) Romans 15:8-19
- 7) Romans 1:16-17
- 8) Acts 9:10-15
- 9) Romans 11:12-24
- 10) 1-Thessalonians 2:12,1,13-16
- 11) 1-Corinthians 7:17
- 12) 1-Corinthians 14:33,36-38
- 13) 1-Corinthians 9:20-21
- 14) 1-Corinthians 7:18-19
- 15) 1-John 2:3-6
- 16) Ephesians 5:1-5
- 17) Matthew 7:13-23
- 18) Matthew 24:4-5,10-12
- 19) Matthew 7:23-27

#### Scriptures referenced, not quoted:

- Deuteronomy 18:15
- Isaiah 2
- Micah 4
- John 6:44-45
- John 12
- Philippians 2:5

Also referenced: Book: *Quitting Church* by Julia Duin



## Bible Answers to Evangelicals VII

Fred R. Coulter

It's very interesting how they have formulated a lot of their doctrines. Let's go back and review one of those doctrines here, which is that the gospel given to the Jews was different than the gospel that was given to the Gentiles. As we have examined the Scriptures, we find that isn't so.

Let's come to 1-Corinthians 3, and let's see what Paul wrote. As we read what he wrote, let's remember Jesus taught the twelve apostles—correct? *Yes, indeed!* He taught the Apostle Paul, too. *Yes, indeed!* When you say that the twelve apostles were only for the Jews, and therefore, we don't have to consider the things in the Gospels, but we take just the writings of the Apostle Paul and what he said, and we put those together in a spiritual way. We're going to see (in just a little bit) one of the things that they have come to is this: It's no longer necessary to baptize. Now not all evangelicals are that way, but let's see what Paul wrote here. This is really a lesson for us today in everything that we do. There are different levels of understanding, but it's the same Gospel, just like it was then, just like today.

1-Corinthians 3:1: "And I, brethren, was not able to speak to you as to those who are spiritual, but as to those who are carnal—even as to babes in Christ. I gave you milk to drink, and not meat; for you were not able to receive spiritual meat; and neither are you able now, for you are still carnal. For since envy and contention and divisions are among you, are you not carnal? And *are you not* walking according to human ways?" (vs 1-3).

And after reading the book, *Quitting Church*, it is very evident, since they have estimated that there are 67-million so-called professing Christians who have quit going to church. One of the reasons they came across was: They're fighting, they're arguing, no one really knows the Scriptures, they come to church and every week it's the same old thing. So they go to another church. And it's the same old thing. What happened with 9/11 was, 'Let's all go to our churches and synagogues, and return to God. God, bless America.' Well, they flooded all the churches on the sixteenth of September for that one week and those who got there, heard the same thing that they heard before. So you have these problems here.

Verse 4, so it was also in the church of Corinth: "When someone says, 'I am of Paul,' and another one says, 'I am of Apollos,' are you not carnal? Who then is Paul? And who is Apollos? *They are* but ministers through whom you believed, even as the Lord gave to each one. I planted and Apollos watered, but God gave the increase. Therefore, neither is he who plants anything, nor he

who waters; for it is God Who gives the increase.... [So even the Apostle Paul and those who were the teachers and ministers were there to help the brethren grow in their relationship with God.] ...Now he who plants and he who waters are one, but each shall receive his own reward according to his own labor. For we are God's fellow workers..." (vs 4-9).

And it's interesting. We'll see in a little later study here that the word for *fellowship* and *communion* are the same and it means *fellowship as well as partnership*; which is very interesting, because if we are in fellowship with God we are in partnership with Him. We will see how that comes about. That's very interesting, indeed, and that gets into the very essence of baptism, when we understand it.

Verse 10: "As a wise architect, according to the grace of God that was given to me, I have laid the foundation, and another is building upon. But let each one take heed how he builds upon it. **For no one is able to lay any other foundation besides that which has been laid, which is Jesus Christ.**.... [Which means what? *Paul taught Jesus Christ.* He also said that everyone has to adhere to the sound words of Jesus Christ.] (Now notice the warning, v 12): "...Now if anyone builds upon this foundation gold, silver, precious stones, wood, hay or stubble" (vs 10-12).

So these are the various qualities of spiritual growth. Three are of great value: gold, silver, precious stones. They are increased in value with heat, and heat and fire is a type of trial. Wood, hay, and stubble are those things that burn up and they're likened to the parable where the sower of seed—three out of the four didn't make it, fell by the wayside, fell into shallow soil, thorns and thistles took it out. Same thing. Gets burned up. Time of trial, they run away.

Verse 13: "The work of each one shall be manifested; for the day of trial will declare it, because it shall be revealed by fire; and the fire shall prove what kind of work each one's is" Now isn't that an interesting statement, because that lines up with everything that we find in the Gospels and in Revelation. How are we going to be judged? *According to our works!* How is it then that some who profess Christianity say if we have faith and belief, we don't need works? Why is it that the Apostle Paul would write it this way that it's going to be according to the work, if there are no works?

*Well, the truth is Christianity is difficult, and it takes a lot of work.*

Verse 14: “If the work that anyone has built endures, he shall receive a reward. If the work of anyone is burned up, he shall suffer loss... [Now if he’s been converted, it says]: ...but *he* himself shall be saved, yet as through fire.... [So that shows, what we would have to say, is the minimum requirement for salvation. A lot of people like to have the minimum. What happens if you have a credit card and you only pay the minimum? *You never pay it off.* It’s the same thing spiritually.]

Then he makes some very interesting statements concerning our relationship with God, because here’s what it gets down to: “Don’t you understand that you are God’s temple, and *that* the Spirit of God is dwelling in you?” That’s the whole purpose. That’s why God does not need a building, He doesn’t need a temple. When you go back and you read in the Old Testament, did not Solomon get in trouble when he built a temple, even though God told him to build it? *Yes, indeed!* We can look in our own lifetimes and see those who were building great physical things for God—where are they now? They don’t have them because the important thing is that the Spirit of God is dwelling in you. And how does the Spirit of God come to dwell in you? *That is answered through baptism and the meaning of baptism*, and yet, some of the evangelists claim you don’t even need to be baptized. We’ll look at their rationale and see. We’ll look at some Scriptures in a little bit which seem to indicate, ‘Hey, maybe they’re right.’

Now let’s finish off this section here, v 17: “If anyone defiles the temple of God, God shall destroy him because the temple of God is Holy, which temple you are.... [Now that takes a lot of clarification. How do you defile it? *By sin!* What is sin? *Transgression of the law!* By uncleanness, by evil thoughts, that’s how you defile it.] ...Let no one deceive himself. If anyone among you thinks *himself* to be wise in this world, let him become a fool, so that he may be wise *in God’s sight*. For the wisdom of this world is foolishness with God for it is written, ‘He entraps the wise in their own craftiness’” (vs 17-19). Sound like a certain President we know today? *Yes, indeed!* It happens over and over and over again.

“And again, ‘*The Lord knows the thoughts of the wise, that they are vain.*’ Therefore, do not let anyone boast in men; for all things are yours, Whether Paul, or Apollos, or Cephas... [Including Peter. Now, who was Peter? *Peter was one of the apostles to the circumcision*—is that not correct? *Yes, indeed!*] ...or the world, or life, or death, or things present, or things to come—all are yours; and you *are* Christ’s, and Christ *is* God’s” (vs 20-23).

So the foundation is Christ. The result of that foundation is to have God dwelling in you, so that you become a temple of God. Now all of that is an act of grace. As a matter of fact, I gave a sermon to show that everything that we do and even commandment-keeping—the way God wants the commandments kept in the spirit—has to be through the grace of God.

- Is it not the grace of God to have your sins forgiven? *Yes!*
- Is it not the grace of God to receive the Holy Spirit? *Yes, indeed!*
- Is it not the grace of God, then, through the power of the Holy Spirit and Christ dwelling in us, to have the laws and commandments of God written in our hearts and minds? *Yes!*

How are we to keep the commandments of God? In the letter or in the spirit? *In the spirit!* (Matt. 5, 6, 7)—correct? So, therefore, when it talks about commandment-keeping for the saints *vs* the works of the law that the Gentiles do (Rom. 2)—in keeping the law in the letter of the law—therefore, the commandment-keeping that Christians do, with the Spirit of God within them—which is the grace of God—having the commandments of God written in our hearts and our minds; what we do in commandment-keeping then is part of the grace of God in the New Testament, not the works of ritual law for the Old Testament or the works of ritual law of the traditions of Judaism, or Catholicism, or Protestantism, because all of them have their own works.

Let’s see some things here concerning baptism. First of all, let’s come to Matthew 3 and we will see that Jesus Christ Himself was baptized—right? So if He was baptized, and we will see what He said about it. Matthew 3:13: “Then Jesus came from Galilee to the Jordan to John, to be baptized by him.” Now here it is, God in the flesh—correct? *Yes!* Coming to John the Baptist who is messenger to prepare the way; to be baptized by him [John].

“But John tried to prevent Him, saying, ‘I have need to be baptized by You, and You come to me?’ Then Jesus answered and said to him, ‘You must permit *it* at this time; for in this manner it is fitting for us to fulfill all righteousness.’ Then he permitted Him *to be baptized*.... [So being baptized is an act of righteousness—is it not? We will see that not only is an act of righteousness, it’s an act of what Paul calls *justification*.] ...And after He was baptized, Jesus came up immediately out of the water; and behold, the heavens were opened to him, and he saw the Spirit of God descending as a dove, and coming upon Him. And lo, a voice from heaven said, ‘This is My Son, the Beloved, in Whom I have

*great delight*” (vs 14-17). So it’s interesting that He was baptized and to fulfill righteousness. Why do some evangelicals say you don’t have to be baptized, all you have to do is believe?

Let’s come to John 4, and let’s see something else. Just like when they say, ‘Oh, the Old Testament has been fulfilled and done away and we don’t need that.’ In the same manner when they say, ‘Well, we don’t need to follow the Gospels, because that was teaching for the Jews only and not for us.’ What happens? How many people then read the Old Testament? ‘Well, if it’s all fulfilled and we don’t need it and we don’t have to keep the commandments of God, why read it?’ Never asked the question: Why is it in the Bible? You think it’s there for a reason? Then when you really start reading some of the prophecies, you have to ask the question: Has every one of these things been fulfilled? Is the Kingdom of God on the earth? Isa. 2: Are all nations going to Zion where God is and finding out how we’re going to live? Is there peace on earth? *No, there isn’t!* If you’ve never done a real detained study in the Old Testament, go through and ask yourself the question: Has this all been fulfilled?

Plus also remember, here’s another thing in the Bible that you’ll come to understand, which is this: There’s a duality of prophecy, sometimes a triality of prophecy. Which is there’s the immediate fulfillment, there can be repeated fulfillments, and there can be the final fulfillment—all of those.

Let’s see something astounding here in John 4:1 “Therefore, when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John... [Quite a statement—isn’t it?] ...(Although Jesus Himself was not baptizing, but His disciples)” (vs 1-2). Now that’s also an interesting statement—isn’t it? They’re obviously baptizing in preparation for the coming of the Holy Spirit, which came on the Day of Pentecost after Jesus had ascended to heaven.

So what are you going to do about it? You say that baptism is not required, yet Jesus was baptizing.

- Would you say what He was doing was in vain?
- Would Jesus do something that was not required?
- Would Jesus do something that is contrary to God?
- Would He tell His disciples to do that?

Let’s come to Galatians 3. I know we got there one time before. We’ll be back there to cover that again. By the way, we are making progress on getting the book on Judaism is not the law or religion of Moses. I think you’re going to be very astounded, because most books about the Jews are

attacks upon them. This is stating the facts, what happened to them. Why did they end up the way that they were when Jesus had come and they didn’t recognize Him? What we do is we take all the quotes from different Jews themselves, and let them explain their own situation.

Galatians is hard to understand unless you know about Judaism. So when that book comes, as Laverne mentioned, ‘Boy, I got another book. You expect me to read all the time.’ I said, ‘Well, you just take it a step at a time, because we’ve been doing this for a good number of years.’; same way with the evangelicals. We know they’re zealous. Otherwise, they wouldn’t be doing the things that they would do, it’s one thing to have zeal, but it’s another thing to have zeal according to knowledge. Galatians was what? Who composed the Galatian churches? *Gentiles, a few Jews*, because Paul always went to the synagogue first. Then the Gentiles came. We’ll see that a little bit later.

Galatians 3:26: “Because you are all sons of God... [Now just put in your margin: 1-John 3:1-2, ‘Behold what glorious love the Father has for us, that we should be called the children of God.’ John was what the evangelicals call a *Jewish* apostle. If there was a different gospel given to the Jews than to the Gentiles, why are his writings very similar to Paul’s writings? The answer is: *there wasn’t a different gospel.*] (Now notice v 27. What are you going to do with this with the majority of those in the churches of Galatia being Gentiles): ...For as many *of you* as were baptized into Christ did put on Christ” (vs 26-27). Can we conclude from this they were baptized? *Of course*, and we will see that undoubtedly they were.

“There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for you are all one in Christ Jesus” (v 28). Very interesting statement! That is your spiritual standing before God, because physically there are still Jews, there are still Greeks, there are free and bond, there is male and female. But spiritually we are all one in Christ.

Now notice v 29, and we’ll elaborate this at another time, because this will entail another whole sermon. “And if you *are* Christ’s, then you are Abraham’s seed, and heirs according to *the* promise.” What does baptism have to do with Abraham? We’ll find out about that a little later. So this is why God inspired the Bible to be written in the way He did: ‘here a little, there a little, line upon line, precept upon precept’—that we put it together.

Now unfortunately a lot of those who believe in these strange doctrines, though they call themselves Christians and evangelicals, do just the opposite. They take a little here and reject that over there. They take a precept over here and reject

another one over there. Whereas, what God wants us to do—and I call this the process of addition—you put all the Scriptures together and build the full picture, so you understand what you’re talking about. The way that they do when they come along and say, ‘Well, we don’t need the Old Testament. That’s been fulfilled and done away.’ And when they say, ‘Well, we don’t need the Gospels, really, because that was for the Jews, so don’t spend too much time there. Read the things in Apostle Paul, but we need to be careful about what we read in the Apostle Paul because he still has some things in there concerning law.’

How did they come to the conclusion that they did not need to be baptized? Was Paul baptized? *Yes!* To what? Ananias said, ‘Come on, get up, be baptized and wash away your sins.’ Now having been baptized, do you think he would go along and not baptize people? First of all, we’re going to look at the Scriptures which may give an appearance, if you use the theory of Scriptural study of subtraction. Because I’m going to neglect all the Scriptures in the book of Acts which talks about baptism, and we are going to look at the Scriptures which talk about *belief*.

Let’s go to Ephesians 1 and I will show you one of the basis that they claim baptism is not necessary. I tell you how I came to understand that. One day as I was flying back from one of my visits back in the Midwest. I was coming back from Tulsa. Of course, you know that’s the middle of the Bible belt there. At that time we had the New Testament done. This was quite a few years ago. I noticed a man, I was on the aisle seat and just two seats up on the aisle was another man reading his Bible. So I watch him. He was reading the Bible all the time that I was on the plane with him, and he read it right up until the time they said to put your stuff away, we’re going to land. So I had a New Testament in my briefcase, so I thought, well, I’ll give him a New Testament. So I said, ‘Here’s a New Testament. It’s something you might like to read.’ I thought I had done a good deed. Here’s someone looking for the Truth. I gave him a New Testament.

He was a full-fledged evangelical. He was absolutely irate with the New Testament, and with the section on baptism that we have on beliefs, water baptism. He ripped the cover off and he mailed back the cover to me, written on there, ‘You are a heretic. You are a dangerous man. This New Testament is blasphemous.’ I thought, whoa. How could he sit there and read his Bible and I gave him the New Testament, and I get this reaction back from him? And here’s what he quoted to me. He said, ‘You don’t need to be baptized.’

Ephesians 1:11: “*Yes*, in Him, in Whom we also have obtained an inheritance, having been

predestinated according to His purpose, Who is working out all things according to the counsel of His own will; that we might be to *the* praise of His glory, who first trusted in Christ; 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, which is *the* earnest of our inheritance until *the* redemption of the purchased possession, to *the* praise of His glory” (vs 11-14). Doesn’t say anything about baptism there—does it? So if you believe, you don’t need to be baptized.

So what is one of the things that they do? They have what they call counseling to lead someone to Christ. I know I observed this when I went down to the Bible museum for a special seminar in Goodyear, Arizona. They were showing some things of Tyndale, and so forth. So I wanted to go down and see what they had to say. But they also had some church services there. One of the things that they did to lead new people to Christ was this: they talked to them.

- Do you believe that Jesus is the Savior? *Yes!*
- Do you believe that He died for your sins? *Yes!*
- Do you accept Jesus as your Savior? *Yes, I do!*
- ‘You are saved.’

That’s the way that it’s done by a lot of evangelicals. No baptism! So here’s one of the Scriptures that they use, Acts 4. This is one having to do with the Jews, but it doesn’t say anything about baptism—chapter 2 does. Acts 4:4: “But many of those who had heard the message believed, and the number of men was about five thousand.” So they believed. It doesn’t say anything about baptism.

Let’s look at another one. Acts 5:11: “Then great fear came upon the whole church, and upon all who heard these things. And many signs and wonders were done among the people by the hands of the apostles; (and they were all with one accord in Solomon’s porch; and none of the others dared to join them, but the people magnified them; and believers were added all the more to the Lord, multitudes of both men and women)” (vs 11-14). So they believed, were added to the Church. No mention of baptism—right?

Let’s come to Acts 6:1: “Now in those days, when the number of the disciples was multiplied, there arose a complaint by the Greeks against the Hebrews, because their widows were neglected in the daily ministration.” The number of disciples was multiplied. Again, no mention of baptism. So therefore, we have to conclude that baptism is not required.

Let's come to Acts 11 and I have had this brought up several times. Remember, we already covered this. Remember what happened when Cornelius and his whole household believed. The Holy Spirit came upon them and then they were baptized afterwards. So, they brought up, 'Well, did they receive the Holy Spirit without being baptized?' Yes, but they didn't understand the purpose of it. It was to show Paul and the Jews who were with him that the Gentiles being uncircumcised could receive the Holy Spirit. We're going to see later on, yes, Paul baptized Gentiles as well.

Acts 11:19: "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. And *the* hand of *the* Lord was with them, and a great number believed *and* turned to the Lord" (vs 19-21). Doesn't say anything about baptism, so therefore, you can believe and turn to God just like the little process we went through:

- Do you believe that Jesus is the Savior?
- Do you believe your sins are forgiven through His shed blood?
- Do you accept Him as your personal Savior?
- Do you open your heart to Him? *Yes!*

And it can be a very emotional experience, because people want to have their sins forgiven. They look to them and say *you're saved*. So they read that and they think, boy, that's something!

Let's come to Acts 13:12. This is when Barnabas and Saul went out on their first evangelical tour, if you want to call it that, and the proconsul had believed after confrontation with the false prophet, Bar-jesus, which means the son of Jesus. Interesting name— isn't it? Acts 13:12 "And after seeing what had happened, the proconsul believed, being astonished at the teaching of the Lord." Again, he believed! Nothing about baptism! This is getting interesting— isn't it?

Verse 48: "And when the Gentiles heard *this*, they rejoiced; and they glorified the Word of the Lord, and believed, as many as were appointed to eternal life." Again, it doesn't mention baptism— does it? So if you go through and pick out these certain Scriptures you can make a case where it looks like you don't need to be baptized.

Come down to Acts 14:1: "Now it came to pass in Iconium *that* they went together into the synagogue of the Jews and spoke so *powerfully* that a great number of both Jews and Greeks believed." Again, nothing about baptism! What are we getting

into here? Let's see if we can solve the problem, because the problem can be solved. We've only given part of the Scriptures. We haven't given the other part.

(go to the next track)

Now let's continue on and see about baptism or not. Now the evangelical that wrote me very nastily said, 'Don't go to Matthew 28.' So we will go there. 'And don't tell me that this was part of the command, because the Gospels were not written until several hundred years afterwards.' *Wrong!*

Matthew 28:18. "And Jesus came *and* spoke to them, saying, 'All authority in heaven and on earth has been given to Me. Therefore, go *and* make disciples in all nations, baptizing them... [Does all nations include the Gentiles? *Of course!* Does it include the Jews? *Yes!*] ...into the name of the Father, and of the Son, and of the Holy Spirit... [Though that appears to be a trinitarian formula, it was not written with the intent to be a trinitarian formula, but we won't get into that at this time. How can you say that you don't need to teach the Gentiles the things in the Gospels?] ...teaching them to observe all things that I have commanded you.... [Now how you going to get around that? You can't have it both ways. You have to take all the Scriptures and put them together, then you can understand what is meant by them.] ...And lo, I am with you always, *even* until the completion of the age. Amen'" (vs 18-20). Are we at the completion of the age yet? *No, but we're close—right?*

Let's come to Mark 16:15 and let's see the parallel account there: "And He said to them, 'Go into all the world and preach the Gospel to the whole creation.... [Now did they finish that job? *No, they all died*. But through their writings the job is being finished by the people that God raises up—is that not correct?] ...The one who believes... [and doesn't need to be baptized, shall be saved. *No!*] ...and is baptized... [If you go into all the world, are you going to all nations, you're going to Gentiles? *Yes!*] ...so the one who believes and is baptized shall be saved, but the one who does not believe shall be condemned" (vs 15-16). Now, how are you going to get around that?

The truth is concerning when the New Testament was canonized, when it was written and canonized together, you need to read the commentary that we have in the Bible and look at the chronology. If you're not able to read the commentaries, look at the chronology, and you will see that the internal evidence of the New Testament itself shows that it was written very early on, and that it was canonized by the Apostle John after writing the book of Revelation and with him were probably Andrew and Philip and Mark.

Let's just take a little quick detour here to see a couple of things. Let's come to the last chapter of the Gospel of John. Before we get into John 21, let's see where the original ending of John was. The last verse in John 20, because John was written fairly early on. Then there were things that he added to it as inspired by Christ to do so. But notice how he ended it the first time. This makes sense when you read it.

John 20:31: "But these have been written, so that you may believe that Jesus is the Christ, the Son of God; and that believing, you may have life through His name." The only thing that is missing there is an *amen*—correct?

All right, now come over here to John 21:24, and almost everyone misses this point: "This is the disciple... [John is referring to himself] ...who testifies concerning these things and *who* wrote these things... [Now notice this next sentence. It goes from the singular *I* to the plural *we*.] ...and *we* know that his testimony is true.... [Who wrote that in there? *The ones who were with John canonizing the New Testament, finalizing it*—have to be!—which then tells us what? This fulfills the requirement of the Scriptures and the requirement of God that in mouth of what? *Two or three witnesses every word shall be established*—correct? So you have the three synoptic gospels, which are the witnesses—correct?—that's three. Then you have John, which is separate, unlike the other three, but now then we have this one verified by the *we*. Now if you read the Epistle of 1-John you will see the same thing.] (Now notice what happens here): ...But there are also many other things that Jesus did, which if they were written one by one, *I* do not suppose that even the world itself could contain the books that would be written. Amen" (vs 24-25).

Very interesting. Since we're right here, the last chapter of the Gospel of John, just turn the page to the first chapter of the Gospel of Acts, and let's read something else here. Let's pick it up in v 6 after they wanted to know when the kingdom would be restored. Remember the promise that was given to the twelve apostles concerning Israel and the resurrection. What did Jesus tell them? That in the kingdom you will sit on twelve thrones judging the twelve tribes of Israel—correct? Hey, they're ready for that job right here—aren't they? Listen to what they said. And of course Jesus had already been raised from the dead and was seen of them forty days and forty nights and this was on the day He ascended into heaven for the last time.

Acts 1:6: "So then when they were assembled together, they asked Him, saying, 'Lord, will You restore the kingdom to Israel at this time?.... [Unspoken: *Yes, we'd like those thrones, Lord.*] ...And He said to them, 'It is not for you to

know *the times* or *the seasons*, which the Father has placed in His own authority; but you yourselves shall receive power when the Holy Spirit has come upon you, and you shall be My witnesses **both in Jerusalem and in all Judea and Samaria, and unto the ends of the earth**'" (vs 6-8). Now that could not happen without the written Word of God and the New Testament preserved. You tie that together with what He said there in Matt. 28, that 'Lo, I'll be with you until the completion of the age'—all that time.

Let's look at all of the places in the book of Acts where baptism is mentioned, and we are also going to see that Gentiles were baptized. Acts 2—after they were convicted in heart they asked the apostles what to do (v 37).

Acts 2:38: "Then Peter said to them, 'Repent and be baptized... [So what comes first? *Repentance, baptism.*] ...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. For the promise is to you and to your children, and to all those who are afar off, as many as *the* Lord our God may call.'.... [So what happened?] ...Then those who joyfully received his message were baptized; and about three thousand souls were added that day" (vs 38-39, 41). Then many more believed, etc.

Let's come here to Acts 8. Now this becomes very interesting, because here's the first encounter in the book of Acts with Gentiles, and it has to do with the city of Samaria and it has to do with Philip, who was one of the deacons or evangelists that was ordained. Let me give you just a little background concerning Samaria. Those of the ten tribes of Israel, because Samaria was their capital city, were carried off into captivity, and the Assyrians brought in different ones from the various tribes in Babylon and put them in the area.

Now they also, later to around Ezra's time, they also developed a priesthood from one of the renegade priests out of Jerusalem, Manasseh was his name. Then the governor of Samaria built a temple like the one in Jerusalem, and they kept the first five books of Moses. So here was a competing Jewish-like religion in Samaria, but it was Gentile. Remember, Jesus told his apostles, 'Do not go into any of the cities of the Samaritans,' when they went out on their first trial preaching tour, 'but go to the lost children of the house of Israel.' Now, here it's after this time, and so we find that they're going to Samaria.

After there was persecution and Saul was ravaging the church, and people were scattered. Acts 8:5: "Then Philip went down to a city of Samaria and proclaimed Christ to them; and the multitudes listened intently with one accord to the things spoken by Philip when they heard and saw the signs

that he did, for unclean spirits, crying with a loud voice, came out of many of those who had *them*; and many who were paralyzed and lame were healed. And there was great joy in that city” (vs 5-8).

Now we also have a very interesting encounter here. So here was a very important man in Samaria; and it’s written here so that we actually know the real source of the beginning of what later became the Roman Catholic Church. Verse 9: “But *there* was a certain man named Simon...” Since he was a magician, he was called Simon Magus. So if you have some time to read and study or maybe you can go online and go to *McClintock and Strong’s Cyclopedia of the Bible* and look up Simon Magus and you will find is there an awful lot of material about this man. And he did go to Rome and his name was Peter. So you can put the two and two together. The true Apostle Peter was an apostle to the Gentiles and he ***never went to Rome***. Let’s continue on here.

“...who from earlier times had been practicing sorcery... [Now what is sorcery? *That is witchcraft*—right?] ...in the city and astounding the nation of Samaria, proclaiming himself to be some great one. To him they had given heed, from the least to the greatest, saying, ‘This man is the great power of God’.... [That sounds an awful lot like the office of the pope today—doesn’t it? It’s amazing what’s buried in the Bible, when you really get into it.] ...Now they were giving heed to him because *he* had for a long time bewitched them with sorceries. But when they believed Philip, who was preaching the Gospel—the things concerning the Kingdom of God and the name of Jesus Christ—they were baptized, both men and women” (vs 9-12). What does this tell us? *Gentiles who believed were baptized*. Is this before the encounter with Cornelius? *Yes, indeed!* We just have to add one little caveat in there, could it be that since they had their roots in a Jewish-like religion that perhaps they practiced circumcision? We don’t know, but ***here we have the first baptism of Gentiles***. They believed and were baptized. Interesting statement.

Now notice what happened here, because we will see something was left off deliberately. God must have caused Philip not to lay hands on them right after being baptized for a specific purpose. Verse 13: “Then Simon himself also believed; and after being baptized, he steadfastly continued with Philip; and as he beheld *the* signs and great works of power *that were* being done, he was amazed. Now when the apostles in Jerusalem heard that Samaria had received the Word of God, they sent Peter and John to them.... [Why send Peter and John, the two leading apostles? *Because they knew something was up in Samaria.*] ...Who, after coming down to Samaria, prayed for them, that they might receive *the* Holy Spirit” (vs 13-15).

So this also tells us, just like Acts 2, ‘repent,’ which also means believe, ‘and be baptized and you shall receive the Holy Spirit.’ And the Holy Spirit comes with the laying on of hands. There are three times where you have the speaking in tongues and supernatural receiving of the Holy Spirit:

- the Day of Pentecost
- the encounter with Cornelius
- and his household (in Ephesus).

Those are the only three times in the New Testament.

They laid their hands on them and they received the Holy Spirit. Now, v 18: “Now when Simon saw that the Holy Spirit was given by the laying on of the hands of the apostles, he offered them money... [This is where ‘simony’ comes in, by an office, which later in the Catholic Church you could buy a Cardinalship. Didn’t matter who you were. As long as you had enough money, you could become a Cardinal. How’s that for conversion? That’s why it’s called *simony*.] ...saying, ‘Give this authority to me also, so that on whomever I lay hands, he may receive *the* Holy Spirit.’ But Peter said to him, ‘May your money be destroyed with you because you thought that the gift of God might be purchased with money’” (vs 18-20).

He wanted an apostleship. God gave them the discernment to see that he had not repented, although Philip baptized him. I wonder what the conversation with Philip was with John and Peter after this. They probably told him, ‘Now you don’t go out and baptize someone who is dedicated to sorcery and witchcraft.’

Now notice v 21: ‘You have neither part nor lot in this matter... [In other words, you have no part in the Gospel of God. You have no ‘lot,’ because they cast lots to replace Matthias, remember that? ‘You cannot become an apostle.’] ...for your heart is not right before God. Repent, therefore, of this wickedness, and beseech God, if perhaps the thought of your heart may be forgiven you; for I perceive *that* you are in *the* gall of bitterness and *the* bondage of unrighteousness.’.... [And Simon fell on his knees and repented greatly. *No, he didn’t!*] ...But Simon answered *and* said, ‘You beseech the Lord on my behalf... [No one can repent for you. That’s the whole point.] ...so that none of *those* things which you have spoken may come upon me’” (vs 21-24). They preached more to the people, then went back to Jerusalem.

Now we also have in chapter 8 something else here. We have the Ethiopian eunuch. Now would you concede that the Ethiopian eunuch was a Gentile? *Yes!* What happened? *Philip came to him when he was reading the book of Isaiah*, and the angel of the Lord said to him, ‘Go up to the chariot

and speak to this man.' He went up there and asked him, 'Do you understand what you're reading?' He said, 'No, I don't. I need someone to explain it to me.' So he explained it to him. Then they came to a place where there was water. He said, 'What prevents me from being baptized?' *He believed so he was baptized.*

We briefly mentioned this, but let's pick it up here in Acts 9:15: "But the Lord said to him... [That is to Ananias, when Saul was going up to Samaria to take him back in bonds to Jerusalem. After he said, 'Boy, he's been doing damage to the saints.'] ...'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.' Then Ananias went away and came into the house; and after laying *his* hands on him, he said, 'Brother Saul, 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" (vs 15-18). Paul was baptized.

Then we know about the Gentiles, Cornelius, we've already covered that. What are we seeing? Where we read 'they believed' then what had to follow that in order to be converted? Where it says 'they believed' and doesn't mention anything about baptism, then when we put these other Scriptures together, what must we conclude? ***That since they believed, they had to be baptized, in order to receive the Holy Spirit of God.***

Acts 16:14: "And a certain woman who worshipped God was listening; *she* was named Lydia *and* was a seller of purple from *the* city of Thyatira; whose heart the Lord opened to receive the things spoken by Paul.... [Apparently this woman was a Jewish trader, because he went down by the river where prayer was known to be made on the Sabbath day, etc.] ...And after she and her household were baptized... [So, {her} mind was opened, that means she believed. Afterwards she was baptized:] ...she besought *us*, saying, 'If you have judged me to be faithful to the Lord, come to my house *and* lodge *there*.' And she constrained us" (vs 14-15).

Paul went into Philippi, he and Silas, and they were arrested for preaching the Gospel and thrown into the jail. And they were put there with their feet in stocks. Acts 16:25: "But about midnight, Paul and Silas were praying and singing praises to God, and the prisoners were listening to them; and suddenly there was a great earthquake, so *great* that the foundations of the prison were shaken; and immediately all the doors opened, and the bonds of all were loosed.... [Now how's that for a miracle?

The great escape!] ...When the jailer awoke from his sleep and saw the doors of the prison open, he drew a sword and was about to kill himself, supposing *that* the prisoners had escaped. But Paul called out with a loud voice, saying, 'Do not harm yourself; for we are all here.' And after asking for lights, he rushed in and fell down trembling before Paul and Silas... [God sent the message, 'Don't mess with My men.'] ...And when he had brought them out, he said, 'Sirs, what must I do, that I may be saved?'.... [Being in the city of Philippi, which is a Greek city, would you not suppose that he was a Gentile? *Of course!*] (So what did he say?): ...Then they said, 'Believe in the Lord Jesus Christ, and you shall be saved, you and your household'" (vs 25-31).

Now if you stopped at that one place and went no further, you could say, 'Well, they believed.' But notice: "And they spoke the Word of the Lord to him, and to all those in his house. And he took them in that hour of the night, and washed *their* wounds; and he and all his *household* were immediately baptized" (vs 32-33). So there's a baptism of the Gentiles. How you going to get around that?

Acts 17 we find that here we have those who believed, but it doesn't tell us that they were baptized. That was in Thessalonica.

Let's come to Acts 18:7; here he comes to Corinth, went into the synagogue, and preached, and there were the Gentiles there as well. "And after departing from there, he went into the house of a certain one named Justus, who worshiped God, whose house adjoined the synagogue. But Crispus, the ruler of the synagogue, believed in the Lord with his whole house; and many of the Corinthians who heard believed and were baptized" (vs 7-8).

So where we read 'they believed' has to also include being baptized, though it doesn't put it there every time, because you can't have one Scripture fighting another Scripture. You can't have one excluding the other.

Now come here to Acts 19, and we are going to see something very interesting here. Let's ask the question: should a person be baptized again if they've never received the Holy Spirit? *The answer is yes!* What if you were baptized in another church? What did Paul do in a very similar situation here?

Acts 19:1: "Now it came to pass *that* while Apollos was in Corinth, Paul traveled through the upper parts *and* came to Ephesus; and when he found certain disciples, He said to them, 'Did you receive *the* Holy Spirit after you believed?' And they said to him, 'We have not even heard *there* is a Holy Spirit.' Then he said to them, 'Unto what, then, were you baptized?' And they said, 'Unto the baptism of



John” (vs 1-3). That’s as close to the real thing as you can get—right? *Yes!*

“And Paul said, ‘John truly baptized *with* a baptism unto repentance, saying to the people that they should believe in Him Who was coming after him—that is, in Jesus, the Christ.’ And after hearing this, they were baptized into the name of the Lord Jesus. Now when Paul laid *his* hands on them, the Holy Spirit came upon them, and they spoke with *other* languages and prophesied.... [So that’s the third of the three occasions where it happened that way.] ...And all the men were about twelve” (vs 4-7).

So then it says he stayed there and preached for three years and many believed. And if they believed, what happened? *They had to be baptized!* So here’s also a situation where that you can be baptized and not receive the Holy Spirit in the same circumstances they had back there in Acts 8, without the laying on of hands. So here they were baptized again, received the Holy Spirit.

So from this what can we conclude? That if you put all the Scriptures together you see that ***if you believe you must also be baptized.*** And you can’t take some Scriptures and negate other Scriptures. Rather you have to put them all together, and when you do, you come up with the full story. It all gets back to what Jesus said, ‘Make disciples, teach them all things I commanded, and baptize them. Go into all the earth, preach it to all the creation.’ So there you have the whole thing.

So that’s where the evangelicals fall short in their explanation for those who do not believe in baptism.

#### Scriptural References:

- 1) 1-Corinthians 3:1-23
- 2) Matthew 3:13-17
- 3) John 4:1-2
- 4) Galatians 3:26-29
- 5) Ephesians 1:11-14
- 6) Acts 4:4
- 7) Acts 5:11-14
- 8) Acts 6:1
- 9) Acts 11:19-21
- 10) Acts 13:12, 48
- 11) Acts 14:1
- 12) Matthew 28:18-20
- 13) Mark 16:15-16
- 14) John 20:31
- 15) John 21:24-25
- 16) Acts 1:6-8
- 17) Acts 2:38-39, 41
- 18) Acts 8:5-15, 18-24
- 19) Acts 9:15-18
- 20) Acts 16:14-15, 25-33
- 21) Acts 18:7-8
- 22) Acts 19:1-7

#### Scriptures referenced, not quoted:

- Matthew 5, 6, 7
- Romans 2
- Isaiah 2
- 1-John 3:1-2
- Acts 2:37
- Acts 17

#### Also referenced: Books:

- *Quitting Church* by Julia Duin
- *McClintock & Strong’s Cyclopedia of Biblical, Theological & Ecclesiastical Literature*

## Bible Answers to Evangelicals VIII

Fred R. Coulter

I got an email from a staunch *KJV* Southern Baptist minister who berated me for the translation and was appalled at the cost. There will be some people like that. Let me show you how the *King James Version* people did it. First of all, William Tyndale was the first one to translate the whole Bible, first one to translate it from the original Greek, the New Testament, into English. Not only did he translate it, he published it. He was the very first one to translate from the Hebrew into English. He said the Hebrew goes into English much better than the Greek. So that was quite a surprise.

He was thrown into prison after being betrayed by Phillips and he was in Vilvorde for eighteen months. By the time he got thrown in there he had only finished one half of the Old Testament. So his helper, John Rogers, brought his lexicon to him in jail, and the jailer gave him grace and favor. It was even said that the jailer and his daughter were converted because of what William Tyndale was doing. He wrote a letter to John Rogers saying, it was in the wintertime, and says, 'It's very cold. Could you bring my knickers,' or those leg wraps for his legs, 'and a cap for my head.' All he had was whatever paper that he was able to get, John Rogers brought in, and a candle and he had his Hebrew lexicon and he finished translating the Old Testament.

Now this was published shortly after his death. It was called the *Henry Matthew Bible*. I've got a duplicate of the *Henry Matthew Bible*. Right at the end of Malachi, right between where the Old Testament ended—because they used the order out of the Latin Vulgate—the next book is the book of Matthew. And on that last page it had WT. Everyone knew that was from William Tyndale. Thomas Matthew is an acronym for Tyndale, William. You could look at it two ways: the *T* is the beginning of Thomas. *W* is the last word in Matthew. So you just switch them and you have William Tyndale. Or you could take the *M* is an upside down *W*. Either way, you still come out with William Tyndale.

So he was very aghast that I would be so presumptuous to believe that there were problems within the *King James Version* of the Bible. Anyone who changed it belonged to those of Westcott and Hort.

Now let's take a look at several of the problems that they had, because they divided the Bible down into different committees. They had, I think it was, 65 men or 66 men who were supposed to be the scholars. Now what they did, they compared all the English translations, which was translation by, it was a *Thomas Matthew Bible*. Then

you had the *Coverdale Bible*. Then you had the *King's Bible*. Then you had the *Geneva Bible*. And so they really didn't do much translating at all. David Daniell, who is the biographer and historian of William Tyndale said that they take—let's go to page 8 in the Bible. That's where we have the picture of William Tyndale and let's see what Daniell wrote concerning William Tyndale.

I think because we say there are 49 books in the Bible, I think he totally misunderstood, because he's thinking, '49 books? What books did you throw away?' Now here's what it says concerning William Tyndale.

William Tyndale (1494-1536) was the first person to translate the Bible into English from its original Greek and Hebrew and the first to print the Bible in English, which he did in exile. Giving the laity access to the Word of God outraged the clerical establishment in England: he was condemned, hunted, and eventually murdered.... [burned at the stake] ...However, his masterly translation formed the basis of all English Bibles—including the *King James Bible*, many of whose finest passages were taken unchanged, though unacknowledged, from Tyndale's work.

Now they still had the Latinists and they still had the Catholics on the committees. Now let's see something here. Come to the Epistle of 1-John—we will get to the *KJV* here in a little bit. Let's come to 1-John 4 and then I want to show you an obvious Latinist translation. Because William Tyndale translated the noun for *love* 'agape' as love.

1-John 4:7: "Beloved, we should love one another... [Now the verb is 'agapo'; the noun is 'agape.'](v 9, that God has manifested toward us): ...that God sent His only begotten Son into the world, so that we might live through Him. In this *act* is **the love**..." (vs 7, 9-10). Now another thing that is important in the Greek is this: When there is a definite article for the noun, it should be translated **the love**. When there is not a definite article, you have to make a decision whether you need to put a **the** there, because of the importance of it in the context. But if you do, you have to put it in italics.

Or like we've seen with *works of law*, which we've covered before. **The** work of **the** law, Paul says was 'written in the hearts of the Gentiles.' This is where the Protestants and the evangelicals have everything confused. I'm finding that as I examine their doctrines and what they believe—you know

what? Almost every difficult wrongly translated Scripture from the *King James Version* of the Bible is what they use to justify their doctrines.

So here he uses *love* all the way through. You can read the whole chapter. Let's come to. And before I began to learn Greek, study it, I couldn't figure this out. I'm going to read to you from the *King James Version*. 1-Corinthians 13:1: "Though I speak with the tongues of men and of angels, and have not charity..." The Greek word here is 'agape'—meaning *love*. Why was this translated *charity*, when even in the *King James Version* of 1-John 'agape' is translated *love*? Why? Well, charity is what? *The Latin word for love*. So you had the secret Latinists who may have even been Catholics on the translating committee. So to say they translated without error, and the *King James Version* is to be revered as an uninhibited idol to bow down to is not correct.

So all the way through here it says *charity*. Verse 4 (KJV): "Charity suffers long..." When I first read that I had in mind charity. Now what does charity mean today? *It means you give something to someone or it can be listed as an organization that gives to people that are in need—right? It took me a long time to figure out that this really meant love.*

Let's look at another one to justify their Latinists and Church of England bias. 1-Corinthians 10:16 (KJV): "The cup of blessing which we bless, is it not the communion of the blood of Christ?" What do they call their partaking of the bread and grape juice? *They call it communion*. Guess what? This word back in 1-John 1—hold your place here, we'll come back. We will see even in the *King James* it is translated correctly. So they were (how shall we say) *fudging*?

1-John 1:3 (KJV): "That which we have seen and heard declare we unto you, that you also may have fellowship..." You couldn't put *communion* there, because did they have communion with each other? *Fellowship!* Now the Greek word here also means *partnership*. Isn't that interesting? Because when we have the Spirit of God in us God has taken us into His confidence in a partnership relationship so that we have God's Spirit and we're fellowshiping with Him. So communion has nothing to do with the meaning of the Greek.

So let's come back here and read it again. 1-Corinthians 10:16 (KJV): "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" If you read it *fellowship*, which is how I translated it and how others who understand the Greek have translated it, you could also say, based upon the covenant, it is the *partnership or the sharing or the fellowship* of the blood of Christ. 'And the bread which we break is it

not the fellowship of the body of Christ?' So, there are two.

Where they really fall down is Gal. 2 & 3, because of putting the definite article before the word *law*. We've already gone through Gal. 2, so let's look at Gal. 3, and then we will see how these things are clarified.

What I want to do is ask the question: What does New Testament Christianity have to do with Abraham, because that's really the topic here? So we'll see it. Now we know this: *works of law*, and that is the proper translation, has to do, as we saw in Gal. 2, with the works of traditional law of Judaism, which Jesus said what? *Rejected the commandments of God*. And so, when we come to Gal. 3, this is where we find that the Protestants say *if you keep the law you are under a curse*. They actually believe that! They actually believe that the law is a curse. That's why we have Appendix Z, which explains no, it's not a curse.

So let's begin Galatians 3:1: "O foolish Galatians, who has bewitched you... [We could say today *hypnotized* you, or *brainwashed* you.] ...into not obeying the Truth..." Now we can stop there. What do we know is the Truth?

- The laws
- the commandments
- the statutes
- the judgments
- the Word of God.
- The Gospel
- Christ

*I AM* what? *The way, the Truth, and the life*. "...before whose eyes Jesus Christ, crucified, was set forth in a written public proclamation?"

Now what does that mean? What is the written proclamation? *The Gospels of Matthew, Mark, Luke and John*. This is also evident in the fact that they wrote the Gospels early. If you don't have time to read the commentary about it, go to the back to the chronologies and look at the chronology of the New Testament, and you will see how early they were really writing.

Let me just give you an example here to show you how early they were writing. So hold your place, and let's come back here to Acts 6. Let me just draw your attention to something that you can see when you read Matt. 5, 6, & 7. These words, you can tell by the way they were written, were actually notes that Matthew was taking early on. Matthew, you remember, was a tax collector as well as a Levite. So knowing how important this was, he was taking notes. Just like a lot of you are here who are studying along with it. You're writing down some notes. That's how we get these direct quotes.

Do you suppose, that as many insist, that the New Testament was not written until about the middle of the 2<sup>nd</sup> century, that they could recall the exact words that Jesus said in His ministry in 27<sup>A.D.</sup> if it were not for Matthew writing it down?

Acts 6:1: “Now in those days, when the number of the disciples was multiplied, there arose a complaint by the Greeks against the Hebrews... [a little racial tension there] ...because their widows were neglected in the daily ministration. And after calling the multitude of disciples to *them*, the twelve said, ‘It is not proper *for* us to leave the Word of God in order to wait on tables.... [Now this was within the first year; very important to keep in mind.] ...Therefore, brethren, search out from among yourselves seven men of good repute, full of *the* Holy Spirit and wisdom, whom we may appoint over this business; But we will give ourselves continually to prayer and the ministry of the Word” (vs 1-4).

Now what do you suppose the ministry of the Word would be? *Writing down the Gospel accounts*. Just stop and think for minute: if they didn’t write them until much later, what did they have to have written before the next Passover after the year that Jesus was crucified, died, and rose from the dead and ascended into heaven? What would they have to have for the next Passover? Because remember, only the apostles kept the Passover that changed from the Old Testament Passover to the New Testament Passover. So they had to have all that written down so that everyone could keep the New Testament Passover—right?—or the New Covenant Passover. So the ministry of the Word has got to relate to writing these things down.

Now likewise when you read in the book of Acts, especially in the latter chapters there about Paul’s trial before Festus and Agrippa, Luke was there taking notes. He took down what they said, because we have verbatim conversation of what was going on. Remember Luke was Paul’s secretary. So all of these things are hidden in the New Testament to show, no, they weren’t dummies. They didn’t run along and have oral tradition. The only reason that the Catholics say, ‘Well, it was oral tradition,’ so they could bring in their own traditions later and the so-called traditions of the early fathers.

So come back here to Galatians 3:1: “...Jesus Christ, crucified, was set forth in a written public proclamation?” That was what they wrote and that was the book of Matthew, and that’s what went out first of all to all the churches everywhere. As I show in the commentary, when you read the Epistle of James, you find 67 distinct parallels with the writings of Matthew. Now James is very interesting, because in his epistle there is no mention of the Gentiles. It was sent to the twelve tribes in the

Diaspora. So that tells you they knew where they were. You wouldn’t send a letter to the twelve tribes unless you knew where they were—right? Could you write a letter to grandma and say, ‘Dear Grandma, Here’s a letter for you.’ Give it to the postman and he says, ‘You only have the name on here.’ Well, I don’t know where she is, but you figure out the address for me.’ Wouldn’t happen. So they knew where they were. So this means, since there is no mention of Gentiles, what does this mean? *It means it was well before the problem in Acts 15 relating to circumcision—correct?* Otherwise, he would have mentioned it—right? He did not even mention the decision.

This tells you then, by deduction, since there’s nothing there, talking about the Gentiles, and the conference in Acts 15 happened in 49<sup>A.D.</sup> at the latest, maybe 47. Therefore, he had to write it sometime before that time, before there were hardly any Gentiles in the church. Just to show you one thing concerning James on that.

James 2:1: “My brethren, do not have the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. Now then, if a man comes into your synagogue...” (vs 1-2). And that’s what it is in the Greek, ‘sunagoge’—meaning *synagogue*. How does the *King James* translate? Into your assembly, because they didn’t understand when it was written. So they knew the difference of synagogue, because all through the Gospels Jesus went into the synagogue, ‘sunagoge.’ Why didn’t they translate it here? *Because they didn’t understand it was written very early on*. So thinking that this was written way out there, how could this be *synagogue*? So we’ll translate it *assembly*, but the Greek word for *assembly* is ‘ecclesia’—which is the church. So they couldn’t translate the church, because it was ‘sunagoge’; so they translated it *assembly*. These are just some of the *fudges* in the *King James* that you don’t even know are there. And you don’t know until you study the whole thing.

Galatians 3:2: “This only I desire to learn from you: did you receive the Spirit of God by works of law... [That is the literal translation from the Greek. And Paul everywhere refers to these relating to the traditions of the Jews, such as chapter 2 had separating themselves from the Gentiles when they ate, and other things. How does the Holy Spirit come?] ...or by *the* hearing of faith?” So you

- hear the Word of God
- you must believe
- you must repent
- you must be baptized

—as we covered on the last one there, *Bible Answers to the Evangelicals #7*. Whereas, you recall I went through and showed that every place where they

believed and it doesn't mention baptism, does not mean that baptism was not required, because you have to put all the Scriptures together. So right here, just the hearing of faith, which leads to what? *Repentance and baptism.*] ...Have you suffered so many things in vain, if indeed it has been 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?*" (vs 4-5).

What is a *work of law*? A *work of law* is *something you do*. The Jews had it with washing, they had it with walking into a room. They even had it that when you saw deformed people, you had to ask a blessing and thank God that you weren't made like that. That's a *work of law*. On the Sabbath, if you're walking along, provided you don't go too far, if there's a little stream of water, you can jump over it if it's not too broad. If it's too broad, you can walk through it, but you can't take off your shoes. That's a *work of law*. Same way with apples that are spilled. If they're spilled all around, you knock over a basket of apples and they scatter all over the foyer, or whatever it is, or out in your porch, you can't pick them up because that's *working* on the Sabbath. However, you can eat them one at a time. But if they are all close together, you can put them back, because that's not working. Same way if there's a fire. You can't put a fire out on the Sabbath. However, you can wear three sets of your valuable clothes, run outside the house, and take them off and then you can run in and get some more, but you can't carry out your bed. That's *work of law*.

Religiously they had in the morning, you would wash the hands. You would take a pitcher of water and you would pour water over your right hand, and then over your left hand, and you would wash them and you would do this three times. You know why? *Because at night when you sleep, the demons come and are in your fingertips and this gets rid of the demons.* Then Dolores saw one on television, which is in the *Code of Jewish Law*, that on the Day of Atonement they would take a chicken and they would whirl it over their heads. That would bring them atonement. That is a *work of law*.

So he's saying: How did it come? *By faith, you believed!* Verse 6: "*It is exactly as it is written: 'Abraham believed God, and it was reckoned to him for righteousness.'*" Because the thing is, if you believe God, you'll do what He says. If He gives you a promise, like He did to Abraham, which is almost incomprehensible, that at 85 you're told you're going to have a son from your own loins, and your descendants are going to be like the sand of the sea and the stars of heaven. And He took you outside and showed the stars of heaven. He says, 'Okay, count the stars if you can.' Well, you can't do that. He said, 'So shall your seed be.' So he believed.

Verse 7: "Because of this *you should* understand that those who *are* of the faith are the *true* sons of Abraham.... [That ties exactly in with baptism and the New Covenant, and also the day on which it took place.] ...Now in the Scriptures, God, seeing in advance that He would justify the Gentiles by faith, preached the Gospel beforehand to Abraham, saying, 'In you shall all the nations be blessed'" (vs 7-8).

Now that's Gen. 12. And he wasn't circumcised until how old was he? 99! So he's the father of the uncircumcised as well as the circumcised. So that was a prophetic example of what God was going to do with the Gentiles. Verse 10 for the evangelicals becomes a hard one to understand, especially if you're reading the *KJV*.

Let me read it first in the *KJV*. When I first read Galatians, I couldn't understand it. I thought this is so much double talk. What is Paul saying? "For as many as are of **the** works of **the** law..." (v 10). Now when you see the law, what do you think of? *The Ten Commandments*—right? And we are told that we're not to be under *the law*. As we saw previously, that means we're not under law, that is the law of traditional Judaism. So I read that and I said, 'As many as are under the works of the law are under the curse.' So someone might say, 'What am I doing keeping the Sabbath? Am I under a curse? Are the Protestants correct? They twist and turn it even more and they attribute the law *to be a curse*.'

Now notice what it says, "...for it is written, 'Cursed is everyone that continues not in all the things which are written in the book of the law to do them'" (v 10, *KJV*). And the book of the law is what? *Genesis, Exodus, Leviticus, Numbers, and Deuteronomy*—is it not? What are you going to do with that? You have to pull a Colombo on that, and slap your forehead to try and figure this thing out.

Let's read the translation that is literal from the Greek and I added one word in italics. The key thing is this: ***Whenever you add a word, it must be in italics to alert the reader it has been inserted for clarification.*** The key is this: ***There is no definite article before the, for works or the for law.*** The Greek is *works of law*. Now then it will make sense, rather than seeming contradictory as it is in the *King James*. So when you really study out the doctrines of the evangelicals, you find that every one of their erroneous doctrines are based upon a bad translation in the *KJV* and they're all confused.

Let's read it, v 10: "For as many as are *relying* on **works of law**... [Which then over here Gal. 2 is defined as a work of Judaism, separating eating from the Gentiles and other things. Now then, they're under a curse.] ...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.” Now you can understand it.

The sum of the matter is this: If you are doing any *work of law*, aside from the true commandments of God, you are under a curse because you’re not keeping the commandments of God. Does that now make sense? *Yes!* So instead of being contradictory, voila, you understand. Did not Jesus say of the Jews of their traditions, ‘Full well you reject the commandment of God, that you may keep your traditions’? And did He not say, ‘In vain do you worship Me, teaching for doctrine the commandments of men and their works’? *Works of law* have to do with **human religious works**. Now the only exception to that would be the offering of sacrifices at the temple. Those in Galatia were kind of far removed from the temple—were they not? Probably six or seven hundred miles from the temple, so they couldn’t do those. But if they went to Jerusalem and were a Jew and wanted to offer a sacrifice of thanksgiving, while the temple stood, that would be okay. But it didn’t make them spiritually more acceptable to God. That’s the whole key. How are you spiritually acceptable to God? That’s what we’re talking about.

Verse 11 (KJV): “But that no man is justified by **the** law... [In the Greek *the* is not there.] ...in the sight of God, it is evident, for the just shall live by faith.” So ‘if you believe in Jesus, that’s all you need.’ So you want to rely on *King James* for your doctrine, if you’re an evangelical and you’re unwilling to look at the original Greek or you think that any other translation is desecrating the Word of God? Granted, many are, but this one, not.

Now let’s read v 11 in the *Original Order Bible*: “Therefore, *it* is evident that no one is being justified before God **by means of law**...” How does justification come? We already saw it—right? ***Through repentance, belief in the sacrifice of Jesus Christ and His shed blood for the remission of sins***, and you are justified and put in right standing with God, irrespective of any law. Even the Ten Commandments cannot justify you, because law was never given to justify, only the sacrifice of Jesus Christ. But commandment-keeping is necessary so you don’t live in sin.

Hold your place here and come back to Romans 2 and let me read you a verse which will help clarify this for you. Let’s see the operation that is there.

(go to the next track)

Romans 2:1—He’s basically talking to the Jews, partly to the Gentiles, but mostly the Jews who were judging the Gentiles for what they were doing. “Therefore you are without excuse, O man... [So this can apply to anyone, but instead of saying, O Jew, he saves that for later.] ...O man, everyone who

judges *another*, for in that in which you judge the other, you are condemning your own self; for you who judge *another* are doing the same things... [Sounds like Congress—doesn’t it? Or the religionists today—isn’t that true? *Yes!*] ...But we know that the judgment of God is according to truth upon those who commit such things” (vs 1-2)—all listed in chapter one.

“Now do you think yourself, O man, whoever is judging those who commit such things, and you are practicing them *yourself*, that you shall escape the judgment of God?... [The evangelicals better listen, because they condemn people for keeping the Sabbath, and yet they break the law by keeping Sunday. They condemn people who baptize for the remission of sins, yet they retain their sins on what they call ‘leading someone to Christ,’ as I explained in the previous message. No, they won’t escape the judgment of God.] ...Or do you despise the riches of His kindness and forbearance and longsuffering, not knowing that the graciousness of God leads you to repentance?” (vs 3-4).

The goodness, the graciousness, the mercy, the love of God, leads you to repentance. When you come to think, here’s the great righteous God, Who created the heavens and the earth, and everything that there is, and then all of sudden you see your life in relationship to the greatness and goodness of God, and realize you need to repent. God has led you to that point. Anyone who really truly repents unto repentance to the forgiveness of sins has been led there by God. That’s an act of grace from God.

“But you... [he’s getting toward the Jews.] ...according to your own hardness and unrepentant heart, 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” (vs 5-6). Now, if God is going to judge us by our works, why do people say you don’t have to have works? *Because the fact is, if you don’t have works, that is your work*—isn’t it? Very simple! If you decide to stay home and don’t go to work, your action is not going to work. You’ve made the choice.

This is why in James 2 I got chastised a couple times for translating this correctly. I think I probably had about a dozen letters concerning this. ‘Oh, don’t you think that you made a mistake?’ Because the *King James* reads it differently. 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... [whatever they may be] ...and I will prove my faith to you through my works.” And that is an exact translation from the Greek.

I remember when I first understood it, I called Dr. Dorothy and I says, ‘Hey, this is not like

the *KJV*.' And he says, 'No, it's not. The *KJV* is not right.' The *KJV* reads: "Yea, a man may say, You have faith, and I have works: show me your faith without your works... [The word *without* is not there.] ...and I will show you my faith by my works." Where did that first come from? *Probably from Luther*. He hated the book of James, really thought it shouldn't be in there because he believed in no works at all.

Back to Romans 2:7. God is going to render to every man according to his works. Here is how; notice the comparison. "On the one hand, to those who with patient endurance in good works are seeking glory and honor and immortality—eternal life... [Are good works necessary for eternal life? *Yes, indeed!* Those are the good works that God foreordained that we should walk in—correct?] ...On the other hand, to those who are contentious and who disobey the Truth, but obey unrighteousness—indignation and wrath, Tribulation and anguish—upon every soul of man who works out evil, both of *the Jew* first... [So don't be bragging that you are a Jew, if you are a Jew.] ...and of *the Greek*; but glory and honor and peace to everyone who works good, both to *the Jew* first... [because that's who the Gospel went to first, because of the promise to the fathers.] ...and to *the Greek*, Because there is no respect of persons with God" (vs 7-11).

That's hard for those who are discriminatory to take. And to this day, Judaism says they're above all people. Now let's read the next few verses carefully here. "For as many as have sinned without law shall also perish without law... [They're just going to live their lives and die, without the knowledge of law. They didn't know what sin was, but sin is still sin, even if you don't what sin is. If you don't know that the law says, 'You shall not steal,' and you're a thief, you're still sinning. Take any of the commandments, but you're going to perish without law.] ...and as many as have sinned within *the law* shall be judged by *the law*." And that's what the Jews did. They sinned within the law. Now notice I have it in italics here, because that could apply to all law or the law, 'shall be judged by the law.'

The reason I did that is because v 13. Let's read that. Here's the one that I couldn't understand when I was trying to sort out the difference between law and faith and works. "(Because the hearers of the law *are* not just before God, but the doers of the law shall be justified."

Where does this leave us? The answer is simple. ***You're a sinner, you're convicted of sinning, the graciousness of God leads you to repentance.*** What do you determine in your mind when you repent to God that you're going to do? ***Quit sinning***, which means you're going to start

keeping the laws of God—right? You cannot receive justification from God until you repent and stop sinning. Then you shall be justified. Because you can't come before God and say, 'Forgive me for my sins,' and continue living in your sins and expect the blood of Jesus Christ to constantly forgive you every day if you're living a life practicing sin. When I first read that, I couldn't understand that, but now I understand it.

Now notice v 14: "For when *the* Gentiles, which do not have *the* law... [Now notice the italic *the* before Gentiles and before law. I put it there, *the* Gentiles, so it would be understood, different from the Jew. And I put *the* law, because in the next sentence it says *the law*. So this interprets that it's necessary to put the italicized *the* before law here.] ...For when *the* Gentiles which do not have *the* law, practice by nature the things contained in the law... [That's referring to the laws of God—right?] ...these who do not have *the* law are a law unto themselves; who show the work of the law..." (vs 14-15).

Now I want to emphasize this is the only place in the New Testament where the definite article occurs before *work* and the definite article occurs before *law* in that phrase. Everywhere else it is ***works of law***, as differentiated from *the* work of *the law*—where? "...written in their own hearts... [So this is not a Jewish tradition or a traditional law, but the law of God.] ...these who do not have *the* law are a law unto themselves; Who show the work of the law written in their own hearts..." (v 15).

So, you see, *works of law* are not the same as *the work of the law*. And what did we read back in Gal. 3? 'Cursed is everyone who continues not in the things written in the book of the law.' That agrees. "...their reasonings also, as they accuse or defend one another)" (v 15).

Come back here to Galatians 3. We're making progress, believe it or not. Good comment was made: Who would be practicing the laws of Judaism by nature, would any Gentile ever do that with their hatred toward the Jews? *Never!* Excellent comment. It's not natural.

Galatians 3:11; here also is where the writings of Paul are difficult to understand, to discern when he says, 'the law,' is it a singular 'a law,' the Ten Commandments? Or the covenant that God gave to Israel? Because he uses the word *law* or 'nomos' in the Greek for all of those. That's why Peter said that Paul wrote some things difficult and hard to understand.

Galatians 3:11: "Therefore, *it is* evident that no one is being justified before God by *means of* law... [You have to repent first. Justification comes through Christ and His shed blood.] ...because *it is written*, 'The just shall live by faith'.... [Believing in

that.] ...Now then, the law is not based on faith; but, 'The man who practices these things shall live in them'" (vs 11-12). You have good upstanding citizens in the world who know very little about God and they practice them. Even in spite of that, 'all have sinned and come short of the glory of God,' is that not correct? *Yes!*

Verse 13: "Christ has redeemed us from the curse of the law... [And the curse of the law is *lawbreaking*. The Protestants read this to mean Christ has redeemed us from the law, which is a curse. This is why every died-in-the-wool evangelical, hard-shell Baptist will tell you that if you keep the law you're under a curse. ***The curse comes from not keeping the law.***] ...having become a curse for us... [Why? Because He took upon Himself our sins.] ...(for it is written, 'Cursed is everyone who hangs on a tree')." That's evident, and Christ was hung on a tree. The way they crucified, they took a tree, stripped off all of its branches, and put on there, as I mentioned before, two iron clogs that would hold a crossbar. Because they crucified so many people, the death penalty was just Bang! Bang! Bang! And *Josephus* records that when the Romans came in to conquer Jerusalem, they had so many crosses that were wanting for bodies and bodies wanting for crosses. They just slaughtered them and crucified them one after the other. So that's why it's called a tree.

Here's why Christ died and it goes back to Abraham. "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" (v 14). Now that goes clear back to Gen. 15.

Verse 15: "Brethren (I am speaking from a human perspective)... [Now he is changing the subject to draw an illustration to get back to it clear down in v 29.] ...even when a man's covenant has been ratified... [Next time we'll get into what does it mean to ratify a covenant.] ...no one nullifies it, or adds a codicil to it." Now let me just explain about a covenant. A covenant is a pledge of your death. Before the covenant is ratified, you must pledge your death. That's what Christ did in Gen. 15.

They would take a calf, cut it down the middle, put the two parts, the back parts facing each other, and a path, and those who pledged the covenant would walk through the parts of those animals to signify that if 'I do not perform what I have pledged to do, I in covenant tell you that I will become like this sacrifice that I'm walking in between.' And it's a very bloody mess when you do an animal that way. When it's ratified, you can't annul it. You must fulfill it. You can't add to it, because once it's ratified, you can't add any more.

Now v 16: "Now to Abraham and to his Seed... [That's Christ] ...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." Now here's the difficult one that is hard to understand from the *KJV*. Let me go to Galatians 3 and read it out of the *King James Version*, so we can understand what it says. And this one here, also, is very difficult in the *King James*.

Verse 19 (*KJV*): "Wherefore then serves the law? It was added because of transgressions, till the seed should come to whom the promise was made..." Now wait a minute. Didn't we just read you can't add to it? So notice how bad the translation is. What are we talking about? Even in the *King James*, v 15, it says: "...no man disannuls, or adds to it." So what are we doing saying v 19, "Wherefore then serves the law? It was added because of transgressions, till the seed should come to whom the promise was made..." What a contradiction. Let's read it, because it doesn't mean added.

Verse 19: "Why then the law?... [In relation to what? In relationship to what? *The promises given to Abraham*—right?] ...It was placed alongside..." Not added to. Let's look at it this way: you have a contract to purchase something, which is a contract and a covenant. Once you sign it, you pledge you're going to pay thus and such. Since it is a covenant, you can't add to it or take away from it. Likewise, with the promise given to Abraham. You can't add to it, you can't take away from it. But you could place something alongside it that is related to it.

Because God promised to Abraham the physical seed through Isaac, which then came to Jacob and then the twelve sons of Jacob—correct? Then after God brought them out of Egypt, He brought them to Mount Sinai and He gave them the Ten Commandments and all of His laws and statutes and judgments. It wasn't added to the covenant that God made with Abraham, it was placed alongside; because you can make a covenant with Abraham. You can make a separate covenant with Israel, based upon the promises given to Abraham. But it doesn't add to the promises given to Abraham, it's placed alongside.

Now notice: "It was placed alongside *the promises*..." [So I inserted in italics *the promises*, so you know what we're talking about.] ...for the purpose of *defining* transgressions... [Without the law there is no sin, and by the law is the knowledge of sin. So it was there to define transgressions.] ...until the Seed should come to whom *the* promise was made... [Till Christ would come to bring what? *The grace and the proper understanding of how to keep the laws and commandments of God in the spirit.*] (So the covenant that was ratified, v 17): ...*that* the covenant ratified beforehand by God to Christ cannot be annulled by the law, which was



given four hundred and thirty years later, so as to make the promise of no effect” (vs 19, 17).

So you see how it had to be placed alongside. You could also say placed alongside because of the promises. Verse 18: “For if the inheritance *is* by law, *it is* no longer by promise. But God granted *it* to Abraham by promise. Why then the law?... [Now it all makes sense.] ...It was placed alongside *the promises* for the purpose of *defining* transgressions, until the Seed should come to whom *the* promise was made, having been ordained through the angels in the hand of a mediator” (vs 18-19). And the mediator was Moses.

“Now then, a mediator does not *act on behalf* of one; but God is one” (v 20). Now let me read that in the *King James*, because that is also confusing. Galatians 3:20 (KJV): “Now a mediator is not a mediator of one, but God is one.” I couldn’t understand that until I understood that a mediator does not act on behalf of one. You don’t need a mediator. God is one and a mediator acts in behalf between God and the people. That’s who Moses was. When Christ comes, Christ is now the Mediator between the individual and God the Father.

Verse 21: “*Is* the law... [That’s the whole covenant of law given to Israel.] ...then contrary to the promises of God?... [That is, given to Abraham. God will not contradict Himself, otherwise He becomes a liar, as was mentioned earlier.] ...MAY IT NEVER BE! For if a law had been given that had the power to give life, *then* righteousness would indeed have been by law.” You read law, even in the Bible. You read the law. Does that give you life? To give life? That means eternal life. *No!* No law can do that, only God can do that. But if it was possible, then it would have been by law.

Verse 22, but here’s another one. “But the Scriptures have shut up all things under sin... [All have sinned and come short of the glory of God.] ...so that by *the* faith of Jesus Christ the promise might be given to those who believe.” The promise of what? *Eternal life*:

- through repentance and baptism
- the acceptance of Jesus Christ as your Savior
- the payment of your sins by His sacrifice and shed blood.

What did they do before Christ came?

Verse 23: “Now before faith came, we were guarded under law...” Very interesting, isn’t it. Let me read it in the *KJV*; v 22: “But the Scripture has concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.... [That’s pretty good.] ...But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed” (vs 22-23).

It’s almost the same here, ‘having been shut up unto the faith that was yet to be revealed.’ That’s why back there in Deut. 5 it says, ‘O that they had such a heart in them, that they would fear Me and keep My commandments always.’

Faith for salvation could not come until Christ finished what He had to do by becoming the perfect sacrifice. Now notice, v 24 (KJV): “Wherefore the law was our schoolmaster... [That sounds bad, doesn’t it?] ...*to bring us* unto Christ, that we might be justified by faith.” The Greek means, *in this way the law was our tutor to lead us to Christ that we might be justified by faith*. It’s the same thing with learning a language. You don’t, at three years old, start reading off Shakespeare by nature; you learn the alphabet, you learn the words.

Now let me ask you a question: have you forsaken what you have learned even in kindergarten? Or do you still follow those basics now much more complex in the way of thinking as an adult? Is the alphabet still the same today as when you started reading, ‘This is spot. My dog is Spot. See Spot run. Run Tom run. Run Jane run.’ Right? Now we’re reading very sophisticated things in English, but it’s the same. The *tutor* works.

Hold your place and come to 2-Timothy 3. Let’s see how Paul explained this. This agrees exactly with what he just wrote back here, but it’s a little complicated to understand back in Gal. 3, because that’s pretty heavy-duty writing. Here it’s much simpler, but it says the same thing. 2-Timothy 3:15. “And that from a child you have known the Holy Writings [the law] ...which are able to make you wise unto salvation through faith, which *is* in Christ Jesus” So you take the faith and Spirit of God and you go back and read the law and guess what? *Voila! You understand the spiritual principles in there—right?* But before that it was a *tutor* to lead them to Christ, with all the prophecies about it, etc. So it’s exactly the same thing. That’s what he is saying here.

Galatians 3:24: “In this way, the law was our tutor *to lead us* to Christ that we might be justified by faith. But since faith has come, we are no longer under a tutor” (vs 24-25). ‘Oh, hoorah! we’re out from underneath the schoolmaster.’ Why are we not under the schoolmaster? Because God is doing what with His laws and commandments? *Writing them in our minds and in our hearts—right? Yes!* Because now when you read the Word of God, it makes a spiritual impression in your mind and in your heart and convicts you to do from the heart what the law wants in the spirit and not in the letter. Isn’t that greater?

That’s why Jesus said, “You’ve heard that it was said in ancient times, ‘You shall not commit adultery.’” All right, the carnal mind would say,

‘Okay, how close can I get in whatever sex act that I might have come into my mind, and yet not physically commit the actual act of adultery?’ Then you could say, ‘I did not commit adultery.’ Likewise, with murder. ‘How far could I get in coming at a person and not murder him.’ Might have a knife, might have a gun, might threaten him. But what did Jesus say? ‘If you hate your brother, you are guilty of murder.’ Which is better? The faith and Spirit of Christ to lead and direct you or the law as a tutor that you ignore or you twist and make loopholes, as all religions do with their traditions, to get around the law? It doesn’t mean that you forsake keeping the laws and commandments of God, it means *you keep them with the faith of Jesus in the spirit*.

And he verifies it, v 26: “Because you are all sons of God through faith in Christ Jesus.” Hold your place here and come back to 1-John 3. Let’s see how this agrees exactly with what John wrote, which also verifies that the Gospel is no different given to the Gentiles, than what God gave to the Jews. The so-called Jewish apostles did not bring a Gospel any different than what Paul did, otherwise then God would be a liar.

Notice how closely this agrees with Gal. 3. 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).

Paul wrote this, Galatians 3:26: “Because you are all sons of God through faith in Christ Jesus.... [John explained it just with a few more words, a little more detail. But it’s the same principle.] ...For as many of you as were baptized into Christ did put on Christ. There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for you are all one in Christ Jesus. And if you *are* Christ’s, then you are Abraham’s seed, and heirs according to *the promise*” (vs 27-29).

How does baptism fit in with the promises given to Abraham? Why does it go from Abraham to the followers of Christ? How was that done? Where it says, v 28: “...neither Jew nor Greek; there is neither bond nor free; there is neither male nor female... [You look in a congregation and what do we have? *Male and female*—right? So this is not talking about our physical status, because Jews are still Jews, Greeks are still Greeks, barbarians are still barbarian. We have slaves of a different kind. You could change this today: the indebted and the one who has no debts, because the one who is in debt is a slave to the lender—correct? So you’re still in

bondage. If you don’t have debts, you’re not in bondage to the debtor.] ...for you are all one in Christ Jesus.” That is for the opportunity of salvation. That’s what it’s for.

Next time we will connect what God did with Abraham to baptism, and why then we are Abraham’s seed. He’s talking to Gentiles, not to physical descendants of Abraham, Isaac, and Jacob. Now I hope this clears up a very difficult two chapters: Gal. 2 (which we did earlier) and 3.

#### Scriptural References:

- 1) 1-John 4:7, 9-10
- 2) 1-Corinthians 13:1, 4
- 3) 1-Corinthians 10:16
- 4) 1-John 1:3
- 5) 1-Corinthians 10:16
- 6) Galatians 3:1
- 7) Acts 6:1-4
- 8) Galatians 3:1
- 9) James 2:1-2
- 10) Galatians 3:2, 4-11
- 11) Romans 2:1-6
- 12) James 2:18
- 13) Romans 2:7-15
- 14) Galatians 3:11-24
- 15) 2-Timothy 3:15
- 16) Galatians 3:24-26
- 17) 1-John 3:1-2
- 18) Galatians 3:26-29

#### Scriptures referenced, not quoted:

- Galatians 2
- Matthew 5, 6, 7
- Acts 15
- Genesis 12, 15
- Deuteronomy 5

#### Also referenced:

##### Books:

- *Henry Matthew Bible* by Wm. Tyndale
- *Code of Jewish Law* by Solomon Ganzfried & Hyman Goldin
- *Josephus*

#### Sermons: *Biblical Answers to Evangelicals #7*

## Bible Answers to Evangelicals IX

Fred R. Coulter

This is centered around what I call the ‘Evangelical Bible—The Fast Track to Salvation.’ This was prompted because in talking to an evangelical one day, he said that he only needed two Scriptures for salvation. So hence, I created the ‘Evangelical Bible.’ Here it is right here, you can read it, ‘Evangelical Bible’—A Fast Track to Salvation. Here are the two Scriptures: John 3:16 and John 5:24. They will argue all day long on it, that’s all they need. So what we are going to do, we’re going to examine both of them. First of all let’s read John 3:16. This is from the *King James Version* of the Bible and we’ll read it in the ‘Evangelical Bible.’ Now isn’t this handy? What are you people doing carrying these big, heavy Bibles to church on the Sabbath.

What is deceptive is when people read out of the Bible and then misinterpret it or it’s a bad translation and they don’t understand it, then people believe it’s the truth, because it’s from the Bible. It’s kind of like Jim got bilked out of a hundred bucks. He cashed a check over here at San Benito Bank and he used some of the money and then he was going to deposit it in another account down in Salinas and he got down there to the other bank and the bank said, ‘Here’s the hundred dollar bill back. It’s counterfeit.’ It looked well worn. It looked like the real thing.

So he came back up here to the bank and asked them, ‘Well, now, I have this and it looks like it’s a good one hundred dollar bill, but I got it here.’ And they said, ‘Oh, no, could never happen. You could never have gotten it here.’ So when you go to the bank and you get money, you think it’s going to be good money—right? Same way if people read from the Bible, you think it’s the truth, but that all depends on how it’s translated, and that all depends on how it’s interpreted. So he didn’t get his hundred-dollar bill.

So I went back over there and saw what I could do with it. ‘No good; can’t help you. We don’t give them out here.’ *Well, how did he get it here?* ‘We don’t know, didn’t come from us.’ *Well, who slipped it in?* We’re going to find the same thing here when we look at these verses and then we examine them closely. So I want you to pick up your very super-light Bible—you know, you have super-light this, super-light that, well, here’s a super-light Bible, fast track to salvation.

John 3:16(KJV): “For God so loved the world that He gave His only begotten son, that whosoever believeth in Him should not perish, but have everlasting life.” ‘Reverend’ Franklin Graham said, ‘God loves the world and I’m a sinner and He

died for me.’ That’s a true statement, but what do you do back for God? What does God require? What does it mean ‘believe’? We’ll answer that.

Let’s go to the correct translation. Let’s come to John 3:16 in the correct translation. This is only known from the Greek. A lot of people accept the *King James Version* as the best translation possible. No, it happens to be one of the worst, simply because all evangelical Christianity and their false doctrines are based upon wrong translations of the *King James Version* of the Bible, and here’s one of them, because when you read this, ‘God gave His love unconditionally’—have you heard unconditional love? *Yes, God’s love is unconditional!* Really? Is that so?

“...that whosoever believeth in Him should not perish... [Now ‘should not perish’ means *it’s a done deal, if you believe—correct?*] ...should not... but have everlasting life.” Now let’s read John 3:16 in the *Faithful Version* and this is why we call it the *Faithful Version*, because we have been faithful to the original Greek. So let’s read it. “For God so loved the world that He gave His only begotten Son, so that everyone who believes in Him **may not** perish... [Very interesting—isn’t it?] ...but **may have** everlasting life.” Now unless you know the Greek, you don’t know that that’s the way it should be translated. This is in what is called the subjunctive. The subjunctive means, it’s like an ‘if’ clause. Subjunctive means *there are conditions to it*. ‘May have eternal life, may not perish.’ So it’s like all of the other ‘if’ verses that you have. ‘If you believe in Him.’ Then we’ll answer the question: What does it mean to *believe*, in just a little bit.

Let’s go to John 5:24 in the heavyweight ‘Evangelical Bible,’ quoting from the *King James*. Let’s read it here. John 5:24 (the Evangelical Bible)—A Fast Track to Salvation’): “Verily, verily, I say to you, he that heareth My Word and believes on Him that sent Me has everlasting life and shall not cometh into condemnation, but is passed from death unto life.” Now that sounds like pretty much done deal—doesn’t it?

Let’s come back here to John 5:24 (FV): “Truly, truly I say to you, to one who hears My Word... [Now we’ll come back and examine these words in just a little bit.] ...and believes Him Who sent Me, has everlasting life and does not come into judgment for he has passed from death into life.”

Let’s look at a couple of other things before we examine what does it mean to *believe*. Let’s first of all come to Matthew 11, because if these two verses is all that there is—and in talking to this man,

he says, 'Well, it says that. It says if I believe in Him I don't come into condemnation or judgment, but I have everlasting life and I have passed from death to life. So therefore, I'm saved. And once saved, always saved.' So he doesn't need any more than these two verses.

Matthew 11:11: "Truly I say to you, there has not arisen among *those* born of women *anyone* greater than John the Baptist. But the one who is least in the Kingdom of Heaven is greater than he. For from the days of John the Baptist until now, the Kingdom of Heaven is taken with a *great* struggle, and *the* zealous *ones* lay hold on it" (vs 11-12). What's struggle is there with these two verses? *There's no struggle, there's no work, there's nothing you have to do.*

Now you couple that with evangelical program that I heard on the way coming home from Arcadia that same Sabbath that I gave the shorter version of this sermon. The minister said, 'All of those of you who want to accept Jesus stand?' They don't have them come up to the altar anymore, that's too far to go, that's too much work. Just stand. 'Everybody rise. Oh, you, in the corner there, yes, and you down here in front. Repeat these words after me: 'Jesus, I'm a sinner. Jesus, forgive my sins. Jesus, enter into my life. When you have said that, Amen, you're now *born again*.' Now if that isn't a *fast track to salvation*, I don't know what is. We'll look at some other ones. There's no way they're going to enter into the Kingdom of Heaven that way. The other question that comes up is this. People have asked me, 'Why are you attacking the Protestants all the time?'

All right. Let's come here to Isaiah 30, and let's see why. Here's a prophecy of it. Am I attacking the Protestants all the time? Hmmm. My answer is this: They've had nearly 500 years to preach the Truth, and they failed to preach the Truth. They did preach a lot of the Truth when they first began even though they kept Sunday, but they never repented to keep the Sabbath.

Isaiah 30:8: "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 means the last days] ...that this *is* rebellious people, lying children. They are children who will not hear the law of the LORD... [So what do the evangelicals say? You don't need to keep any of the law. They reject it. You've had that for 500 years. So, now's the time for the Truth to be preached.] ...who say to the seers, 'See not,' and to the prophets, 'Do not prophesy to us right things, speak to us smooth things, prophesy illusions'" (vs 8-10). That's what they do. Their salvation is an illusion. It's like that counterfeit bill, it looks like it's coming out from the right place, you get it from the bank, but it's a

counterfeit. Bang! It's the wrong thing. They read it out of the Bible and you think, 'Well, that's the Truth,' but it's not. That's part of the Truth.

- Why do you suppose God sent the whole Bible?
- Did God do that in vain?
- Why would He preserve the Old Testament if He was going to do away with it through Christ?
- Why preserve the New Testament and all the writings that are there if the only thing you need are these two flimsy little verses and this is the extent that you need a Bible?

Just think of all the arm saving it would do if you didn't have to carry heavy Bibles to church—right?

Now here's what else they do. And this is what happened. If I preach this sermon in an evangelical pulpit I would be taken down, beaten up, thrown out, just like they did when Christ was teaching—right? And here's what people say: "'Go out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us'" (vs 11).

'Don't tell us about the law.' That's why we have the series, *God's Grace and Commandment-Keeping*. And everyone needs to really seriously go through that and listen because in the New Testament the standard for keeping the law of God requires:

- repentance
- conversion
- the Spirit of God
- walking in God's way

And we keep the laws of God through grace to a higher standard than was given under the Old Covenant. Now here's God's answer to them.

"Therefore, thus says the Holy One of Israel, 'Because you have despised this Word...'" (v 12). Don't they do that? They argue it. You tell them, 'You ought to read the Ten Commandments.' They put up with them because they're there and it's more of a political instrument today than anything else. But if you really ask them and say to a Sunday-keeping pastor, 'Which day really does the Bible teach?' He'll tell you, 'Well, it really teaches the Sabbath, seventh day. But we keep the Lord's Day.' And like a man was explaining to me, every time they read through the Bible and they come to the thing concerning the Sabbath, well, they skip those verses and go on. We'll see what they're doing with it.

"...despised this word, and trust in oppression and perverseness, and rely on them; Therefore this iniquity... [God calls it *iniquity*. What is the religious system of this world, including the

Christianity of this world called? *The mystery of lawlessness*—right? or the *mystery of iniquity*!] ...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.... [What's happening to Protestantism today? It's going head long down right to destruction.] ...And He shall break it as a the breaking of the potters' vessel that is smashed in pieces. He shall not spare, so that there shall not be found in the fragments a shard to take fire from the hearth, or to take water out of the pit” (vs 12-14). God is going to correct for that.

Let's see what they're doing, because they do that. Let's see exactly what they are doing. Let's come to the end of the New Testament, Rev. 22. This is a fitting thing that we need to see and read and understand.

Revelation 22:12: “And behold, I am coming quickly... [That sure more true today than ever before.] ...and My reward is with Me, to render to each one according as his work shall be.... [God's going to reward according to work. If this is all the work you have, you have none.] ...I am Alpha and Omega, *the Beginning and the End*, the First and the Last. Blessed *are* those who keep His commandments... [And, oh, they hate that word! Oh, they hate that word!] ...that they may have the right to *eat of the tree of life*, and may enter by the gates into the city” (vs 12-14). No commandment-keeping here in these verses—are there? We will see, *yes, there are* when you understand it.

Let's come over here to v 18, because this becomes important. “For I jointly testify to everyone who hears the words of the prophecy of this book, *that* if anyone adds to these things... [and that's what men like to do] ...God shall add to him the plagues that are written in this book.... [What is the greatest plague written in this book? *The lake of fire*—huh? *Yes, indeed!*] ...And if anyone takes away from the words of *the book* of this prophecy, God shall take away his part from the book of life, and from the holy city, and from the things that are written in this book” (vs 18-19).

You may carry the whole Bible, but if you only believe in two verses, what have you done? *You've taken away!* God says you shall ‘not add to, take from, you shall not go to the right hand or the left hand.’ That's why God has given the word. And this is the testimony, everyone who has a Bible in his or her house, this is a testimony and witness from God that He has sent to you that if you don't read and follow, you are going to be judged.

Let's come back to John 5:24 and let's analyze this a little bit. Let's see what it's really telling us. “Truly, truly I say to you, the one who hears **My Word**... [Let's focus in on ‘My Word.’ What does that mean? Word, comes from the Greek

‘logos’. Very interesting word—isn't it? When it is in the singular and not modified by another word, it means *My entire message*—My Word. We're going to look at some other words that Jesus has to say.] ...My word, and believes Him...” What did Jesus come to do? *To reveal the Father!* So it's not just believing in a verse, *you must believe in God the Father*. You believe God is love! You believe God is Lawgiver! Well, maybe you don't believe that, but why then did He give the law and why is He going to judge according to the law? Why is He going to judge according to works? ‘You have to believe in Him Who sent Me.’

Let's come over here to John 12. Let's read some things here that are important, because this is going to tell us exactly what we need to know. John 12:37: “Although He had done so many miracles in their presence, they did not believe in Him... [After all the miracles, you'd think people would believe, but they didn't.] ...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... [Now why do people not believe, though profess faith? ] ...‘He has blinded *their* eyes and hardened *their* hearts to that they would not see with their eyes and understand with their hearts, and be converted, and I would heal them’” (vs 37-40).

Here is a key fundamental important thing to always remember: ***If you do not follow what God says and reject it***—we're going to see in a little bit how severe that becomes—***you start becoming spiritually blind***, which means *you can read the Bible and not understand it*. The first key thing in beginning to understand the Word of God is keeping the Sabbath day. That's the first key thing! Now they didn't keep the Sabbath. Oh, they understood it, but they didn't keep it.

Now notice what else, v 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” (vs 41-42). ‘Oh, we can't lose our standing in the synagogue. What an embarrassment.’

It's like today, ‘Well, if I start keeping the Sabbath, I'd have to quit going to this lovely church I'm going to. If I started making a ruckus with the pastor, he'd put me out.’ **“For they loved the glory of men more than the glory of God”** (v 43). Who are you going to please? You want to please God or please men? That's the question!

“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” (vs 44-46). But as John 3 says we must come to the light, we must come to Christ. Now notice: *if you don't believe His words, you don't believe Jesus*. That simple.

“But if anyone hears My words and does not 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... [Now that includes all of them. We'll examine this a little more.] ...has one who judges him; the Word... [meaning *the whole message*] ...which I have spoken, that shall judge him in the last day. For I have not spoken from Myself; but the Father, Who sent Me, gave Me commandments 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 47-50).

Let's answer the question concerning 'the Word.' Let's come to John 1:1. This is why John wrote it in this manner. This tells us Who Jesus is. Gospel of John, chapter one, verse one, tells us where He came from, Who He was, and yet there are people today who have understood that in the past, and I'll tell you what has happened to them when they reject it—they *blinded themselves*, just Isaiah said. Anytime you reject anything from God, and written by His apostles, you're rejecting God and you will become blinded. Have the Protestants become blinded because they have rejected the law and have said that Jesus abolished the Law and the Prophets, when Jesus said, 'Don't think I've come to abolish the Law or the Prophets.' *Yes, they have been blinded!*

John 1:1: “In *the* beginning was the Word, and the Word was with God, and the Word was God.” Now can anything be more clear and simple and easy to understand than that? In the Greek it's that way. Every language it's that way.

“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” (vs 2-3). Who then created the Sabbath? *Jesus Christ!* Mark 2 He says He's what? *Lord of the Sabbath!* End of controversy.

Now let's look at some other things here concerning what they should believe. Let's come here to John 5, continue on from here, see the rest of the chapter. John 5:36, speaking of John the Baptist that he was a burning light: “But I have a greater witness than John's; for the works that the Father gave Me to complete, the *very* works that I am doing, themselves bear witness of Me, that the Father has sent Me. And the Father Himself, Who sent Me, has borne witness of Me. You have neither

heard His voice nor seen His form at any time.... [Therefore, what Moses saw and Who Moses saw on Mount Sinai was the one Who became Jesus Christ.] ...And you do not have His Word dwelling in you.... [His Word's not dwelling in you, yet you say you know Him, but He's never been revealed. You've never seen Him, you've never heard His voice.] ...for you do not believe Him Whom He has sent.... [then He challenges them] ...You search the Scriptures, for in them you think that you have eternal life; and they are the ones that testify of Me” (vs 36-39).

Just like the scribes and Pharisees and the leaders then were not willing to come to Jesus, same way with the evangelicals. They're not willing to come to the true Jesus of the Bible. They want their own version of Jesus, just like the Jews have their own version of the law with their traditional laws.

“But you are unwilling to come to Me, that you may have life. I do not receive glory from men; But I have known you, that you do not have the love of God in yourselves.... [Quite a statement!] ...I have come in My Father's name, and you do not receive Me; *but* if another comes in his own name... [And that happened and Paul wrote about that, 'If another comes with another Jesus, you accept it.'] ...you will receive him. How are you able to believe, you who receive glory from one another, and do not seek the glory that *comes* the only God?” (vs 40-44). How do you receive the glory from God?

- repentance
- baptism
- receiving the Holy Spirit of God
- believing

—because believing means this: *you hear and you believe unto obedience*. If you believe, you must obey; otherwise, you don't believe and you're no more a Christian than that counterfeit bill that we talked about earlier. There are a lot of counterfeit Christians out there. They have light Bibles.

Now notice what He says here, v 45: “Do not think that I will accuse you to the Father. **There is one who accuses you...** [It's in the present tense—isn't it? Why? *Because the words of Moses are the words of God and they are eternal and they are spiritual and they always apply.* 'Accuses you,' present tense, still active.] ...*even* Moses, in whom you have hope. But if you believed Moses, you would have believed Me; for he wrote about Me. And if you do not believe his writings, **how shall you believe My words?**” (vs 45-47).

Now, let's come back here to v 24, and look at that again: “Truly, truly I say to you, the one who hears My Word, and believes Him Who sent Me... ['If you do not believe His writing, how shall you believe My words?' How can the Protestants and the

evangelicals say they have the key to eternal life when they reject Moses? *They can't!* That's why they're also blinded. Would you not say that anyone who believes in two verses is all you need for salvation is blinded? *Yes!* And they can't even understand that verse.] ...and believes Him Who sent Me... [That means that you have to believe everything that Jesus said and did, because He was with God. He was God manifested in the flesh.] ...has everlasting life... [But when does it come? When does everlasting life come? *You have the down payment of it through the Holy Spirit*—but when does it come? *At the resurrection!*] ...and does not come into judgment; for he has passed from death into life.” So you see part of this is a prophecy as well.

(go to the next track)

Since we're here in the book of John, let's come to John, and let's see the testimony of the other John, John the Baptist; talking about his ministry. Remember, John the Baptist was called the greatest prophet of all and he did no miracles. But how long was his ministry? *Six to nine months*, that's all. They couldn't stand it, they had to get rid of him; same way with Christ. How long was His ministry? I gave a sermon on that, *The Three and a Half Year Ministry of Christ*. They couldn't stand Him any longer than three and a half years. How many disciples did He end up with at the end? *120!* So it's not numbers. ***It's Truth.***

John 3:30: “It is ordained that He increase, and that I decrease. He Who comes from above is above all.... [Where did Jesus come from? Where is above? Out of the attic of your house? *No, from heaven!*] ...The one who is of the earth is earthy, and speaks of the earth. He Who comes from heaven is above all; and what He has seen and heard, this *is what* He testifies; but no one received His testimony. The one who has received His testimony has set his seal that God is true” (vs 30-33). And if God is true, that means His Word is true—right? Can God lie? *No! It's impossible for God to lie!* We'll talk about His Word here in just a little bit.

“For He Whom God has sent speaks the words of God... [So that tells us the whole message of Christ contains what? *The words of God!* From whom? *The Father and the one Who became the Son Who brought the Father's words!*—right? *Yes!* Now, is anyone afraid to redact or take away from, have a lightweight Bible? *Better be!* We're going to see what Jesus says about not heeding His words.] ...and God gives not the Spirit by measure *unto Him*. The Father loves the Son and has given all things into His hand. The one who believes in the Son... [that means *active, ongoing believing and doing and obeying*] ...has everlasting life; **but the one who does not obey**... [Now there's that little word they

don't like.] ...obey the Son shall not see life, for the wrath of God remains on him” (vs 34-36).

What did Jesus say? He said, ‘If you love Me, keep the commandments, namely Mine.’ Are you going to obey the Son? Now let's look some more about the words of Christ. This is simple and easy. This is a fast track to salvation, supposedly. This is the difference between a drive-in restaurant and going to the library, and the library being the Word of God.

Now let's come to Matthew 7, and let's see some things here. Let's see what Jesus warned about right after giving the Sermon on the Mount and showing how then that we need to keep the commandments in the spirit. Notice how He ends the Sermon on the Mount. Remember He said, 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.” Now notice the sum of the Sermon on the Mount where He showed us how we need to obey in the spirit.

Matthew 7:12: “Therefore, everything that you would have men do to you, so also do to them; for this is the Law and the Prophets.” Now let's go on. Would you say these two verses here in the ‘Evangelical Bible’ look like they're easy? What do you have to give up? Do you have to go your boss and say, ‘Well, I need the Sabbath off.’ I remember when I first asked for the Sabbath off. I was working in Kibby's Restaurant up in Redwood City. I was working at night and I had counseled for baptism. I went down to Pasadena and counseled for baptism. They said, ‘You're not ready. You're not keeping the Sabbath.’ I was still eating bacon and tomato sandwiches then, too, by the way. So I figured, boy, I really need to get with it. I really need to do something. I came back and I worked at that restaurant, I would work any shift and I was known to work sixteen hours, seven days a week all during the summer to earn enough money to pay my way in college.

So here I come in and the boss is there and I says, ‘I can't work Friday night sundown to Saturday night sundown.’ His jaw dropped and his mouth opened and he looked at me and said, ‘Why?’ I said, ‘Because of my religion.’ He looked at me and said, ‘When did you become religious?’ I said, ‘Okay, if I can't do it, I'm out of here.’ ‘*Hold on, don't do anything rash. I'll go look at the schedule.*’ So he looked at the schedule and he couldn't figure it out, so I said, ‘Would you mind if I looked at the schedule?’ So I went back and looked at the schedule and I worked it out this way, I swapped with a guy who worked Friday morning, because he was happy to have Friday morning off, because he had to do all prep for all the Saturday business, from eight until four. Perfect, I'd get off before sundown.

Then I told guy who was working—and I was working some of the graveyard shift. I know why they call it the graveyard, because you're digging your grave—I said, 'Okay, I'll come in Saturday night.' That began at one in the morning, so it was actually Sunday morning and then I had Tuesday off, so that worked out okay. But with this kind of thing, do anything you want, eat anything you want, just be nice, just be good.

Here's what Jesus says: "Enter in through the narrow gate; for wide *is* the gate and broad *is* the way that leads to destruction, and many... [Wherever you see many, that means what? *The majority!* What did He say in another chapter there? 'Many are called, but few are chosen,' because few repent.] ...are those who enter through it; for narrow *is* the gate and difficult *is* the way that leads to life, and **few** are those who find it.... [Now after that warning, notice what He says]: ...But beware of false prophets... [What did He say in the last days? *There will be many coming in My name saying I'm the Christ*, many people professing to be Christians.] ...who come to you in sheep's clothing, for within they are ravening wolves'" (vs 13-15).

Now when they have their way, can a wolf be nice and friendly? Oh, yeah, look how nice they are when they're not aggressive and they everyone in control. Watch a wolf pack some time. When that chief alpha male has everybody in control, they're all loving him and fawning him and licking him and submitting to him—right? But if one of them starts to go out of the way on his own, BAM! he comes and gets them—right? *Yes!* Same way here. The wolf's character does not come out until you start bringing them the truth, then it comes out. Within, you don't see it. They can be nice and sweet and lovely and all that sort of thing, but they're ravening wolves.

The way you find out is say, 'Hey, how about if we keep the Sabbath? Hey, how about if we quit Sunday and Christmas and Easter and New Years and Halloween, and all of that? How about if we keep the Passover, Unleavened Bread, Pentecost, Trumpets, Atonement, Tabernacles, and the Last Great Day as the Bible says? Don't you think that would be a good idea for you to bring a sermon this next Sunday as your last Sunday sermon, so we could all start doing that in two weeks?' The wolf would come out.

"You shall know them by their fruits. They do not gather grapes from thorns, or figs from thistles, do they? In the same way, every good tree produces good fruit, but a corrupt tree produces evil fruit... [I wonder what's happening in the Vatican today?] ...A good tree cannot produce evil fruit, nor can a corrupt tree produce good fruit. Every tree *that* is not producing good fruit is cut down and is cast

into the fire.... [Is that happening to you evangelicals? Is that happening to the Catholics where their cathedrals are getting more and more empty, where they've had to sell them to pay off the pedophilia suits that they have had of child molestation? How can that be of God? Is God judging them and cutting them down? *Yes, indeed!*] ...Therefore, you shall assuredly know them by their fruits.... [Now listen to this carefully, because here is what the evangelicals do]: ...Not everyone who says to Me, 'Lord, Lord,' shall enter into the Kingdom of Heaven... [A lot of people say, 'Lord, Lord, do you love the Lord?' Go to a Sunday-keeping church and say, 'Praise the Lord, Hallelujah, do you love the Lord?' That's not the question. Here is the question: What are you doing?] (Notice the second half of this verse): ...but the one who is doing the will of My Father, Who is in heaven'" (vs 16-21) shall enter into the Kingdom of Heaven—right?

What is the will of the Father? Are all His commandments Truth? Are they all right? Are they all good? *Yes, indeed!* Who gave the will of the Father to us? *Jesus Christ*. He spoke it, He taught it, those were His words. He says, 'The words that I'm speaking to you, I'm not speaking of Myself, but the Father Who sent Me taught Me what I should say and do'—right? 'Gave Me a commandment'—right? *Yes!* So the will of the Father is expressed in the New Testament and the teachings of Jesus Christ, including all of His teachings, all of His words—right? *Yes!*

Notice what's going to happen resurrection day—surprise! "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?'.... ['We built churches, we had cathedrals, we had everything, we had hundreds of millions of Christians.'] (Here's a surprise): ...And then I will confess to them, '**I never knew you**'" (vs 22-23).

Come to the Epistle of 1-John. Now, John gives the standard here, tells us how we know Him. Very important, because if you hear Him, believe Him, and obey Him, then you are going to know Christ and you're going to know the Father. You're going to know what His will is.

1-John 2:3: "And by this *standard* we know that we know Him... [You have to have something concrete. It's not a feeling! It's not an emotion! ***It is actual obedience that gives you the knowledge of God and to know Him in a relationship.***] ...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....** [Regardless of what they profess. Regardless whether they use the Bible and even read Scriptures from it, but



misapply it, they are liars. That's what they are.] (Notice what we need to be aiming for): ...On the other hand, *if* anyone is keeping His Word, truly in this one the love of God is being perfected. By this *means* we know that we are in Him.... [notice a further obligation here]: ...Anyone who claims to dwell in Him **is obligating himself**... [You're duty-bound before God]: ...also to walk even as He Himself walked" (vs 3-6).

- Are you walking as Jesus walked?
- Are you walking in the footsteps of Jesus?
- Do you keep the Sabbath?
- Do you keep the Holy Days?
- Do you love God with all your heart and mind and soul and being?
- Do you love your neighbor as yourself?
- Do you even pray for those who spitefully use you and persecute you?
- What are you doing?

Let's come back here to Matthew 7:23. Let's read that again. "And then I will confess to them, 'I never knew you.... [Even though they knew His name. 'Lord, Lord.' Even though they did many things—right? But if you don't practice the will of the Father in heaven above, keep His commandments, and if you don't continually yield to God and be led of His Holy Spirit, *you have a religion. You do not have a relationship with God.*] ...then I will confess to them, 'I never knew you. Depart from Me, you who work lawlessness.'" Now lawlessness is quite a thing. There are two forms of lawlessness:

1. You are a complete anarchist and you don't believe in any law. That's almost a good Protestant.
2. you accept some of the laws of God, but you add your own and you take away at your own convenience. That's the worst kind of lawlessness.

There we go. "...Depart from Me, you who work lawlessness.' Therefore..." (vs 23-24). Notice how this v 24 answers John 5:24—let me read John 5:24 from the lightweight 'Evangelical Bible': "Verily, verily I say to you, he that hears My word... [That's His whole message.] ...and believes on Him that sent Me has everlasting life."

Let's see what you're supposed to be doing here. You must let the Bible interpret the Bible. You cannot read verses in isolation. Matthew 7:24: "'Therefore, everyone who hears these words of Mine **and practices them**, 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).

And Who was the Rock? *Christ! You're built on Jesus Christ, the true Christ.*

"And everyone who hears these words of Mine and does not practice them... [And sets them aside and says 'we don't have to do them, we only need two verses.' Yes, fast track to salvation, the broad way. 'Oh, it's so easy. All you have to do is just believe.' Remember James said the demons believe. Are they going to receive salvation? But if you believe in this, you're believing just like demons. You don't want to obey God.] ...does not practice them shall be compared to a foolish man, who built his house upon the sand; 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).

Now those are some strong words. "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 28-29).

Good place to go ahead and end this segment here, so we'll pick it up real soon and we will continue on with *Bible Answers to Evangelicals #10*.

#### Scriptural References:

- 1) John 3:16
- 2) John 5:24
- 3) Matthew 11:11-12
- 4) Isaiah 30:8-14
- 5) Revelation 22:12-14, 18-19
- 6) John 5:24
- 7) John 12:37-50
- 8) John 1:1-3
- 9) John 5:36-47, 24
- 10) John 3:30-36
- 11) Matthew 5:17
- 12) Matthew 7:12-23
- 13) 1-John 2:3-6
- 14) John 5:24
- 15) Matthew 7:23-29

#### Scriptures referenced, not quoted:

- John 3
- Mark 2

#### Also referenced:

- Sermon: *The Three and a Half Year Ministry of Jesus Christ*
- Sermon Series: *God's Grace & Commandment-Keeping*

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