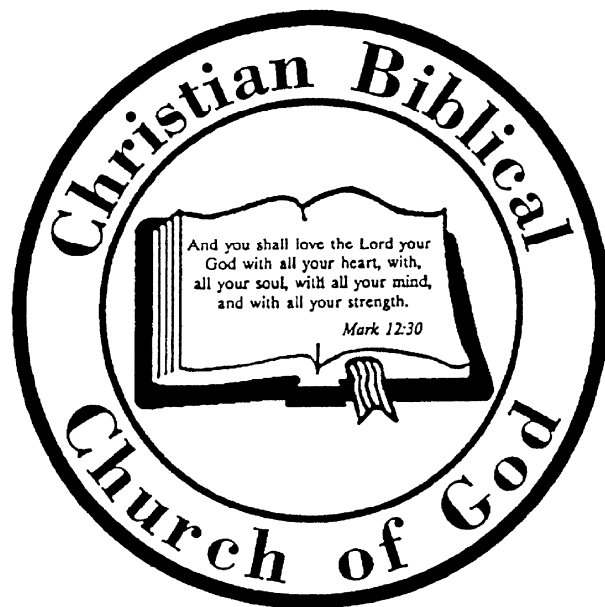


# Covenants of God



## Transcript Book

By Fred R. Coulter

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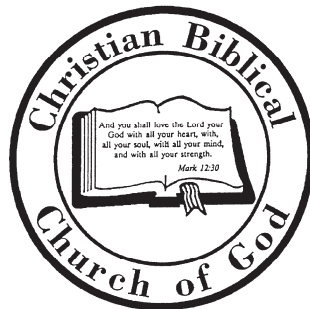
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## Covenants of God

Series of 16 sermons by Fred R. Coulter



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<input type="checkbox"/> Covenants of God XIV	Date completed _____
<input type="checkbox"/> Covenants of God XV	Date completed _____
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# Contents

	PAGE
<b>Covenants of God I</b>	
<b>What is a Covenant? -----</b>	<b>1 – 10</b>
<b>Covenants of God II</b>	
<b>Covenants &amp; Sacrifices -----</b>	<b>11 – 20</b>
<b>Covenants of God III</b>	
<b>Aspects of the Covenant with Israel -----</b>	<b>21 – 32</b>
<b>Covenants of God IV</b>	
<b>Survey of Corinthians &amp; Hebrews -----</b>	<b>33 – 41</b>
<b>Covenants of God V</b>	
<b>Survey of Hebrews -----</b>	<b>42 – 53</b>
<b>Covenants of God VI</b>	
<b>Survey of the Ten Commandments In the New Covenant #1 -----</b>	<b>54 – 66</b>
<b>Covenants of God VII</b>	
<b>Survey of the Ten Commandments In the New Covenant #2-----</b>	<b>67 – 76</b>
<b>Covenants of God VIII</b>	
<b>Judaism vs Jesus Christ -----</b>	<b>77 – 89</b>
<b>Covenants of God IX</b>	
<b>Jews vs the Church -----</b>	<b>90 –100</b>
<b>Covenants of God X</b>	
<b>Justification to the Temple vs Justification to God -----</b>	<b>101–110</b>
<b>Covenants of God XI</b>	
<b>Faith &amp; Grace vs Works of Law -----</b>	<b>111–121</b>
<b>Covenants of God XII</b>	
<b>Justification by Works of Law <i>or</i> by Grace -----</b>	<b>122–130</b>
<b>Covenants of God XIII</b>	
<b>Romans 6-7 &amp; Galatians 2-3 -----</b>	<b>131–140</b>
<b>Covenants of God XIV</b>	
<b>Perverting the Gospel of Christ -----</b>	<b>141–151</b>
<b>Covenants of God XV</b>	
<b>Galatians 4-6 -----</b>	<b>152–159</b>
<b>The Covenant Between God the Father and the Son -----</b>	<b>160–169</b>

**Compact Disc**  
*[When included]*

**Tracks 1 & 2 Covenants of God I**

**Tracks 3 & 4 Covenants of God II**

**Tracks 5 & 6 Covenants of God III**

**Tracks 7 & 8 Covenants of God IV**

**Tracks 9 & 10 Covenants of God V**

**Tracks 11 & 12 Covenants of God VI**

**Tracks 13 & 14 Covenants of God VII**

**Tracks 15 & 16 Covenants of God VIII**

**Tracks 17 & 18 Covenants of God IX**

**Tracks 19 & 20 Covenants of God X**

**Tracks 21 & 22 Covenants of God XI**

**Tracks 23 & 24 Covenants of God XII**

**Tracks 25 & 26 Covenants of God XIII**

**Tracks 27 & 28 Covenants of God XIV**

**Tracks 29 & 30 Covenants of God XV**

**Tracks 31 & 32 The Covenant Between God the Father and the Son**

# Covenants of God

## Foreword

This sermon transcript book informs the reader of the covenants that God has entered into. These covenants have been studied in detail by Fred R. Coulter, a minister of Jesus Christ for over 50 years. What follows is a quick read-over of the very in-depth sermons.

The first transcript is “Covenants of God I – What is a Covenant?”, and it explains what a covenant is regarding God. All covenants involving God involves God as the writer of the covenant. In these covenants God has bound Himself and those who enter into the covenant with Him also bind themselves to the terms of the covenant. The consistent theme of these covenants is that the recipients of the covenant do not tell God what to do.

The second transcript, “Covenants of God II – Covenants and Sacrifices,” discusses covenants made with God and the sacrifices associated with the covenants. It is noted that under the patriarchal system, the patriarch or father, or his successor, was what you would call the leading spirit. With the patriarchal system the patriarch could offer the sacrifices to God. However, with the Covenant of God with Israel, the Levitical priesthood were the only one’s who offered the sacrifices. The details of the Covenant with Israel are covered here.

The third transcript, “Covenants of God III – Aspects of the Covenant with Israel,” focuses upon the five items that were present in all the covenants with God. These were:

- obey God’s voice
- keep God’s charge
- keep God’s commandments
- keep God’s statutes
- keep God’s laws

Also noted in this sermon is the differences between the Covenant with Israel and the Covenant with the Church. The Covenant with Israel was a national covenant whereas Israel would receive physical blessings in this physical life. The Covenant with the Church is a covenant whereas eternal life would be granted to individuals involved in that covenant.

The fourth transcript, “Covenants of God IV – Survey of Corinthians and Hebrews,” pointedly states that the New Covenant is based upon obedience to God spiritually and not only obedience to God in the letter of the Law. It gives evidence that if there were no laws of God to perform, then there would be no sin. Technicalities of the Law must be understood if one is to understand why the Law of God needs to be kept.

The fifth sermon transcript, “Covenants of God V – Survey of Hebrews,” is primarily a study of that once God sets something to be, God Himself does not break the Law that He Himself gave. As God is Lawgiver, God is also Law-keeper. An interesting fact, among other jewels of knowledge in this sermon, is that Jesus Christ did not assume any priestly role because God gave that role to Aaron and to Levi. No one, in a relationship with God, does anything without God’s instruction and permission.

The sixth sermon transcript, “Covenants of God VI – Survey of the Ten Commandments in the New Testament #1,” emphasizes that the laws of God are spiritual. The Old Covenant, unlike the New Covenant, only justified people to the Temple. The Old Covenant, unlike the New Covenant, gave physical blessings to the nation for obedience in the letter. The New Covenant offers eternal life along with an eternal inheritance. The spiritual aspects of the Law of God are studied.

The seventh transcript, “Covenants of God VII – Survey of the Ten Commandments In the New Covenant #2,” examines issues brought up by people regarding Hebrews 7:12. The statement of “...it is obligatory that a change of the law also take place,” is studied. What this statement means and it’s effect on the New Covenant will be understood after reading the transcript.

The eighth transcript, “Covenants of God VIII – Judaism vs Jesus Christ,” is a study of Judaism contrasted with the true worship of God. How adherents to Judaism promotes teachings not of God and how the body of Christ promotes the teachings of God is understood after a study of this transcript is completed.

The ninth transcript, “Covenants of God IX – Jews vs the Church,” is a study of how the Jewish people have interacted with other religions over time. It is especially important to realize that, though the Churches of God accept the Sabbath and other teachings of the Bible, that they are viewed unfavorably by Jews. Jews feel that it is wrong for any non-Jew to keep the 7<sup>th</sup> Day Sabbath and other Holy Days mentioned in the Old Testament.

The tenth transcript, “Covenants of God X – Justification to the Temple vs Justification to God,” is a study of technical Scriptures which speak of the Old Covenant (Covenant of God with the nation Israel) and the New Covenant (Covenant of God with the Church of God). Thoroughly outlined is justification under the Law of Moses versus the New Covenant justification by grace.

The eleventh transcript, “Covenants of God XI – Faith and Grace vs Works of Law,” is an in-depth study of the function of grace as used in the Bible. Mentioned is the difference between the natural fleshly carnal mind and the spiritual mind. The mind of flesh, seeking to do what it wants to do, try’s to figure a way around the letter of the law. The mind of spirit, seeking to please God, try’s to figure out how to stay within the Law of God.

The twelfth transcript, “Covenants of God XII – Justification by Works of Law or by Grace?”, is concerned with how one is justified to God. It speaks of the purpose of the Law of God—namely to expose sin. Also noted is an important fact for mankind, namely that nothing a man can do will make a man perfect before God, if it is based on merit. Even faith, any true faith that one has, is a gift of God!



The thirteenth transcript, “Covenants of God XIII – Romans 6 – 7 and Galatians 2 – 3,” shows that God keeps His own laws. It also refutes an erroneous argument by many Protestants. Protestants claim that the New Covenant Christian no longer has to keep the Law of God due to the New Covenant Christian being dead to the Old Covenant marriage to Christ since Christ died. The sixth and seventh chapters of Romans and the second and third chapters of Galatians are studied in depth.

The fourteenth transcript, “Covenants of God XIV – Perverting the Gospel of Christ,” speaks of what the Gospel of Christ is and what it is not. This study covers people who have given themselves over to the devil so much in their lives that they are actually “the children of the devil”. The basic thing in common with Gentiles serving the devil and Jews serving the devil is that both believe in salvation by works. Additionally, there are Jews who worship the Law of God but have not salvation because they reject Jesus Christ.

The fifteenth transcript, “Covenants of God XV – Galatians 4 – 6,” is an in-depth review of chapters four and six of the Book of Galatians. It is found that there is nothing that any man can do, or any law can do, that is equal to the life, death and resurrection of Jesus Christ. It is notable that Judaism, Hinduism, Buddhism, Mohammedism, satanism, and partially Catholicism are all anti-Christ religions. Christ is the Gospel. You will find that any man that is zealous in having people look to him instead of Christ in their lives is trying to steal from Christ those that are His.

And the final transcript, the sixteenth transcript, is “The Covenant Between God the Father and the Son.” Men who hate being under the Law of God are promoting that those who wrote the Bible Books did not really write them. Rather, they say, the sayings of me were told and retold through disciples of men down through generations. Finally, this collection of oral stories were incorporated into a book that was named the Bible. These worldly men, men who hate the Law of God, embody the spirit of the world. This spirit is an attitude that denies the Word of God and God Himself. In the covenant that God the Father made with the one who became His son, Jesus Christ, the world was given to Jesus Christ to be governed for all eternity by Jesus Christ under God. Those who belonged to Christ will live forever.

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



# Covenants of God I What is a Covenant?

Fred R. Coulter

This is the first in a series that we are going to do beginning with the covenants, and we will end with what we need to do in keeping what is called the New Covenant. I think we will get another view of whether it's new or a continuous one, or whether the old one was really old or the first one, because of what was done with Abraham.

We're going to be into the series on Covenants and what we should do or not do in what is called the New Covenant. And the reason that this has come up is because there are so many people who have put their faith in a man so much so that they have lost faith in God. That seems to be what we would look at as a contradictory statement, that people put so much faith in a man that they lost faith in God.

That may tell you that there has been some misplaced faith because of their feelings and different people coming along saying, 'You don't need to do this and you don't need to do that, and you don't need to do the other thing, and under the New Covenant we can pretty well decide what we want to do. And there are going to be people in the Kingdom of God who don't keep the Holy Days. Now I'm all confused and don't know whether I ought to keep the Holy Days.'

Some people say that 'maybe even some Protestants will make it into the Kingdom of God, so therefore, why should we go through all of this hard stuff that we need to do in the Church of God and keep the Holy Days and all this weird stuff. Why shouldn't we be allowed to eat the unclean foods, after all there are going to be people in the Kingdom of God who ate unclean foods.'

You hear all of these things. So, it really gets down to an attitude that is forming after the ones who have been corrupted—Laodiceans—and say, 'Lord, what is *the least* that I may do to be in Your kingdom?'

That can be very dangerous! Now, they are not stating it that way, but they're saying, 'This man said this, and that man said that.' We have sacred namers over here and we 14-15ers on the Passover. We have four different versions of Pentecost and lo and behold, what on earth are we going to do.

What I want to do is just clear the deck and let's start out with *What is a Covenant?* That's where we have to begin:

- What is a covenant?

- What is a covenant with God?

The word in the Hebrew is 'berith,' and it means *covenant*. A covenant is a *contract*. But a covenant with God is one that He is the *contract writer*. That's the thing that's very important. God is the One Who is the *contract writer*.

It's not like when you sit down with management in a union and, between the two of you, you bang out a contract you both agree to and you ratify it. It's not the same with God; as a matter of fact, it's totally different.

The word that is used in the Greek means that *it is a will that has been ratified*. I want to key in on the word *will*. That's very important, because any covenant with God states *God's will*. Before any covenant is made there is another condition that must take place first—we'll see what that is. Also, with any covenant we're going to find this:

- there are promises—on both sides
- there's a testimony
- there is a witness—always is that
- there is an oath
- there is acceptance
- there are obligations

In every covenant God binds Himself. Those who accept the covenant also bind themselves. We will see in every covenant there is:

- *a token or evidence*

In the Old Covenant there is *circumcision and the Passover* as a token of that covenant. In the New Covenant there is repentance, baptism, spiritual circumcision and the token of the covenant is the *bread and wine*.

- the right of blessing through covenant

Certain blessings can be passed on because you are in that covenant with God. You actually have the right of passing on a blessing—we'll see some instances of that.

- correction that comes because of sin

God can modify or alter His covenant and still carry out His covenant even though there is sin.

- a renewal and form through repentance

In covenanting there are also what you would call:

- major covenants

These are broad, general covenants that affect many.

- minor or narrow covenants

that can be personal or cover a family, or a *sub-major*—which is not quite a minor—*covenant* we will see when we come to David. That was a ‘sub-major’ covenant given to David.

### Will of God

Matthew 6—let’s begin there, because we need to talk about the *will of God*. When God makes a covenant He gives His will *first*. Always the will of God is expressed *first*.

We have in the prayer and I want to focus in on this one thing, because this is going to help us understand that there are certain things that cannot be done from a human point of view. I’ve said this many times before, but now it comes into a little clearer focus: In any covenant with God—I’ll make this as a categorical statement—***the recipient of that covenant does not tell God what to do!*** This becomes very important when we come to the New Covenant as to what we should keep and not keep—bear that in mind.

Matthew 6:10: “...Your will be done...” That’s New Covenant terminology. It is *God’s will* that is going to be done.

We also know that in John 1 where it says, ‘as many as receive Him have the right to eternal life.’ We need to explore this a little more, but I want to preface this study with this statement: John 1:12: “But as many as received Him, to them He gave authority to become *the* children of God, *even* to those who believe in His name.” The common understanding of this with Protestants is: you invite Christ into your life. That is a complete misunderstanding of the Scriptures.

To receive Christ means that *you accept the will of the covenant of God*. You do not invite Christ into your life. You may pray that He will involve Himself in your life, but what about the man who was in the bunker when the shelling started and said, ‘Oh, God, please don’t’ and that bunker was blown to smithereens and the guy died? That’s an inexplicable thing for atheists to try and come up with an answer to that, if there is a God.

The answer is, He shouldn’t have been there fighting in the first place, and the other answer is that he wasn’t in covenant with God necessarily. Out of mercy, God could have heard the prayer. But God did not answer that prayer. The point is this:

- God is the One Who does the inviting.
- God is the One Who does the terms of the covenant.
- God is the One Who expresses *His will*.

That’s what you are receiving. You are not telling God out of the goodness of your heart that you’re going to open it up and ‘please come in.’ A vast difference! The long and short that we’re going to see is that ***the created does not tell the Creator what to do!***

We will see of several instances. We know that where Abraham did bargain with God. He bargained, but he didn’t change the will of God. God said He’s willing to alter certain things because of certain conditions, but ***you’re not going to change the will of God!*** You may change His mind that He may not do something at a certain time, but ***you are not changing the will of God!*** That’s important to remember.

I want to focus in on one thing back in Genesis, the second chapter. Suffice it to say, God’s will was done in the creation. Is there any question on that? *No! No question! Gods will was done!* We’re going to see here though, before a covenant is made, there is something that must always be done as a trial before a covenant is executed. That’s why we don’t have all the ingredients for a covenant with Adam and Eve. We have the pre-conditions before the establishment of a covenant. That is always requisite: ***IF you will obey My voice!*** That’s the condition; that’s the pre-condition for the covenant. That’s the pre-condition that happened with Adam and Eve. Did they obey His voice? *No!* So, no covenant was established. Keep that in mind.

That’s why when a person in the New Covenant when they repent of their sins and they want to turn to God, they have to be willing to obey the words of God. God says, ‘Repent and be baptized.’

So, we see that God gave certain commands to Adam and Eve about the tree to eat and not eat. I just want to focus in on the marriage covenant.

### Marriage Covenant:

Genesis 2:23: “And Adam said, ‘This *is* now bone of my bones and flesh of my flesh. *She* shall be called Woman because *she* was taken out of Man.’ For this reason shall a man leave his father and his mother, and shall cleave to his wife—and they shall become one flesh” (vs 23-24).

The point I want to make is what we would consider a minor covenant—which is not minor to God—in relationship to God’s plan, one marriage over here might appear minor. The covenant that is made in marriage is not between the man and woman—there are agreements that are done—it’s between ***the man and God and the woman and God***. They have an obligation *to God!* That’s the thing to remember.

When, originally, there would have been infidelity between a husband and wife, it would be tantamount to infidelity between God the Father and Christ. That's why a marriage needs to be put on a much higher plane than people have understood. It is not just something that two people do so that they can have a physical relationship, but it is what God says should be, and ***the covenant is between God and the man, and God and the woman so that the three of them together are in this covenant!***

There are obligations, rules and regulations. Every covenant has obligations, rules, regulations, laws, commandments, statutes and judgments—bar none!

Genesis 5:23—a lot of people think that Enoch didn't die, but I say he did: "And all the days of Enoch were three hundred and sixty-five years." It's all of his days—right? That's all of his days, he had to have died. That's the same statement that is used with all of them, all the days of Jared—who was Enoch's father—were 962 and he died (v 18). The only difference was that instead of Enoch dying in the regular manner, God took him as He took Moses when he died, that's all.

Who were the two that stood beside Christ at the Mount of Transfiguration? *Elijah and Moses!* But right here this tells us that Enoch probably died.

### **Grace and Covenant:**

We find something else that's very important with a covenant. Every covenant has to have this. I'm not going to go through all the story of this:

Genesis 6:8: "But Noah **found grace** in the eyes of the LORD." Every covenant that is a major covenant of God there is *grace*. Any time you are brought into a relationship with God, it is *grace*. People haven't understood that before. There's a little difference when we come to the covenant with Israel. But in order to be in contact with God you must have *grace*.

Verse 18: "But I will establish My covenant..." So, we have *grace and covenant*.

Genesis 9—here is where God established the covenant with Noah and with Noah's sons. We also had the test before the covenant—didn't we?

We had the test with Adam and Eve, the test came with Satan—they failed the test and didn't obey the voice of God. They obeyed the voice of Satan, but no covenant.

Then we come to Noah. Noah found grace and God said, 'I will establish My covenant with you, but I want you to build an ark. I want you to get

the animals that I send and put in the ark. Did Noah do that? *Noah did what God said! He obeyed the voice of God!* I want to keep that in the forefront of our minds that *the main thing of a covenant is obeying the voice of God!*

So, they did that; they got to the other side of the Flood—that's what it's called, *the other side of the Flood*—we are living in the other side of the Flood. To us, we're on this side of the Flood because it happened back then, but in Bible terminology *the other side of the Flood*; in Joshua 24 where Joshua is talking about 'our fathers on the other side of the Flood.' That means this side of the Flood in Noah's day.

They came through the Flood, and He included in that Noah as one of the fathers on *the other side of the Flood*.

Genesis 8:20: "And Noah built an altar..." I want us to understand something very important here: the difference in the patriarchal covenant—which this is—Noah was the beginning of *the patriarchal covenant*.

The patriarchs could build an altar and offer wherever they were. Please understand that. Under the covenant with Israel they could not build an altar wherever they wanted, and they could not offer wherever they wanted, because God changed the covenant from the patriarchal to the Mosaic covenant, and the priesthood was then going to be through the Levites.

We find that Noah built an altar, and we know that he offered all the clean. We know that God said it was a sweet savor. God said He would never again destroy the earth.

### **The Blessings:**

Always with a covenant, we find a blessing. So, you have the trial period of obeying the voice of God. Once you have done that, then comes the blessing. We'll see that is the pattern all the way through.

Genesis 9:1: "And God blessed Noah and his sons, and He said to them, 'Be fruitful and multiply, and replenish the earth.'" The government rule changed, instead of God administering the government, now He gave the government administration to mankind. He gave the sentence of capital punishment for those who took a human life. Noah and his descendants were to administer it.

Verse 8: "And God spoke to Noah, and to his sons with him, saying..." Here they're all gathered together face-to-face with God. That must have been something! Standing by this altar making the offerings, and I'm sure they sat down and ate

together, because there's always a meal when there's a covenant.

God spoke to Noah and to his sons with him, v 9: "Behold I, even I establish My **covenant** with you, and with your seed after you." Again, the earth could have been a different place had they obeyed the covenant.

Verse 10: "And with every living creature that *is* with you—of the birds, of the livestock, and of every animal of the earth with you—from all that go out from the ark, to every animal of the earth. And I will establish My covenant with you. Neither shall all flesh be cut off any more by the waters of a flood. Neither shall there any more be a flood to destroy the earth." And God said, "This *is* the **sign [token] of the covenant** ..." (vs 10-12).

There is always the token [sign] of the covenant; it may vary from time-to-time. The token may be different from time-to-time. The token of the New Covenant is the Passover.

This one here is the covenant with the earth, Noah and with all the things that God has created. "...which I make between Me and you and every living creature with you, for everlasting generations" (v 12). Still here. We can still see that.

Verse 13: "I set My rainbow in the cloud, and it shall be *the* sign [token] of *the* **covenant** between Me and the earth. And it shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud. And I will remember My covenant, which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the rainbow shall be in the cloud. And I will look upon it that I may remember **the everlasting covenant between God and every living creature of all flesh** that is upon the earth" (vs 13-16). {note Rev. 5:13-14—where all creatures sing praises to God}

Verse 17: "And God said to Noah, '**This is the token of the covenant** which I have established between Me and all flesh that is upon the earth.'"

A few numbers as we go along:

Covenant is used there seven times—seven is completion, so it's a complete covenant that God made.

Because of sin, there were curses because of the obligation of the covenant was broken. Obviously then, with the covenant there had to be a set of laws, otherwise there would be no sin, there would be no curse. We all understand that.

Genesis 11:27: "Now these are the generations of Terah... [from which we get the word

Tehran today—a combination of Terah and Haran] ...Terah begat Abram, Nahor and Haran. And Haran begat Lot. And Haran died in the presence of his father..." (vs 27-28). When this statement is used after this point, always in relationship of sin. He died in the presence of his father because of some sin.

"...Terah in the land of his birth, in Ur of the Chaldeans. And Abram and Nahor took wives for themselves. The name of Abram's wife was Sarai. And the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. But Sarai was barren. She had no child. And Terah took Abram his son, and Lot, the son of Haran, his grandson..." (vs 28-31). Notice that he left Nahor, when they left, Nahor remained. Nahor had Laban, so when we have Jacob sending Eliezer—the servant of Abraham—sending back for a wife for Jacob, we have Nahor's line.

"...and Sarai his daughter-in-law, his son Abram's wife. And he went forth with them from Ur of the Chaldees to go into the land of Canaan. And they came to Haran and lived there" (v 31). If you have a map, Haran is at the northern end of the Euphrates River. They didn't get into the land of Canaan unless that part was the northeastern extension of the Canaanites territory. They never got into it.

Verse 32: "And the days of Terah were two hundred and five years. And Terah died in Haran."

### 1. First covenant with Abraham

Genesis 12:1: "And the LORD said to Abram, 'Get out of your country, and from your kindred, and from your father's house into a land that I will show you.'" I will assume that even though it states in v 32 that Terah died in Haran, I will assume that Abraham left before his father died. It says, "Get out of...your father's house..."

We know the story that is here. Here is the test of obedience. What do we have? **Test of obedience!** Before the covenant was made, we're also going to see something else. There is also always some kind of sacrifice that is with the covenant.

In the case between Abraham and Abimelech for the buying of the burial site, there was a meal and the shaking of a hand. There was no letting of blood, but with the meal there was probably the letting of blood for the killing of the animal, though it was not a sacrifice. I want you to see these things as we go along.

Here is the test: God says, 'You leave and I will bless you, make you a blessing for the whole world, a blessing for all nations. Those that bless you I will bless. Those that curse you I will curse'—

in spite of your mistakes. It doesn't say that here but it's evident later on. Abimelech even caught Abraham in a half-lie. God did not condemn Abraham for that, but He told Abimelech, 'You better get your household in order or I'm going to curse you.' That's something to keep in mind once God sets His will.

Abraham is 75-years-old, took his wife and went into the land. Gen. 15 is where the covenant was made with Abraham. We have testing that went along with Abraham up to this point. God did not establish the covenant, yet. He was only operating on promise, no covenant, yet.

Genesis 15:1: "After these things the Word of the LORD came to Abram in a vision, saying, 'Fear not, Abram, I *am* your shield and your exceedingly great reward.'" God then told him that he would have a son of his own, out of his own bowels (v 4).

Verse 5: "And He brought him outside and said, 'Look now toward the heavens and number the stars—if you are able to count them.' And He said to him, 'So shall your seed be.' And he believed in the LORD. And He accounted it to him for righteousness" (vs 5-6).

Now, I want to make a very important point here, which the Apostle Paul makes a little later. This belief was counted as righteousness. I want you to note the first covenant—because there's more than one covenant—with Abraham was *based upon faith* while he was uncircumcised.

Paul makes a great deal out of it (Rom. 4), because, in fact, when we come to the New Testament you're actually coming full circle back to the original covenant that God made with Abraham. What we call the Old Covenant was a variation of the covenant given to Abraham until Christ would come. That's why we're told in Galatians that if you be Christ's then are you Abraham's seed and heirs according to the promise *by faith*.

Verse 18: "In the same day the LORD made a covenant with Abram..." There is the first mention of a covenant, and this was a covenant based upon belief and obedience:

- he *obeyed* the voice of God
- he *believed* what God had to say

There is the difference between Adam and Abraham:

- Adam did not believe
- ***Abraham believed***
- Adam did not obey
- ***Abraham obeyed***

Now let's go back to v 6: "And he believed in the LORD. And He accounted it to him for

righteousness." That righteousness is *right standing before God!* Actually in the presence of God, which is exactly where Abraham was: *in the presence of God!* I want you to remember that because that is a seed for what we call the New Covenant.

Verse 7: "And He said to him, 'I *am* the LORD that brought you out of Ur of the Chaldees, to give you this land to inherit it.'" When we get to Israel we have a little substitution of the words—don't we? *Where God says, 'I am the LORD that brought you out of the land of Egypt'*—correct? *Yes!*

Verse 8: "And he said, 'Lord GOD, by what shall I know that I shall inherit it?' And He said to him, 'Take Me a heifer of three-years-old, and a she-goat of three-years-old, and a ram of three-years-old, and a turtledove, and a young pigeon.' And he took all these to himself, and divided them in the middle, and laid each piece opposite the other; but he did not divide the birds" (vs 8-10).

He put a bird on one side and a bird on the other side. These animals were cut down the middle. Notice that they were not eaten. They were cut down the middle and separated. Different from any sacrifice that we have in the book of Exodus or listed in any place else in the Bible. This is a special covenant sacrifice, which has this basic meaning that when you walk down through this covenant, you are saying in symbolism: if you break this covenant you will be as these parted halved animals, you will be destroyed. Also, God with the smoking furnace and burning lamp passed between those pieces. That was quite a covenant that was made here with Abraham.

Verse 17: "And it came to pass—when the sun went down and it was dark.... [Can you imagine what this would have been like—pitched black? They didn't have streetlights, the flickering lights from the city. It was dark, black.] ...—behold, a smoking furnace and a burning lamp passed between those pieces."

In other words, between those pieces where the animals were God gave his affirmation and sealing of this covenant by putting His presence there to be seen at night like this light. This is like a light, a burning lamp in a world of darkness. There are many parallels and analogies that you can draw out of this. That's when He made the covenant.

## 2. Second covenant with Abraham

Now we have another covenant, the second covenant with Abraham. This is the covenant that comes down to Israel. We know that this is 24 years later, actually 25 with inclusive counting. He was a little more than 75, so we would have to say 25 years from the first covenant.

(go to the next track)

Genesis 17:1: “And when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, ‘I *am* the Almighty God!... [the first reference to El Shaddai] ...Walk before Me and be perfect....”

- covenant numbers 13 times, *the number of rebellion*
- #7, *number of God*—plus #6, *number of man*

Verse 2: “And I will make <sup>[1]</sup>**My covenant** between Me and you, and will multiply you exceedingly.” Did He not already make a covenant with Abraham? Yes, *He made a covenant with Abraham!* So, there are two categories of covenant with Abraham.

1. referred to by the Apostle Paul (Gal. 3)—‘to seed *not of many* but as of One,’ referring to Christ
2. here he’s talking about ‘*seed as of many*’—nations, peoples

—that’s the other part of the covenant that He gave. This then was a physical covenant with physical promises of inheritance in this age—that is before the coming Kingdom of God. The token of the covenant was physical. The token of the covenant in Gen. 15 was spiritual; it was *belief and faith*.

Verse 3: “And Abram fell on his face. And God talked with him, saying, ‘As for Me, behold, <sup>[2]</sup>**My covenant is with you**... [He gave them no choice; there’s no negotiation on the part of Abram] ...and you shall be a father of many nations. Neither shall your name any more be called Abram, but your name shall be Abraham...” (vs 3-5). Remember the ‘h’ from Yahweh is inserted into the name of Abram so we have *Abraham*, because it was going to be God’s doing in his life. So therefore, part of God’s name Yahweh is in the name Abraham.

“...for I have made you a father of many nations. And I will make you exceedingly fruitful, and I will make nations of you, and kings shall come from you. And I will establish <sup>[3]</sup>**My covenant** between Me and you and your seed after you in their generations for an <sup>[4]</sup>**everlasting covenant**, to be God to you and to your seed after you” (vs 5-7).

The covenant of race, in spite of spiritual correction because of disobedience is still in effect today. It’s an *everlasting covenant*.

Verse 8: “And I will give the land to you in which you are a sojourner, and to your seed after you, all the land of Canaan, for an everlasting possession. And I will be their God.’ And God said to Abraham, ‘And you shall keep <sup>[5]</sup>**My covenant**, you and your seed after you in their generations. This is <sup>[6]</sup>**My covenant**, which you shall keep, between Me and you and your seed after you. Every

male child among you shall be circumcised” (vs 8-10) Here we have the *covenant of circumcision*, from whence then the covenant comes down to Israel. But remember, the first covenant was not in circumcision. The obedience and the faith was while Abraham was not circumcised.

Verse 11: “And you shall circumcise the flesh of your foreskin. And it shall be a sign... [here is the token of the covenant] ...of the <sup>[7]</sup>**covenant** between Me and you....” (vs 11-12). In this case there was no sacrifice given, but there was blood letting—right? Yes! Notice all the way through:

- covenant
- promises
- blessings
- obedience
- token
- blood-letting

A little different form in each one, but all the elements are there.

“...And a son of eight days shall be circumcised among you, every male child in your generations; he that is born in the house, or bought with silver of any foreigner who *is* not of your seed. He that is born in your house, and he that is bought with your silver, must be circumcised. And <sup>[8]</sup>**My covenant** shall be in your flesh for an <sup>[9]</sup>**everlasting covenant**. And the uncircumcised male child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people—for he has broken <sup>[10]</sup>**My covenant**.” (vs 12-14).

Exodus 12—we will see that the requirement is exactly the same concerning the token of the covenant with Israel was not only circumcision but it had to do with the Passover. The token of circumcision and keeping of the Passover is a confirmation or reaffirmation of it.

Exodus 12:43: “And the LORD said to Moses and Aaron, ‘This *is* the ordinance of the Passover. No stranger shall eat of it. But every man’s servant... [the wording is almost identical] ...that is bought for silver, when you have circumcised him, then he shall eat of it” (vs 43-44). A bought servant was to be in a greater relationship with the household of God than the hired servant. He was to be part of that family, though in a serving capacity.

Verse 45: “A foreigner and a hired servant shall not eat of it. It shall be eaten in one house. You shall not carry any of the flesh out of the house. Neither shall you break a bone of it. All the congregation of Israel shall keep it. And when a stranger shall dwell with you, and desires to keep the Passover to the LORD, let all his males be



circumcised, and then let him come near and keep it. And he shall be as one that is born in the land.... [will share in the blessings given] ...And no uncircumcised person shall eat of it. There shall be one law to the one born at home and to the stranger that dwells among you.' Thus did all the children of Israel. Even as the LORD commanded Moses and Aaron, so they did" (vs 45-50). Isn't it interesting how close that the wording is?

Genesis 17:15: "And God said to Abraham, 'As for Sarai your wife, you shall not call her name Sarai, but her name *shall be* Sarah.'" Again the 'h' from Yahweh was added to her name. Part of God's name was added to Sari's name. The structure that God has in the Bible concerning men and women is only for order and peace, authority and direction; has nothing to do with qualification as a person having a relationship with God or not. That's why God gave part of His name to Sari, too.

Verse 16: "'And I will bless her, and give you a son also of her. Yes, I will bless her, and she shall be *a mother* of nations—kings of people shall be from her.' And Abraham fell upon his face and laughed, and said in his heart, 'Shall *a child* be born to him that is a hundred years old? And shall Sarah, who is ninety years old, bear?' And Abraham said to God, 'Oh, that Ishmael might live before You!'" (vs 16-18).

Even though Abraham was willing to do something different, God said, 'No, My covenant, My will, is going to be done! In due season and due time Sarah will conceive and that's the child of promise—Isaac.

Verse 19: "And God said, 'Sarah your wife shall bear you a son indeed. And you shall call his name Isaac. And I will establish <sup>[11]</sup>**My covenant** with him for an <sup>[12]</sup>**everlasting covenant**, and with his seed after him. And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation. But I will establish <sup>[13]</sup>**My covenant** with Isaac, whom Sarah shall bear to you at this set time in the next year. And He left off talking with him, and God went up from Abraham. And Abraham took his son Ishmael, and all that were born in his house, and all that were bought with his silver..." (vs 19-23).

Can you imagine what this was? Can you imagine here were all these people going along, whatever their daily thing was, and now you have a sudden solemn meeting and Abraham calls it and says, 'Get out the knives, guys.' So, they had a big circumcision party that day. Abraham at 99-years-old was circumcised. He probably told them, if you want to stay here you have to do it.

"...—every male among the men of Abraham's house—and circumcised the flesh of their foreskins in the same day, even as God said to him" (v 23). He probably told them, 'I am, too.'

Genesis 22—now we the part of the covenant which is *the oath*. I won't belabor the point, we'll just stop here and briefly touch it, just cover a couple of verses that we have to understand that before the oath comes in an irrevocable way, God has got to know something absolutely for sure.

We know that Abraham obeyed. We know that God provided the sacrifice, and so forth. Genesis 22:12: "And He said, 'Do not lay your hand upon the lad, nor do anything to him, for **now I know that you fear God...**'" That's what God needs to know!

The whole key, brethren of everything we are doing in our lives is ***do we love God and obey God with all our heart, mind, soul and being?*** That's it! That's between you and God! That's why one of the most damnable things that can happen—and I'll use the word not advisably, but it is a damnable thing, because you bring curses upon yourself in two ways:

1. To take the religion of God and twist it in such a way that you make it to where you are running it as a man and sever that relationship between the individual and God.
2. Then you take it and you claim the name of God—as the Pharisees and Scribes did—and they weren't following or obeying God.

This is the key right here, God has to know this! After all this time, the 25 years before Isaac was born, the 12 years after—we'll say he was 12-years-old at this point, no older than 20.

"...for **now I know that you fear God...**" When that happens then God does something that's very important. I'm sure that God does that in each one of our lives to a certain degree.

"...seeing you have not withheld your son, your only son, from Me.' And Abraham lifted up his eyes and looked. And, behold, behind *him* a ram was entangled in a thicket by its horns. And Abraham went and took the ram and offered it up for a burnt offering instead of his son" (vs 12-13).

Verse 15: "And the angel of the LORD called to Abraham out of heaven the second time, and said, 'By Myself have I sworn,' says the LORD, 'because you have done this thing, and have not withheld your son, your only son; that in blessing I will bless you, and in multiplying I will multiply your seed like the stars of the heavens, and as the sand which is upon the seashore. And your seed

shall possess the gate of his enemies. And in your seed shall all the nations of the earth be blessed, **because you have obeyed My voice**" (vs 15-18).

That's why when we come to the New Testament it starts out with John—"In the beginning was the Word, and the Word was God, the Word was with God" because those are the words of God. Key thing: **You have obeyed My voice!**

We know that Sarah died. Rebecca was fetched. She came and became the wife of Isaac. I want to cover a few things with Isaac before we finish this section, because lots of times we forget Isaac. Let's not forget Isaac, because Paul said in that we 'as Isaac, are the children of promise' (Gal. 4). We think Jacob was great and we think Abraham was great, that's correct. But I want to tell you that *Isaac was great*. Of the seed of the promise that God gave, don't you think He would bless Isaac many times? We just overlook it. Abraham, Isaac and Jacob. We concentrate on Abraham and Jacob, and we forget Isaac.

Genesis 25:11: "And after the death of Abraham, it came to pass that God blessed his son Isaac. And Isaac lived by [Beer Lahai Roi] The Well of the Living One, My Beholder." It's very interesting concerning Isaac. We know that they had two sons—twins—Jacob and Esau. In many cases, not all, the one first given the opportunity is rejected. Adam, Cain, Esau, then we have Judah, Pharez and Zerah. First covenant, second covenant, many parallels where the first is rejected.

Genesis 26:1: "And there was a famine in the land (besides the *former* famine that had been in the days of Abraham). And Isaac went to Abimelech, king of the Philistines, to Gerar. And the LORD appeared to him and said, 'Do not go down into Egypt. Live in the land, which I shall tell you of. Stay in this land, and I will be with you and bless you, for to you and to your seed, I will give all these lands; and I will establish the oath, which I swore to Abraham your father'" (vs 1-3).

From here on it always refers to Abraham, then Abraham and Isaac, then Abraham, Isaac and Jacob. As a matter of fact, by the time we come to the book of Deuteronomy the reference to the covenant with Abraham, no less than 26 times is the basis for the covenant that they are talking about in the book of Deuteronomy.

Verse 4: "And I will multiply your seed as the stars of the heavens and will give to your seed all these lands. And in your seed shall all the nations of the earth be blessed." That's quite a statement! That's really something! The rest of the world has been trying to figure out how they can get the blessings of God *by climbing up another way*, and

they never get them because God has not determined it any other way than this.

Verse 5: "Because... [for the cause of the fact that] ...Abraham **obeyed My voice**... [I want to focus in on that because that's the key to any covenant.] ...and **kept My charge, My commandments, My statutes, and My laws**.'" Which commandments, statutes and laws? Does it tell us? *No!* God does things very interestingly—doesn't He? He does things and tells us what they are at another place. Let's just stop and think for a minute:

- How big was the entourage of Abraham?
- *It was so big that he was able to harness up an army of over 300 to go after King Tidal who came down and took away Lot!* It was a big one.
- Did he have children born in his entourage?
- *It was like a moving plantation! Yes!*
- Were there marriages? *Yes!*
- Do you suppose there may have been a little petty thievery now and then?
- Do you suppose there may have been a little dispute over to whose camel or jackass belonged to who?
- Do you suppose there may have been a little difficulty, that there was a fight one night?
- Do you suppose that they had slaves that they had purchased? *Yes! Sure they did!*

What commandments, what statutes did he follow? Let's go to Exo. 21. *IF* God is the same yesterday, today and forever, do you not think that in similar circumstances he would have the exact same law? *Yes!* I submit this to you:

Exodus 21:1: "And these *are* the judgments which you shall set before them." And it says later, *these are the statutes*. Here are the judgments based upon the laws of God. It talks about:

- a Hebrew servant
- smiting a man
- smiting a mother and father
- eye for eye/tooth for tooth

Did Abraham have to make certain judgments? Was he not the patriarch over his whole moving entourage, his moving plantation? *Yes!* I submit to you that everything we have here, going all the way through, has to do with the laws, statutes, commandments that Abraham kept that God gave him. Why would they be any different? *They would have to be the same!*

It does not tell us concerning the Holy Days,

but you can go to Lev. 23 and it says that ‘these are the statutes of the Holy Days.’

- Do you suppose that the Holy Days were kept in reference to when God called Abraham?
- In reference to when the circumcision took place?
- In reference to the time that God blessed him?

I would say that there were certain days that they kept—which were special—in addition to the Sabbath. We know that the Sabbath was binding from creation. We know that Abraham kept the Sabbath.

You have to, from this one paragraph, ask the question where it says, v 5: “Because Abraham obeyed My voice and kept My charge, My commandments, My statutes and My laws”—which ones? *Obviously, the ones that were given to Israel were no different than the ones God gave to Abraham!* Pure and simple!

Just like when we come to sacrifices, we will see the same parallel. The sacrifices before Israel are literally the same sacrifices that were after Israel. Did not Job have to offer sacrifices because of sin? Job was one of the patriarchs under the patriarchal system.

Verse 6: “And Isaac lived in Gerar. And when the men of the place asked about his wife, he said... [falls into the same sin] ...‘She is my sister’...” (vs 6-7). Why would he say that? *Because Abraham probably related the account to him again and whenever you have an account related you always justify your actions by the past behavior of someone you know!* Isn’t that correct? *My daddy did it!*

I remember one time that I told the kids about what I did when I was about six-years-old. A couple of us kids went over and all these rotten apples were in the orchard and we thought, because we hated our landlord, because he was a gripy, miserable old man, we figured he wasn’t home—we didn’t know he was home. We got all these rotten apples and started throwing them up on the side of the house. We were laughing and having a hilarious time—rotten apples sliding down off his wall. There were bushels of rotten apples out there.

So, in our great hilarity we were throwing them and all of a sudden up drove a police car. BAM! Scared the living tar out of us! I bet our knees fell up above our eyeballs! The police and the guy had a conference and they looked at us and we were crying. The policeman said, ‘If you clean it up I won’t press charges.’ *Yes, sir! Yes, sir!* So, we cleaned it up.

Lo and behold I was telling my boys about that. One day we came home from church and that was the day we happened to have a babysitter there. We got home and the neighbor came up and knocked on the door. ‘We have something to say to you about your sons.’ *What is it?* ‘They were throwing tomatoes at our house.’

So, we went through the same thing. Got it all done and guess what my sons told me? *Well, dad, didn’t you throw apples on the side of that person’s house. And we only hit this one with one or two tomatoes!* Same thing here!

“...‘She’s my sister’ for he feared to say, ‘She is my wife,’ lest the men of the place should kill him for Rebekah because she was beautiful to look upon. And when he had been there a long time, it came to pass that Abimelech, king of the Philistines, was looking out a window and saw Isaac caressing Rebekah his wife. And Abimelech called Isaac and said, ‘Behold, she surely is your wife. Why did you say, “She is my sister?”’ And Isaac said to him, ‘Because I said, “Lest I die on account of her.”’ And Abimelech said, ‘What is this you have done to us? One of the people might have lain with your wife, and you would have brought guilt upon us!’” (vs 7-10). Even there in Canaan, even the Canaanites understood God’s laws—didn’t they?

Verse 11: “And Abimelech charged all his people, saying, ‘He who touches this man or his wife shall surely be put to death.’ Then Isaac sowed in that land, and received in the same year a hundredfold....” (vs 11-12). Doesn’t that remind you of a Scripture in the New Testament? *Matt. 13, you plant the seed and some will bring forth 30, 60 and 100-fold!* What a parallel.

“...And the LORD blessed him. And the man became great—and continued gaining until he became very great” (vs 12-13). It’s talking about Isaac. He was like a king in the land.

Verse 14: “And he had possessions of flocks and herds and many servants. And the Philistines envied him. (Now the Philistines had stopped up all the wells which his father’s servants had dug in the days of Abraham his father and filled them with dirt.)” (vs 14-15). When Abraham died, when it says, ‘our covenant with him is over, close up all of these well.’ Sounds like a typical Mid-Eastern thing. They get this headlock! Stubborn! Just unmovable! They did it and closed up all the wells.

Verse 16: “And Abimelech said to Isaac, ‘Go away from us, for you are mightier than we are.’ So, Isaac departed from there and pitched his tent in the valley of Gerar and lived there. And Isaac dug again the wells of water which they had dug in the days of Abraham his father...” (vs 16-18). Isn’t it

interesting, *water*. What's that a type of? *The Holy Spirit!*

{note Psa. 1: *blessed is the man who stand not in the council of the ungodly, nor walks in the way of sinners, but meditate on the Law of God day and night and delights therein. He shall be like a tree planted by the rivers of water*—a type of the *Holy Spirit*.}

Water in the desert where things grow. They could have 3-5 crops there, no problem at all.

“...for the Philistines had stopped them up after the death of Abraham. And he called them by the names which his father had called them. And Isaac's servants dug in the valley and found there a well of flowing water. But the herdsmen of Gerar strove with Isaac's herdsmen, saying, 'The water is ours.' And he called the name of the well [Esek] Contention because they strove with him. And they dug another well, and *they* strove over that one too. And he called its name [Sitnah] Opposition. Then he moved from there and dug another well...” (vs 19-22).

Wherever he went he dug a well; God was with him. I tell you wandering around in a semi-arid place and to get a well is really a fantastic thing. So, wherever he went there was water, there was a blessing of God.

“...but they did not strive over it. So he called its name, [Rehoboth—*enough room*] Broad Places. And he said, 'For now the LORD has made room for us, and we shall be fruitful in the land.' And he went from there to Beersheba. And the LORD appeared to him the same night, and said, 'I *am* the God of Abraham your father. Do not fear, for I *am* with you, and will bless you and multiply your seed for My servant Abraham's sake.'” (vs 22-24). Notice that it goes back to the promise of Abraham.

Verse 25: “And he built an altar there and called upon the name of the LORD, and pitched his tent there. And Isaac's servants dug a well there.” Isaac was really a whole lot more than we figured.

- 9) Genesis 12:1
- 10) Genesis 15:1, 5-6, 18, 6-10, 17
- 11) Genesis 17:1-14
- 12) Exodus 12:43-50
- 13) Genesis 17:15-23
- 14) Genesis 22:12-13, 15-18
- 15) Genesis 25:11
- 16) Genesis 26:1-5
- 17) Exodus 21:1
- 18) Genesis 26:6-25

Scriptures referenced, not quoted:

- Genesis 5:18
- Joshua 24
- Revelation 5:13-14
- Genesis 15:4
- Romans 4
- Galatians 3; 4
- Leviticus 23
- Matthew 13
- Psalm 1

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Transcribed: 12-12-12

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) Matthew 6:10
- 2) John 1:12
- 3) Genesis 2:23-24
- 4) Genesis 5:23
- 5) Genesis 6:8, 18
- 6) Genesis 8:29
- 7) Genesis 9:1, 8-17
- 8) Genesis 11:27-32

## Covenants of God II Covenants & Sacrifices

Fred R. Coulter

One of the most important things to be understood in the Bible, so that we can understand what we need to do today in relationship to God, in relationship to commandment-keeping is to understand the Bible and the relationship that God has with people, which we will call *the covenants of God*. In part one we got down through the situation with Isaac.

I am not going to dwell anymore on that in a detailed way, simply because I wanted to cover that from several points of view as far as Isaac is concerned, because when we get to the book of Galatians it will discuss about Isaac in relationship to the New Testament Church.

### The Patriarchal System

What I want to do is go on from there. We will mention several things that are important, then we'll come back and review them. First of all, remember that under the system that we will now call *The Patriarchal System*—from two Greek words:

1. 'pater'—which is *father*
2. 'arche'—which is *in charge of or over*

'Patriarchal means *the system of the fathers*. That's why you have in the Bible: the fathers Abraham, Isaac and Jacob.

With *the patriarchal system*, let's review just a couple of things that are very important for us to understand. First of all, the first apparent patriarch in the *patriarchal system* was Abel. It doesn't tell us about Adam. It goes from Adam to Abel to Seth, and then right on down through Noah, down on through to Abraham and then Isaac and Jacob.

Under the patriarchal system, the patriarch or father—or his successor—was what you would call the leading priest. He is the one who offered the sacrifices. We know from Gen. 4 that Abel offered sacrifices. It talks about the firstlings of the flock. We'll see a little later when we get into what is called the Old Covenant we will re-entitle that as *The Covenant with Israel*. It's really not an old covenant, it's an intermediate covenant really when you understand the covenant that began with Abel, came down through Noah, came down through Abraham, and then Isaac and Jacob, then onto the children of Israel from there.

So, it should really properly be called *The Covenant with Israel* rather than the Old Covenant. It is called the Old Covenant in the New Testament

from the point of view of looking back to that after the establishing of the New Covenant.

Just a couple of things concerning *the patriarchal system* before we get into the system that we find in the book of Exodus as it is given. First of all, the patriarch being the leading one of the family could offer sacrifices to God. We will see that Job was under the patriarchal system, because he offered sacrifices to God. Later we will see that with the covenant with Israel, there was a change in that and it had to go only through the Levitical priesthood. They were the only ones who could offer the sacrifice.

We're just going to summarize and then get into more detail as we get into what I am calling *The Covenant with Israel*.

Job 1:5: "And when the days of feasting were concluded, Job sent and sanctified them, and rose up early in the morning... [we have morning sacrifices] ...and offered burnt offerings *according to the number of them all...*" He wanted to do this just in case his sons cursed God in their heart.

The reason that this event took place is to teach us a lesson that every individual is accountable before God, and you're not going to have standing before God because of someone else's righteousness. Some people might say that it's an awful thing to take the sons, as God took the sons, but that's because they don't understand the second resurrection. It was still hard for Job to live with, but however, when you get through the final analysis, he was given double of everything that he had in the first place.

Let's see something concerning how God dealt with the patriarch. Another thing with *the patriarchal system*, God dealt, apparently, with them. Not necessarily in dreams and visions. He talked with Abraham, Isaac, Jacob, He also did appear in a vision to Jacob. Jacob was the third one of the patriarchs there. God apparently talked with Abel, Seth, Enoch and Noah—very clearly that He did.

So, in this particular case, God is talking to Job. Notice, He didn't talk to the others. He didn't talk to anyone else, just Job, the patriarch. Job 42:1: "And Job answered the LORD and said, 'I know that You can do all things, and *that* no thought can be withheld from You'" (vs 1-2). I want to call your attention to: Is this really any different than it is in the New Testament? *No, it's the same N.T.*

*principle!* What did Jesus say how we're going to be judged? *By every idle word!* Not much difference in principle.

What I want to do is show the principles on which God operates. God, even though He gives laws, is not confined by just the giving of the Law. Also, we'll see that this is very important principle when we come down to how God deals with us in what we call The New Testament or let's rename that *The Christian Covenant*. So, we will have

- The *Patriarchal Covenant*
- The *Covenant with Israel*
- The *Christian Covenant*

Those are the three major ones. There were other little sub-covenants and promises to people who came along.

Verse 3. "*You asked, 'Who is he who hides counsel without knowledge?'....*" That's our biggest trouble even today concerning what we should do and not do, because we don't understand. We get out there and make all kinds of utterances of things that we don't understand anything about.

- that's how false doctrines get in
- that's how assumptions come in
- that's how difficulties come in

—because they really don't understand what they're talking about. I hope we've learned enough so that we're not going to go off and be making all kinds of half-cocked statements where we're talking about things we don't know.

The thing that is important is to understand the limitations of what we know and hope we grow in grace and knowledge, which God will provide for us.

"...Therefore, I have spoken that which I did not understand; *things* too wonderful for me; yea, which I did not know. Hear, I beseech You, and I will speak; *You said, 'I will ask of you, and you will declare to Me.'* I have heard of You by the hearing of the ear; but now my eye sees You" (vs 3-5).

Here's a real point of conversion. This is something that is so absolutely important in the relationship and the covenant with God. The covenant with Israel that we're going to see was a separate and sub and different covenant than with the patriarchs and the covenant that we will call *The Christian Covenant*.

Verse 6: "Therefore, I abhor *myself*, and repent in dust and ashes." So, there is repentance. What does a person repent from? *or Of? or Over? They repent of sins!* {note Acts 2:38—repent, therefore, and be baptized.}. You repent of sins so

your sins may be forgiven and you receive the gift of the Holy Spirit. I want to bring out the similarities here as we go along, because God is 'the same yesterday, today and forever.' This thing of different dispensationalism is not a correct statement, because that gives the assumption that God was offering eternal life to everyone under the *Covenant with Israel*. Not so!

Verse 7: "And it came to pass after the LORD had spoken these words to Job, the LORD said to Eliphaz the Temanite, 'My wrath is kindled against you and your two friends. For you have not spoken of Me what is right, as My servant Job *has*.'" So, in this case God did talk to them and didn't take them to task.

Verse 8: "And now therefore take to yourselves seven young bulls and seven rams, and go to My servant Job, and offer up for yourselves a burnt offering...." He told them not to go offer them themselves, but to go to Job, because *Job was one of the patriarchs*. A patriarch was a priest who then could offer those sacrifices. I want us to keep in mind about sacrifices, because we'll go back and see something concerning those in just a bit.

"...And My servant Job will pray for you. For him will I accept; lest I deal with you *according to your* foolishness, for you have not spoken of Me what is right, like My servant Job' (v 8). Then the sacrifices were offered and the Lord also accepted Job.

Everybody had to repent! Everybody had to offer some sacrifices. Who was the one who offered them to God? *The patriarch!* Very important! When we come to the time in Exo. 19 about Jethro, the priest of Median, who offered sacrifices unto the Lord with Moses there, and that Median was one of the sons of Abraham, so he was successor to a patriarchal system under Abraham.

Let's go to Galatians 3; there's no way that I can avoid bringing this in at this particular time. I want to talk about a couple of interpretations, namely that have been preached in the Church of God Seventh Day, that has been preached in the Worldwide Church of God and other Churches of God, but I want to come here to Galatians so that we can cover this. I won't give you a full, detailed explanation of it, but I just want to give you the assumption of this verse so that when we talk about sacrifices—which we will get into in just a little bit—that you will understand that it's not like they said.

Galatians 3:19: "Why then the Law? 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 angels in the hand of a mediator.” The interpretation that they give that particular verse is that the law in this case being talked about in v 19—which is an incorrect assumption—that that only refers to sacrifices. They interpret it this way: the sacrifices were added to the covenant given to Israel because Israel sinned. That is a wrong assumption. That’s one of the things we need to solve.

It is also based upon two other Scriptures, which we’ll go to right now—Jeremiah 7:21; this is another one of the Scriptures that gives it the appearance that that interpretation in Gal. 3:19 is correct. There are Scriptures that give that appearance. That’s why you have to be very thorough in what you’re understanding, so that you do not come off without understanding. What happens is—in the Church of God Seventh Day especially—they lump all the sacrifices and all the Holy Days into one package and tie it up and throw it away. Just as how I explained Gal. 3:19 and coupled with this section here in Jer. 7 and then we will also go to Deut. 5 and see another misinterpretation, lack of knowledge of what was really given in the Bible as part of the problem, and also a lack of understanding of the real meaning of the Hebrew.

Jeremiah 7:21: “Thus says the LORD of hosts, the God of Israel, ‘Add your burnt offerings to your sacrifices, and eat flesh. For I did not speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices. But this thing I commanded them, saying, “Obey My voice, and I will be your God, and you shall be My people; and walk in all the ways that I have commanded you, so that it may be well with you.”’” (vs 21-23).

Therefore, you take this out of context and you say, ‘Since God did not speak to them concerning burnt offerings and sacrifices in the day that He brought them out of the land of Egypt, these were the ones that were added.’ You could say that looks pretty close to being right, but is it?

I want you to go back to v 17 and see what he’s saying here. “Do you not see what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead dough, to make cakes to the queen of heaven and to pour out drink offerings to other gods, that they may provoke Me to anger. Do they provoke Me to anger?” says the LORD. ‘Do they not provoke themselves, to the confusion of their own faces?’ Therefore, thus says the Lord GOD, ‘Behold, My anger and My fury shall be poured out on this place, on man, and on beast, and on the trees of the field, and on the fruit of the

ground; and it shall burn, and shall not be put out.’” (vs 17-20).

We are talking about disobedience and disobedience continuing while you have burnt offerings and you continuing in your sin is not going to take care of that sin. {note Isa. 66:1-5 and what God says about burnt offerings when your heart is not right—if you kill people, or you kill dogs}

Let’s go back to Deuteronomy 5 and look at another verse that has been misconstrued. This is the one that should be very apparent. This is the one that should really unlock the false assumption that has been taken that God only gave them the Ten Commandments and said, ‘obey My voice’ and that’s all that originally was to the covenant with Israel. That’s the assumption. Here is the verse that they look to:

Deuteronomy 5:22—this is immediately after enunciating the Ten Commandments again: “The LORD spoke these words to all your assembly in the mountain out of the midst of the fire of the cloud and of the thick darkness with a great voice. And He **added no more**....” Tie that in with the word ‘added’ in Gal. 3:19 and you *think* you have an understanding of the doctrine. You can even go to *Strong’s Concordance* and look up the word ‘added’ and lo and behold what do you have? So therefore, you make a false assumption that the only thing God expected them to do was the Ten Commandments. But it does not mean that. It really means that God ceased speaking. That doesn’t mean that He didn’t intend to bring anything more. It means God ceased speaking or said no more to the people after He gave the Ten Commandments.

“...And He wrote them on two tablets of stone and delivered them to me. And it came to pass when you heard the voice out of the midst of the darkness, for the mountain burned with fire, you came near me, all the heads of your tribes and your elders, and you said, ‘Behold, the LORD our God has revealed His glory and His greatness, and we have heard His voice out of the midst of the fire. We have seen today that God talks with man yet he *still* lives. Now therefore, why should we die? For this great fire will consume us. If we hear the voice of the LORD our God any more, then we shall die.’” (vs 22-25).

Verse 27: “You go near and hear all that the LORD our God shall say. And you speak to us all that the LORD our God shall speak to you, and we will hear *it*, and do *it*.”

When you read the whole context, God ceased speaking the Ten Commandments to the people so that Moses could go down and present them with the beginning of the agenda.

### Covenant with Israel:

Let's again do a little review: Let's go back to when Moses first came to the children of Israel. What was one of the first things that he told Pharaoh, when he went up to Pharaoh and say 'let my people go out in the desert and pray *and* offer sacrifices,' Before the Ten Commandments were ever spoken formally to the children of Israel at Mt. Sinai, Moses told Pharaoh 'let my people go that we may take a three-day journey out into the wilderness and offer sacrifices unto our God'—right? *Yes!*

In dealing with the children of Israel this came up many times. What was the last thing that God told the children of Israel to do before they left Egypt? *They were to have the Passover and sacrifice a lamb, everyone at their house! And to do what with the blood? Put it on the doorpost or the header (the lintel), and the death angel would pass over.* Was that not a sacrifice? *Yes, that was a sacrifice! Yes, indeed it was a sacrifice!* It was commanded that it would be kept from that time forward. We know all the Scriptures.

Exodus 19—Again, this is the key thing that we need to understand how it was given. Do you suppose that it surprised God that the children of Israel sinned on their journey from Egypt to Mt. Sinai? *No!* If you say that the sacrifices were added because the children of Israel sinned, you're saying it surprised God that they sinned. 'Therefore, I'm going to punish them with this.' No, that's not true! Absolutely not true! They tried God's patience terribly.

Here is the beginning of the formalizing of the *Covenant with Israel*. It's kind of just like a marriage. God came in and rescued them from their dire situation out of Egypt—right? Brought them out to the wilderness there at Mt. Sinai to make these people *His own*. We know from other Scriptures that this was a type of a marriage covenant. Same exact thing we have today in a marriage covenant.

Exodus 19:5: "Now therefore, **if you will obey My voice indeed**, and keep My covenant..." Again, I want to stress the covenant of the patriarchs had the same thing: *obey My voice!* Why was the blessing given to Abraham? *Because Abraham 'obeyed My voice, kept My charge and My commandments and My statutes and My judgments'!* Did *The Patriarchal Covenant* then have

- obedience to voice? *Yes!*
- obedience to charge? *Yes!*
- obedience to commandments? *Yes!*
- obedience to statutes and judgments? *Yes!*

How does this one start out? *God is the same*

*yesterday, today and forever*, so He starts out the same way. "...**if you will obey My voice...**" All the people said 'yes, we will obey Your voice.' Next step, 'Moses come up on the mountain.' Moses tells all the people, 'I'm going up on the mountain and talk with God.' So, he goes up there to talk with God.

I don't know what that was like, but sometimes I've tried to mentally visualize what it was like walking up that mountain. He huffed and puffed and sweated and had his walking stick to go up there. When he got up there he sat there in a designated place where God said, 'You wait there Moses until I talk to you.' He was there six days and on the seventh day God told Moses to come up.'

I know what would be going through my mind if I was sitting there for six days waiting, pacing back and forth. You talk about waiting for the boss to let you in the office; this is something!

Then God talked to him, gave the Ten Commandments. We have the same thing here, Exodus 20:18: "And all the people saw the thunders, and the lightnings, and the sound of the trumpet, and the mountain smoking. And when the people saw, they trembled and stood afar off. And they said to Moses, 'You speak with us, and we will hear. But let not God speak with us, lest we die'" (vs 18-19).

What is the first thing that God told the children of Israel after giving the Ten Commandments? Verse 22: "And the LORD said to Moses, 'Thus you shall say to the children of Israel, "You have seen that I have talked with you from the heavens. You shall not make with Me gods of silver, nor shall you make gods of gold for yourselves. You shall make an altar of earth to Me, and shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In all places where I record My name I will come to you, and I will bless you"' (vs 22-24). First thing he talked about was sacrifices—correct? *Absolutely!*

Verse 25: "And if you will make Me an altar of stone, you shall not build it of cut stone; for if you lift up your tool upon it, you have defiled it. And you shall not go up by steps to My altar that your nakedness be not exposed upon it" (vs 25-26). It was the ramp to carry up the offerings onto the altar for the sacrifices. Right here, that's why.

What is the next thing that we find? We find the judgments. What are judgments? *Judgments are those things that are so commonly occurring that God is going to give His judgment ahead of time!* So, you don't have to ask God all the time about the same little question. He gave the judgments

- concerning servants



- concerning life and limb
- concerning destruction of property

etc., please read all of Exo. 21.

Let's focus in on just one thing here, Exodus 21:22 to show how it's done; about the guilty one: "...And he shall pay as the judges *determine*." The judges were to use those judgments to make judgments concerning the activities of people. The judge was to determine and it was to be paid, even up to a life.

I need to clarify one thing here as we go along, lest someone hasn't understood it, that God did not require if you stole to have a hand to be cut off, or if you caused someone's eye to be lost that you would have to have your eye plucked out. You were to pay whatever the judge determined that eye or hand was worth; but a life for a life if it's premeditated.

We'll cover about the *administration of death*. I'll just mention it here. The administration of death was given beginning with—as far as recording in the Bible—Noah. This becomes important when we get to 2-Cor. 3. Therefore, it is how it is administered, the death penalty. But the administration of the death penalty was not the giving of the Ten Commandments as the Protestants think. I mean, there is mass confusion out there. It's how you administer it.

Exodus 22 has to do with stealing. All of these judgments are frequently occurring transgressions of the Ten Commandments. It has to do with stealing. What kind of stealing? What kind of intent? I ask you to read Exo. 22, it says what you should do. I agree in principle that if this were done today, concerning stealing, we would greatly cut down stealing. Steal a car, you replace the car—not one, two. You replace the one you stole and you buy him another one, and you pay for it.

Read there about what it was with the oxen. They stole the oxen, they had to replace four for one. If it were lambs, it was five for one. If he killed them then it was something else in addition to it. So, it becomes more severe. Then it talks about animal damage. Here's a principle for car damage—liability damage—you're going to pay.

Exodus 22:14—it's a matter of honesty: "If a man borrow it [anything] from his neighbor..." This is one of the most common things. 'Well, Lord, what if he borrows and doesn't steal it. Lord, what is it if he breaks it while he's using it? God doesn't want to be bothered with all those little picayune questions and judgments, so He gave the judgment ahead of time. We're to make judgments; we're to use God's Law. God isn't going to have everything thrown at

Him. 'God, what do you think?' He gave you a mind; He gave you the law; you think it out; you figure it out.

Verse 14: "And if a man borrows it from his neighbor, and it is hurt, or dies..." What if you borrow a horse for plowing, or a jackass for hauling or an oxen for plowing and it dies. Here this ox is down there plowing away and doing just fine and all of a sudden it just gives a great big heave and rolls over and falls down dead and gives out his last—he's dead. The owner comes running over there, 'Look what you did! You killed my ox!' I can almost see it happening in the field.

"...and the owner of it *is* not with it, he... [who borrowed it] ...shall surely make full restitution. If the owner of it *is* with it, he shall not make restitution. If it was hired, it came for its hire" (vs 14-15).

What we have here in enticing, this would stop a lot of the welfare problems—wouldn't it? Verse 16: "And if a man lures a virgin who is not promised, and lies with her, he shall surely endow her to be his wife. If her father utterly refuses to give her to him, he shall pay money according to the dowry of virgins" (vs 16-17). If people figured it was going to cost them, hey, they wouldn't go around with all this Sodom and Gomorrah thing that they have today. This world is heading really down the tubes fast.

Exodus 23:1: "You shall not raise a false report. Do not put your hand with the wicked to be an unrighteous witness." That's what we ought to have today—right? Does that cause a lot of problems? Let's go after the media: 'It has been alleged.... An unnamed anonymous source said... I heard that...'

Verse 2: "You shall not follow a multitude to do evil. Neither shall you testify in a cause in order to side with many so as to pervert *judgment*. Neither shall you be partial to a poor man in his cause" (vs 2-3). Just because a man is poor and he's a murderer, you're not going to countenance him and say, 'I'm a poor man and I had to do it because of this society around me, and I just couldn't control myself.' He's still responsible for his character—right? There you go.

Verse 4: "If you meet your enemy's ox or his donkey going astray, you shall surely bring it back to him again." God isn't going to have any family feuds in between what you're going to do whether you like people or not. What if the guy's best bull came over to your property and decided to stay for a while, and you say, 'Well, I'm going to keep this and besides, I hate this old farmer Jones down the road. He did me in some time ago.' God

says, 'No, you're not going to do that; you return it.'

I'm not going to dwell on this, you read all the rest of Exo. 23 and you will find in there embodied all the Ten Commandments plus Exo 14 thru 17 you have the Holy Days. Holy Days are not tied to sacrifices. Please understand, ***Holy Days are not tied to sacrifices!***

Verse 18: "You shall not offer the blood of My sacrifice with leavened bread... [with the exception of the two loaves for Pentecost] ...neither shall the fat of My sacrifice remain until the morning."

Though in the day that God brought them out of Egypt, He spoke not to them concerning burnt offerings, did He *intend* to give them, as an integral part of His covenant, worship and relationship with Israel? *Yes!*

Verse 19: "The first of the firstfruits of your land you shall bring *into* the house of the LORD your God. You shall not boil a kid in its mother's milk." I direct you to the book *The Golden Bough* by Sir James Frazer, and that was one of the practices of the pagans.

Exodus 24:1—we see something that is done here: "And He said to Moses, 'Come up to the LORD, you and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and worship afar off. And Moses alone shall come near the LORD, but they shall not come near. Neither shall the people go up with him.' And Moses came and told the people all the words of the LORD, and all the judgments. And all the people answered with one voice and said, '**All the words which the LORD has said, we will do.**'" (vs 1-3). Just like a marriage covenant—I *do!*

- Did it include sacrifices? *Yes!*
- Did it include judgments? *Yes!*

Therefore, this covenant with Israel contained all of the basic ingredients to begin the rest of the enunciation of the covenant. It would be like walking up to a person and saying, 'If you agree to do so-and-so, would you like to have a brand new house?' *Yes!* You do what you're supposed to do and I'll give you a brand new house. What's one of the first things you're going to say? *Where is it?* 'Well, you agree to do it and I'll tell you where it is.' So, you agree. That's just like this here.

'We will be Your people, God, and we will do these things, all that the Lord has said, we will do.' Is that all? *No!* Just like with a house, once you find out where it is, you want to have the key. Then you want to know where all the other things are that run the house—right? Where is the water? Where is

the gas? Where is the electricity? Are those important? *Yes!* Has the furnace been lit? Has the hot water heater been lit? All of those things are details, part of the original agreement: 'I will give you a new house.' It's the same way here with this. They said they would do it.

Verse 4: "And Moses wrote all the words of the LORD, and rose up early in the morning, and built an altar at the base of the mountain and twelve pillars according to the twelve tribes of Israel. And he sent young men of the children of Israel..." (vs 4-5).

(go to the next track)

"...who offered burnt offerings, and sacrificed peace offerings of bullocks to the LORD" (v 5). These are young men of the children of Israel. I would assume that they were Levites, though they were not yet consecrated as priests. They may have been from the other tribes, I don't know.

Verse 6: "And Moses took half of the blood, and put *it* in basins, and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the ears of the people. And they said... [What did he write down? *Everything that we have here in all these chapters*] 'All that the LORD has said we will do, and be obedient.' And Moses took the blood and sprinkled *it* on the people, and said, 'Behold the blood of the covenant, which the LORD has made with you concerning all these words.' And Moses went up, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel. And they saw the God of Israel. And *there was* under His feet as it were a paved work of a sapphire stone, and as it were the heavens in clearness" (vs 6-10). That must have been awesome!

Verse 11: "And upon the nobles of the children of Israel He did not lay his hands. Also they saw God, and ate and drank. And the LORD said to Moses, 'Come up to Me in the mountain, and be there. And I will give you tablets of stone, and the law, and commandments which I have written, so that you may teach them'" (vs 11-12). So, they went up there. He was up there 40 days and 40 nights.

Now, here is what God told them, to Moses, the very first thing. This shows God's intention—doesn't it? Exodus 25:1: "And the LORD spoke to Moses, saying, 'Speak to the children of Israel that they bring Me an offering. You shall take an offering from every man that gives it willingly with his heart. And this *is* the offering, which you shall take of them: gold, and silver, and brass, and blue, and purple, and scarlet, and bleached *linen*, and goats' *hair*, and rams' skins dyed red, and tanned leather skins, and acacia wood, oil for lighting, spices for anointing oil and for sweet incense, onyx stones, and

stones to be set in the ephod and in the breastplate. And let them make Me a sanctuary, so that I may dwell among them” (vs 1-8).

God then says, ‘How am I going to carry this out for all of you? Here’s how I’m going to do it: He is going to make a sanctuary. If you’re going to have offerings, you’re going to have an altar. God intended them to have offerings. It was not some strange, mysterious thing that the children of Israel sinned and He added the offerings. *No!* During the 40 days of instruction, God gave all of these instructions on how to build the tabernacle.

- What are you going to do when you get the tabernacle built?
- Look at it?

or

- Use it?
- *Use it!*
- How are you going to use it?
- Who is going to run it?

That’s what He’s telling them.

### Offerings:

Exodus 29:1—He gives all the instruction on how the priest was going to dress: “And this *is* the thing that you shall do to them to sanctify them to minister to Me in the priest’s office. Take one young bull, and two rams without blemish, and unleavened *bread*, and cakes unleavened mixed with oil, and wafers unleavened anointed with oil. You shall make them *of* wheat flour. And you shall put them into one basket, and bring them in the basket with the bull and the two rams. And you shall bring Aaron and his sons to the door of the tabernacle of the congregation, and shall wash them with water.” (vs 1-4).

Verse 5: “And you shall take the garments, and clothe Aaron with the tunic, and the robe of the ephod, and the ephod, and the breastplate, and bind it to him with the band of the ephod. And you shall put the miter upon his head, and put the Holy crown upon the miter. Then you shall take the anointing oil, and pour *it* on his head, and anoint him. And you shall bring his sons and clothe them *with* tunics. And you shall gird them *with* girdles, Aaron and his sons, and bind turbans on them. And the priest’s office shall be theirs for an everlasting statute. And you shall consecrate Aaron and his sons. And you shall cause a bull to be brought before the tabernacle of the congregation. And Aaron and his sons shall put their hands upon the head of the bull. And you shall kill the bull before the LORD *by* the door of the tabernacle of the congregation. And you shall take of the blood of the bull, and put *it* on the horns of the altar with your finger, and pour all the blood beside the base of the altar. And you shall take all

the fat that covers the inward parts, and the lobe on the liver, and the two kidneys, and the fat on them, and burn *them* upon the altar. But the flesh of the bull, and its skin, and its dung, you shall burn with fire outside the camp. **It is a sin offering**” (vs 5-14).

Before it was even said that they sinned—right? Why did there have to be a *sin offering*? *The law of sin and death was within Aaron and his sons and they could not minister unto God with the law of sin and death in them, unless there was an offering for a sin offering!* They could not be dedicated to do the work of God until there was an offering for the sin that they had inherently within them, besides what they may have trespassed later on.

Do we all understand that point very clearly? It’s very important to understand. *It was not a surprise to God that the children of Israel sinned*, so therefore, God did not add the sacrifices to the covenant with Israel because of sin.

When we get back to Gal. 3:19 we’re going to see that God added the covenant with Israel, which included the laws and sacrifices, to the promises given to Abraham and this is a whole different perspective then. I want to go through this so we understand the intent of God.

Verse 18: “And you shall burn the whole ram upon the altar. It is a **burnt offering** to the LORD. It is a sweet savor, an offering made by fire to the LORD.”

Verse 24: “And you shall put all in the hands of Aaron and in the hands of his sons, and shall **wave them for a wave offering** before the LORD.” So, we have:

- sin offering
- burnt offering
- wave offering
- meal offering
- sweet incense offering

The point that is very clear is that right in the integral instructions to Moses on how He was going to carry out this covenant with them, were all of the offerings incorporated it in the first place. Also incorporated the Ten Commandments and the Holy Days right from day one.

When they were coming out Egypt—let’s back up for just a minute—the people could not bear all of the information they had to have later. So, the first thing that was on their minds was ‘get us out of this captivity and this mess; I am tired of making bricks; I am tired of working for Pharaoh; I am tired of this slavery.’ So, God intervened and now they reap the benefit of four generations of money—the gold, the silver, the apparel—and they walked out of there loaded down.

Before they could go they had to keep the Passover. He told them also about circumcision. So, here they go off on into the wilderness. They come to Mt. Sinai and the covenant is made, they agree, God begins giving all the detailed instructions—one story flow continuous.

Verse 28: “And it shall be Aaron’s and his sons’ by a statute forever from the children of Israel—for it is a **heave offering**. And it shall be a heave offering from the children of Israel of the sacrifices of their **peace offerings**, even their **heave offering** to the LORD.”

Verse 36: “And you shall offer every day a bull for a **sin offering** for atonement....”

Verse 38: “And this is what you shall offer upon the altar: two lambs of the first year, day by day continually.”

Brethren, it was that they would have these sacrifices everyday, whichever ones that God instructed to be done on whichever day. It wasn’t something they could decide for themselves. A person could say, ‘I want to offer a peace offering to God,’ or a ‘sin offering because I’ve sinned.’ That would be done in addition to what the daily requirements and routine were for the priests. There was a lot of activity going on there at the temple and tabernacle.

Verse 39: “The one lamb you shall offer at sunrise, and the other lamb you shall offer between the two evenings. And with the one lamb a tenth part of flour mixed with the fourth part of a hin of beaten oil, and the fourth part of a hin of wine, a **drink offering**. And you shall offer the other lamb between the two evenings; you shall do to it according to the **meal offering** of the morning, and according to its **drink offering**, for a sweet smell, an offering made by fire to the LORD” (vs 39-41).

Verse 45—here’s the sum of it, if you do all of these things that I have offered here: “**And I will dwell among the children of Israel and will be their God...** [go back to Exo. 25 and that’s what God said. You build a tabernacle that I may dwell among them.] ...**And they shall know that I am the LORD their God, Who brought them forth out of the land of Egypt so that I may dwell among them. I am the LORD their God**” (vs 45-46).

Then it talks about more instructions. It talks about what Aaron would do and the temple shekel (Exo. 30). You have all the things that are there and He winds it all up by giving them in Exo. 31-32, cementing this again by the keeping of the Sabbaths and keeping the Holy Days.

We have a complete package of the *Covenant with Israel*, later to be known as the Old

Covenant in relationship to the *Christian Covenant*, which is called The New Covenant. This tells us that God intended to bring sacrifices, though when they left Egypt He did not speak to them concerning it. This shows very clearly that the Holy Days are a part of the entire *Covenant with Israel*, not tied to the sacrifices—very clear!

Now let’s come to the book of Leviticus and I’ll just briefly touch here concerning the sacrifices. After you have received the instruction of the sacrifices given there in the book of Exodus:

- How is the priest going to administer the sacrifice?
- What is he to do?
- Is he to just bring the sacrifice, and ‘oh well, this looks like a pretty good way to do it and I’ll throw this up there and burn that and sprinkle here and there?’
- **NO!**

Leviticus 1:1—this fills in right with all of the other sacrifices: “And the LORD called to Moses and spoke to him out of the tabernacle of the congregation, saying, ‘Speak to the children of Israel and say to them, “If any man of you brings an offering to the LORD, you shall bring your offering of the domestic animals of the herd and of the flock. If his offering is a burnt sacrifice of the herd, let him offer a male without blemish. He shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD”’” (vs 1-3).

If you decided to do it, here is how it would be done: without blemish, male, v 4: “And he shall put his hand on the head of the burnt offering. And it shall be accepted for him to make atonement for him.” That’s quite a thing! You bring it up, you dedicate it to God, you put your hands right on that animal and say, ‘This is dedicated to God, wholly, voluntarily given of my own free will, because I love God’ and because of the blessing that God has given him. That would be quite a ceremony; taking your best bullock and doing that.

The reason this comes out is because on the news they were showing at the Cow Palace in San Francisco that the only things that were being auctioned this year—because of the drought—were the prime bulls. Nothing else was going very well. I saw this nice looking black angus bull and beautiful heifer bull and in reading this I was thinking what it would be like if you had to take that prime bull and go up and lay your hands right on the head of that and give this as a dedication to God. That’s something!

Verse 5: “And he shall kill the young bull before the LORD. And the priests, Aaron’s sons,

shall bring the blood and sprinkle the blood all around against the side of the altar that *is by* the door of the tabernacle of the congregation. And he shall skin the burnt offering and cut it into its pieces. And the sons of Aaron the priest shall put fire upon the altar and lay the wood **in order** on the fire. And the priests, Aaron's sons, shall arrange the parts with the head and the fat on the wood that *is* on the fire upon the altar" (vs 5-8). There was a special way that they had to lay it out.

Verse 9: "But its inward parts and its legs he shall wash in water.... [note: Eph. 5—by the washing of the water by the Word—cleaning out the inside] ...And the priest shall burn all upon the altar, a burnt sacrifice, an offering made by fire, of a sweet savor to the LORD. And if his offering *is* of the flocks, of the sheep or of the goats for a burnt offering, he shall bring a male without blemish. And he shall kill it by the side of the altar northward before the LORD. And the priests, Aaron's sons, shall sprinkle its blood all around against the side of the altar. And he shall cut it into its pieces, with its head and its fat. And the priest shall arrange them on the wood that *is* on the fire, which *is* upon the altar. But he shall wash the inward parts and the legs with water; and the priest shall bring all *of it* near and burn it upon the altar. It *is* a burnt sacrifice, an offering made by fire, of a sweet fragrance to the LORD. And if the burnt sacrifice for his offering to the LORD *is* out of fowls, then he shall bring his offering of turtledoves or of young pigeons" (vs 9-14).

Verse 15: "And the priest shall bring it to the altar, and wring off its head and burn *it* on the altar. And its blood shall be drained at the side of the altar. And he shall pluck away its crop with its feathers, and throw it beside the altar on the east part by the place of the ashes. And he shall cleave it with the wings of it, *but* not divide *it* into separate pieces. And the priest shall burn it upon the altar, on the wood that is on the fire. It *is* a burnt sacrifice, an offering made by fire, of a sweet savor to the LORD" (vs 15-17).

The reason I went into that is because in each case there's another detail on how to.

Leviticus 2:11: "Any **grain** [**meal**] **offering**... [flour or meal] ...which you shall bring to the LORD shall not be made with leaven... [that's just repeat of what we read before] ...for you shall burn no leaven, nor any honey, in any offering of the LORD made by fire." Why? *Honey decomposes when it gets hot!* Frankincense was to be put in there for a sweet savor, because frankincense improves when it's hot.

The sacrifices were not given because of sin. We also need to know and be aware of the fact that this covenant was to be based upon love. Remember

what Jesus said? *You shall love the Lord your God with all your heart, mind, soul, being and strength—this is the first and great commandment! You shall love your neighbor as yourself—this is the next commandment. On these two commandments hang all the Law and the Prophets!*

You can go through and find out that the covenant given to Israel was not a covenant of hate; it was not a covenant based upon retribution—because God even spared them. ***It was a covenant based upon promises for physical obedience.*** Let's read that still has to be based upon love.

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."

I submit that it would be a nice Bible study and find every one of these commandments as part of *The Christian Covenant*—isn't that correct? *Yes, indeed!* We are to fear God! It says, 'We're to fear God, lest any promise being left us.' We are to walk in all His ways. Jesus left us an example that 'we should walk therein.'

"...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, 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. Therefore, circumcise the foreskin of your heart, and be no longer stiff-necked" (vs 12-16).

*Christian Covenant* principles right here. When people come today, the biggest problem they have, is they want to do the minimum to be saved. That is a merchandizing frame of mind. Where can you get the best deal for the least amount? In merchandizing you shop around to get the best! You might even get the consumers guide.

You don't do that with God! You don't shop around for a church that is going to give you a pleasing menu of what they have decided to do! You have to find out what God wants!

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. 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. 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).

Deuteronomy 11:1: **“Therefore, you shall love the LORD your God, and keep His charge and His statutes and His judgments and His commandments always.”**

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) Job 1:5
- 2) Job 42:1-8
- 3) Galatians 3:19
- 4) Jeremiah 7:21-23, 17-20
- 5) Deuteronomy 5:22-25- 27
- 6) Exodus 19:5
- 7) Exodus 20:18-26
- 8) Exodus 21:22
- 9) Exodus 22:14-17
- 10) Exodus 23:1-4
- 11) Exodus 24:1-12
- 12) Exodus 25:1-8
- 13) Exodus 29:1-14, 18, 24, 28, 36, 38-41, 45-46
- 14) Leviticus 1:1-7
- 15) Leviticus 2:11
- 16) Deuteronomy 10:12-22
- 17) Deuteronomy 11:1

Scriptures referenced, not quoted:

- Genesis 4
- Acts 2:38
- Isaiah 66:1-5
- 2 Corinthians 3
- Exodus 14-17; 30-32
- Ephesians 5

Also referenced: Book:

- *Strong's Concordance*
- *The Golden Bough* by Sir James Frazer

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## Covenants of God III Aspects of the Covenant with Israel

Fred R. Coulter

It is a complete fallacy that there were different methods of salvation that were granted to different people in different ages. I want to repeat that again: ***It is a fallacy***—as some teach—*that there were different methods of salvation, different kinds of ways to come to salvation in past ages.* That is not true! In the New Testament we are told by Jesus that ***He is the Way, He is the Truth, and He is the Life.*** The *Covenant with Israel*, commonly called the Old Covenant. ***The Covenant with Israel was not a covenant for eternal salvation!***

Let's examine it a little bit more and then we will begin with the difference in the Covenant with Israel and the Covenant with the Church, which is the New Covenant. All covenants involved (Gen. 26:5):

- obey My voice
- keep My charge
- keep My commandments
- keep My statutes
- keep My laws

Those are the ingredients with every covenant that God makes. We saw that with the Covenant with Israel that's what it was.

Let's review just a little bit more with the Covenant with Israel. The *Covenant with Israel* was part of the covenant that was given to Abraham. We already covered the *Covenant given to Abraham*, but let's refresh our memories on that. *The Covenant given to Abraham* was threefold:

1. promises of nation—race or descendants
2. promise of grace—salvation
3. promises that it would have to come through Christ

All of these things begin with Abraham and then the Covenant with Israel was added to that promise (Gal. 3:19).

Exodus 3:5—this is when Moses went up to see the burning bush. “And He said, ‘Do not come near here. Put off your sandals from your feet, for the place on which you stand is Holy ground.’ And He said, ‘I *am* the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob.’ And Moses hid his face, for he was afraid to look upon God” (vs 5-6). This is where the Covenant with Israel began. It always goes back to the covenant with Abraham, Isaac and Jacob.

Verse 13<sup>[transcriber's correction]</sup>: “And Moses said

to God, ‘Behold, *when* I come to the children of Israel, and shall say to them, “The God of your fathers has sent me to you,” and they shall say to me, “What is His name?” What shall I say to them?” And God said to Moses, ‘**I AM THAT I AM.**’.... [There's quite a bit of meaning to this: I AM Whom I am, whom I will be, shall be and have been—all of the forms of the verb *I am* are used here.] It's just summarized in): ...‘**I AM THAT I AM.**’ And He said, ‘Thus you shall say to the children of Israel, “I AM has sent me to you.”’ And God said to Moses again, ‘You shall say this to the children of Israel, “The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This *is* My name forever, and this *is* My title from generation to generation.”.... [then He reiterated it]: ...Go, and gather the elders of Israel and say to them, “The LORD God of your fathers has appeared to me, the God of Abraham, Isaac, and Jacob...”’ (vs 13-16).

Verse 18: “And they shall hearken to your voice. And you shall come, you and the elders of Israel, to the king of Egypt. And you shall say to him, ‘The LORD God of the Hebrews has met with us. And now let us go, we beseech you, three days’ journey into the wilderness, that we may sacrifice to the LORD our God.”’ Again, this gives us a review and reiteration that God intended for their sacrifices to be with the Covenant with Israel as He had with every covenant: *there is always a sacrifice!*

I just want to remind you again that we found when God first talked to the people after He brought them to Mt. Sinai. He said, ‘**If you will obey My voice.**’ I want to survey of the book of Deuteronomy so that we can see all of the aspects of the covenant.

- obey My voice
- keep My charge
- keep My commandments
- keep My statutes
- keep My laws

All of those are there in every case. Also, as we go through here I want to reiterate and show that the Covenant with Israel was a national covenant based upon the commandments of God for a blessing in this physical life and for obedience to the commandments of God, and was never given to offer salvation to them. It was never given to be a means of eternal salvation.

This is where the confusion comes as we

come down to the Covenant with the Church and the Covenant of the *promise* given to Abraham. We need to understand this very thoroughly so when we go through and understand things like *works of law will not justify you*, and you'll never get into the Kingdom of God by keeping the commandments of God alone. Why is that so, if it is so?

We need to clearly understand what is here, and the two biggest problems that people have in understanding the Covenant with the Church (commonly called The New Covenant) and the Covenant with Israel and commandment-keeping is that:

1. they don't understand the function of law
2. they don't understand the reason that the laws were given

If they understood the function of law, then they could understand the function of salvation. One does not go against the other. There are two different functions that run side-by-side.

Deuteronomy 4:1: "And now, O Israel, hearken to **the statutes and to the judgments** which I teach you, in order to do them so that you may live... [this was to give extended physical life] ...and go in and possess the land which the LORD God of your fathers gives to you." It has to do with

- the national laws
- the inheritance of land
- physical longevity

Verse 2—it's very important when we come to Judaism, because Judaism becomes the really big 'fly in the ointment' when we come to the Church covenant, when we're dealing with the *spirit of the law*, when we're dealing with the *receiving of the Holy Spirit*. Judaism becomes another big problem and difficulty.

Verse 2: "You shall not add to the word which I command you; neither shall you take away from it, so that you may keep the commandments of the LORD your God which I command you."

What does this tell us very clearly? *No human being is going to add or take away from the laws of God!* Who is going to do the adding to or the taking away from? *God will do the adding to or the taking away from, because He's the One Who has given the laws!*

Does this mean that they can't make judgments later on? *No, they can make judgments, but they are not to change the laws or the commandments or the statutes!* They are to make a judgment based upon those laws.

Verse 5: "Behold, I have taught you statutes and judgments, even as the LORD my God

commanded me, so that you should do so in the land where you go to possess it." Again, reiterating land; please notice that it is land; inheritance.

Verse 6: "And you shall keep and do *them*, for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say, 'Surely this great nation *is* a wise and understanding people.' For what nation is so great whose **God is so near to them...**" (vs 6-7). Again, I want to emphasize that *God was near to them*. In the Covenant with the Church God is *in you!* A vast difference!

"...as the LORD our God *is*, whenever we call upon Him? And what great nation has statutes and judgments (that are such a terrible burden)... [I deliberately misread that, that's the way the Protestants what to read it.] (it says): ...**that are so righteous**... [these were righteous judgments of God; that means from the *very righteousness of God Himself!* They are right! They are just! But they weren't designed to bring eternal life. Please keep that in mind. They are righteous!] ...as all this law..." (vs 7-8).

The term *the law*—I want to emphasize this here—all the law, the Old Covenant or the Covenant with Israel is commonly called *The Law* or *the Law* of Moses. Later, Judaism made many of *their traditions* equal with the Law of Moses and they themselves called it the Law of Moses when, in fact, it wasn't! That's where a lot of the confusion comes later.

It is righteous, "...which I set before you today? Only take heed to yourself and diligently keep yourself, lest you forget the things, which your eyes have seen..." (vs 8-9). This is a personal testimony and witness that Moses is giving to the children who wandered in the wilderness there for 38-1/2 years before they went into the 'promised land.' He says to remember it.

"...and lest they depart from your heart all the days of your life. But teach them to your children, and your children's children, remember the day that you stood before the LORD your God in Horeb, when the LORD said to me, 'Gather the people to Me, and I will make them hear My words so that they may learn to fear Me all the days that they shall live upon the earth, and they may teach their children'" (vs 9-10). So, he's summarizing here.

Let's go to the book of Ezekiel so we can answer a very important difficult Scripture, wrongly used in an attempt to prove that the laws given by God under the Covenant to Israel were a curse and were a bondage.

Ezekiel 20:18: "But I said to their children in the wilderness, 'Do not walk in the statutes of your



fathers, nor observe **their** judgments, nor defile yourselves with **their** idols.... [we're talking about *theirs*, not God's. There is a distinct difference] ...I *am* the LORD your God. Walk in **My** statutes, and keep My ordinances, and do them, and keep My Sabbaths Holy; and they shall be a sign between Me and you, that you may know that I *am* the LORD your God.' But the children rebelled against Me. They did not walk in **My** statutes, nor keep **My** ordinances to do them..." (vs 18-21). 'My'—God's—becomes very important in the context.

A very important lesson: *never take a verse out of context!* If you read a verse that crosses your eyes with improper understanding, then read what's ahead, read what's behind it, follow along in the context. We're talking about *their* statutes, *their* judgments—referring to the people *vs* God saying, 'My statutes, My judgments, My Sabbaths.'

"...—the ordinances which, *if* a man do, he shall even live in them. And they polluted **My** Sabbaths, and I said, I would pour out My fury on them, to fulfill My anger against them in the wilderness. Nevertheless I withdrew My hand and worked for My name's sake, that it should not be polluted in the eyes of the heathen, in whose eyes I brought them out. I also lifted up My hand to them in the wilderness, *swearing* that I would scatter them among the heathen and scatter them throughout the lands, because they had not done My ordinances, but had despised My statutes and had polluted My Sabbaths, and their eyes were after their fathers' idols. Wherefore, **I also gave them over to their own statutes that were not good...**" (vs 21-25).

This is the one that people read and say that the statutes that God gave them were not good, whereas God say, 'I am giving you all of these righteous statutes.'

Verse 25: "Wherefore, **I also gave them over to...** [gave them up to, abandoned them] **...their own statutes that were not good** and *their own* ordinances which they could not live." Obviously, these were not the statutes and judgments of God, because He said 'if you do these you would live'—isn't that correct? *Yes!* So, He abandoned them and gave them over to the statutes and judgments that were not good, that they could not live by.

Verse 26: "And I defiled them in their own gifts..." In other words, God gave them over to their own devices, that's what He did.

- Do we have statutes and judgments today in this country that are not good? *Many, many, many!*
- Why do we have them that are not good? *Because we rejected God and we kept our*

*own!*

Verse 18—to reiterate: "But I said to their children in the wilderness, 'Do not walk in the statutes of your fathers... [which were the statutes that were not good] ...nor observe their judgments... [which were the judgments that were not good] ...nor defile yourselves with their idols.'"

Verse 25—because they rejected all of God's: "Wherefore, I also gave them over to *their own* statutes that were not good, and *their own* ordinances which they could not live. And I defiled them in their own gifts in that they caused all that opened the womb to pass through *the fire*, that I *might* make them desolate, to the end **that they might know that I am the LORD**" (vs 25-26).

What is He saying very clearly here? *That when people reject God's ways, He's going to turn them over to their own devices*, so that in the final analysis they're going to know that God *is* God. That's the same thing He's doing today.

There is an article lauding Thailand, how wonderful and mysterious and blessed it was that all the gods of ancient 'whatever it is' there. It was just a playland and playground of sumptuousness and food, sex, gods. What is happening in Thailand? *They're butchering each other!* That's part of the penalty that comes along.

This is what's happening here; God says very clearly, 'All right, if My presence right there being with you is not going to convince you, and if destroying this whole generation is not going to convince you, then I'm just going to turn you over to your own devices to convince you that God's way is the right way, because of all the wrong things you're doing.'

We even do that with our children today. Sometimes we have to say, 'Okay, just do what you're doing and when it's all expended and not right, you're going to learn that what I told you was true.' ***That's what God did to the children of Israel!***

Verse 27<sup>[transcriber's correction]</sup>: "Therefore, son of man, speak to the house of Israel and say to them, 'Thus says the Lord GOD, "Yet in this your fathers have blasphemed Me, in that they have acted treacherously against Me. When I had brought them into the land which I lifted up My hand to give to them, then they saw every high hill, and all the thick trees, and they offered their sacrifices there. And there they provoked *Me* with their offerings. There also they made their sweet savor, and poured out their drink offerings."'" (vs 27-28). Wrong incense; wrong savor; wrong offerings—all to the pagan things. That should answer the question if anyone comes along and says, 'All of those laws that God

gave were a curse.' *No, they were not a curse!* They didn't bring eternal life, but they weren't a curse.

Galatians 3:13—here is the Scripture that is used errantly with Ezek. 20: "Christ has redeemed us from the curse of the Law..." This is read with the meaning with that the Law is a curse, therefore, Christ has redeemed us from the obligation to keep the Law, which is a curse. *NO!* The Law is righteous—the laws that God gave—they are righteous, good, Holy, true, spiritual. The curse of the law is death, *a penalty*. In other words the curse of the law is really *the result of breaking the Law, not keeping the Law*.

Christ did not redeem us from a law that was a curse; He redeemed us from the *curse of breaking the Law*. Keep that in mind, because they automatically go from Gal. 3:13 to Ezek. 20, and the verses we read that God gave them statutes that were not good. *NO!* God gave them over to statutes that were not good—their own! Their own laws constituted the breaking of the laws of God, so therefore, they brought the curse of law-breaking upon their heads.

That is a little complicated, but I hope you understand it. It is written in a very difficult manner so that we would pursue it. Even Peter said that Paul wrote in them 'some things difficult to understand.' That's why I'm trying to take each one of these difficulties a step at a time so that we understand it.

I'm going to show the problems with Protestant interpretation of it, problems with other Churches of God interpretations of it, so that we can understand the Scriptures clearly. If you want to know—and I will bring this during this series sometime—having to do with Psalms 119 if you want to know a totally converted attitude toward the laws, statutes, judgments, commandments and the precepts of God. Psalm 119 has it all.

Deuteronomy 5—I want to emphasize: **hear**, **obey** and **keep**—those three words. Another version of 'hear' is *hearken, which is to listen*. We're going to see that these are very important in the Covenant with Israel; the same was emphasized with the Covenant with Abraham.

Deuteronomy 5:1: "And Moses called all Israel and said to them, '**Hear**, O Israel, the statutes and judgments which I speak in your ears this day so that you may learn them and keep and do them. The LORD our God made a covenant with us in Horeb. The LORD did not make this covenant with our fathers, but with us, even us, all of us here, alive today'" (vs 1-3). This is the second giving of the covenant. That's why it is called *Deuteronomy*.

- 'deutro'—means *second*

- 'nomos'—means *law*
- *second giving of the Law*—deuter-onomy, or 'deuteronomos'

Verse 4: "The LORD talked with you face to face in the mountain out of the midst of the fire; (I stood between the LORD and you at that time to show you the word of the LORD, for you were afraid because of the fire, and did not go up into the mountain,) saying, 'I *am* the LORD your God Who brought you out of the land of Egypt from the house of bondage. You shall have no *other* gods before Me'" (vs 4-7). A reiteration of what we call the Ten Commandments.

Some people try and denigrate these by saying that it's the *ten sayings*. Or they get carried away and even one minister in a Church of God said 'These are the ten words of God.' People do all they can to denigrate the commandments of God.

We won't go through all the commandments, but at least the second one, v 8: "You shall not make a graven image for yourself of any likeness *of anything* that is in the heavens above, or on the earth beneath, or in the waters beneath the earth. You shall not bow yourself down to them, nor serve them. For I, the LORD your God, *am* a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth *generation* of those who hate Me, but showing steadfast love to thousands of those who love Me and **keep** My commandments" (vs 8-10). I want to reiterate *keep*.

I want to show you that the commandments are still there, they are still binding, they still serve the same purpose. They do not bring salvation, but they are a part of salvation.

1-John 5:2: "By this *standard* we know that we love the children of God: when we love God and keep His commandments." That is the exact same wording that is used in the second commandment— isn't it? When you get into the Bible and really put it together properly... If God is 'the same yesterday, today and forever'—which He is—then it's not surprising to find the unity in the Bible from cover to cover that is really there when you set yourself to see it. It is there! Now let's read it all together:

Verse 2: "By this *standard* we know that we love the children of God: when we love God and keep His commandments. For this is the love of God: that we keep His commandments; and His commandments are not burdensome" (vs 2-3). That's just the opposite of what the Protestants say. They say that the commandments are a burden. Listen, they're only a burden when you don't want to do them. We'll also answer the difficult Scriptures:

- Christ is *the end of the Law*, therefore, we don't have to keep it
- Now the commandment is *you just love everyone and you sort of have a big squisher in your heart* and every is fine.

When the Protestants refer to the Law of Moses, they are referring to the Ten Commandments. They throw one of them away and retain nine or change them around as the Catholics did. The Catholics eliminate the second one and split the tenth one. Get a *Douay* version of the Bible, turn to Exo. 20 and read the commandments and the commandment against idolatry is retained in the Scriptures, but you read the front print on the cover of the introductory section and they have their own version of the Ten Commandments, taking out the second one.

Deuteronomy 5:22: "The LORD spoke these words to all your assembly in the mountain out of the midst of the fire of the cloud and of the thick darkness with a great voice. And He added no more...."—meaning God ceased speaking. Does it mean that God never talked from that point on? *No!* It's just like when we get together and we have a conversation and we end the conversation. Or if we talk on the phone and we end the conversation and hang up. Does that mean that we cease talking to each other forever? *Of course not!* I might forget something and pick up the phone and call you right back and we'll talk again. But I did cease speaking. I said, 'Goodbye' hung up the phone and that was it.

Same way with God here. It doesn't mean that God didn't intend to give anymore. It just means that the instant that He gave the Ten Commandments He ceased speaking at that point. He added nothing at that point until He spoke again, then added everything else.

"...And He wrote them on two tablets of stone and delivered them to me. And it came to pass when you heard the voice out of the midst of the darkness, for the mountain burned with fire, you came near me, all the heads of your tribes and your elders" (vs 22-23). We won't go through all of it there, but saying again to Moses, 'You speak to God and you tell us and we'll do what God says (v 27).

Verse 29: "Oh, that there were such a heart in them that they would fear Me and keep all My commandments always, so that it might be well with them and with their children forever!" Again, God's laws, statutes and judgments were given that they might live in the flesh. They do not bring eternal life, but they are necessary for receiving eternal life.

Deuteronomy 6:1: "Now these *are* the commandments, the statutes, and the judgments

which the LORD our God commanded to teach you so that you might do *them* in the land where you go to possess it." Here's what God gave later. One does not take away from the other.

We might do this in a separate Bible study, we might go ahead and take each commandment and put them on separate pieces of paper and then end up with two other categories: *the royal law* and *agricultural law*.

- Having no other gods before you—all the priest laws fit under that
- Having no idols—all the things against idolatry, all of those laws fit under that; and it's books, pictures, statues, obelisks, trees—whatever
- Don't take the name of the Lord God in vain—not using any of the names of the other gods
- Remember the Sabbath to keep it Holy—there are a 'jillion' things you can put under there, including all of the Holy Days

As we started out this series: loving God with all your heart, mind, soul and being, and your neighbor as yourself—on that hangs all the Law and the Prophets

Then He says, v 2: "That you might fear the LORD your God, **to keep all His statutes and His commandments which I command you**, you, and your son, and your son's son, all the days of your life, and so that your days may be prolonged." Again, no eternal salvation; physical longevity. Another thing that you can probably find as an observation—and I always stick this in the back of my mind—whenever you see someone who has lived a good long life—70+—you're generally going to find that they honored their father and mother; almost inevitably.

If they had a good inheritance and had good genes, even in honoring their father and mother, they may have smoked, they may nearly drunk themselves to death, but they live a long time because of that one commandment.

But where they don't honor their father and mother, and they commit all these other sins, then they end up in an untimely death sometimes. Now, you have to also equate time and chance there, so it's not a judgment against anybody, but just an observation when you meet someone who is really old and you talk to them about how their family life was and their father and mother. You're going to find that they honored their father and mother and God is fulfilling His Word.

Verse 3: "Hear therefore, O Israel, and be diligent to *observe* it, so that it may be well with

you... [The point is the Law was never a curse. Breaking the Law is a curse for any people.] ...and that you may greatly multiply, as the LORD God of our fathers has promised you, in the land that flows with milk and honey.” That’s a desire for us even today— isn’t it? What is one of the things that every human being wants? *They want a nice place where they can have enough to eat, have enough to get along with,* where it’s peaceful and quiet and prosperous and they don’t have to be hassled! That’s still a desire for every human being today. It’s in me; it’s in you; it’s in every human being.

Verse 4: “Hear, O Israel. Our one God is *the* LORD, *the* LORD. And you shall love the LORD your God with all your heart and with all your soul and with all your might. And these words which I command you this day shall be in your heart. And you shall diligently teach them to your children...” (vs 4-7), etc.!

Now let’s skip ahead to Deut. 11. If you want a really inspiring study sometime, just go through the whole book of Deuteronomy. That’s very laborious. This is repetition. Go ahead and study and read through the book of Deuteronomy and see how many times God says to *love Him that it may be will with you*, ‘to keep My laws, keep My commandments’ and all of this.

Deuteronomy 11:13: “And it will be, if you will hearken diligently to My commandments which I command you today, to love the LORD your God and to serve Him with all your heart and with all your soul.” I want to emphasize something here that is important, which is a demarcation in Judaism. That is ***unless you love God your commandment-keeping will not prosper you.*** Keep that in mind. Every place it is *love God and keep His commandments*. That’s what we have right here.

Verse 14: “Then I will give the rain of your land in its due season... [That’s something we need— isn’t it?] ...the first rain and the latter rain, that you may gather in your grain and your wine and your oil. And I will send grass in your fields for your livestock so that you may eat and be full” (vs 14-15). That’s what’s missing.

Drive up and see all these hills. They are dry, barren, there is nothing there. Some of them are beginning to turn into sand dunes, because of the lack of water. What does this tell you that we’ve been doing as a nation? *There it is, right there!*

Verse 16: “Take heed to yourselves that your heart may not be deceived, and you turn aside and serve other gods, and worship them, and the LORD’S wrath be kindled against you, and He shut up the heavens so that there will be no rain, and so that the land will not yield her fruit, and you perish

quickly from off the good land which the LORD gives you. Therefore, you shall lay up these My words in your hearts and in your souls, and bind them for a sign upon your hands so that they may be as frontlets between your eyes” (vs 16-18).

So, the Orthodox Jews today have a little scroll of God’s Word that they put in a little box and they put that on their hand and wrap it around their fingers and arm. They had a little box that they put God’s Word in and they strap it on their heads and they say that’s so it’s going to be on your hand and as frontlets between your eyes.

Unless you live by it, you can strap yourself all over. You can paper yourself with the commandments of God, unless you love God and keep them it won’t do any good. I really feel sorry for those poor Jews. I saw a really dedicated Orthodox Jew who gave a documentary of his life, and he went down to the Wailing Wall and put on his shawl, hat and phylacteries and the little box. They had it here and there and he got his book and was rocking back and forth at the Wailing Wall. The Jews must really be frustrated. They go through all of this and God doesn’t hear them. Why? *Because you have to love God first!* That’s why!

He goes on saying about the blessings and cursings. Again, I want to reiterate and I’m just covering some of the highlights, because it says this over and over and over again in the book of Deuteronomy.

Deuteronomy 12:28: “Be careful to observe and obey **all these words...** [My voice, My charge, My commandments, My statutes, My laws, My words] ...which I command you, **so that it may go well with you...** [not be a curse or bondage] ...and with your children after you forever when you do *that which is good and right in the sight of the LORD your God.*”

(go to the next track)

Verse 29: “When the LORD your God shall cut off the nations before you, where you go to possess them, and you take their place and dwell in their land, take heed to yourself that you do not become ensnared by following them, after they are destroyed from before you, and that you do not ask about their gods, saying, ‘How did these nations serve their gods that I may also do likewise?’” {note Ezek. 20} That’s exactly what they did in the wilderness.

They went after other gods. They had their own idols and statues. In other words there were two camps in the wilderness: Moses and those who followed God, and the other children of Israel who followed their own devices that were awaiting the death sentence because they refused to obey God. *Two camps!*

Verse 31: “You shall not do so to the LORD your God, for every abomination to the LORD, which He hates, they have done to their gods; even their sons and their daughters they have burned in the fire to their gods.” Again, that ties right in with Ezek. 20 where God says, ‘I gave them over to statutes and judgments which were not good, and they even burned their own sons and daughters in the fire.’ God says, ‘Don’t do that, but if you want to do it, I’m going to turn you over to it.’

That’s just like today, this whole society is sex, we have to have sex, more and more sex, so God has turned them over to sex, and they’re going to die and destroy themselves on sex—period!

I was surprised, I heard a report that there are 13-million people who have sexually transmitted diseases in America and there are 28 known venereal diseases besides AIDS. And within that there are various forms of it. Whatever a person really wants and lusts after God is not going to stop a person from doing it. He’s going to let them destroy themselves on it; maybe along the way they’ll repent, like the prodigal son. Maybe he’ll repent and come back.

Verse 32: “Whatsoever thing that I command you, be careful to do it. You shall not add to it, nor take away from it.” Again, I want to reiterate that God is the One adding to and taking away. God is the One Who *does* the changing, but in each case it always involves *obey*:

- My voice
- My charge
- My commandments
- My statutes
- My laws
- My words

—which we will also see in the New Testament.

Deuteronomy 16, lest a person say that they are unable to do some of these things here; we have concerning judges—judgments are to be made because, obviously, you cannot print enough books to contain every life situation that may come about, so here we have judgments that are to be given:

Deuteronomy 16:18: “You shall appoint judges and officers for yourself in all your gates which the LORD your God gives you, tribe by tribe. And they shall judge the people with righteous judgment. You shall not pervert [twist] judgment...” (vs 18-19). Speaking of twisted judgments, a judgment just came down that a doctor could not tell a wife whether her husband had AIDS or not because it would be violating his rights.

There is good reason to not have homosexuals in the school districts, or perverts in the school districts, witness the San Jose area, one teacher—a drama teacher (the occupation follows)—was a ring leader and a pimp for taking the teenaged boys in a high school and turning them into homosexuals and homosexual prostitutes. That’s why God says you shouldn’t have those people around. But if you want to have them around, you’re going to choke on them; you’re going to die on them; you’re going to be diseased with them.

“...you shall not respect persons, nor take a bribe, for a bribe blinds the eyes... [U.S. Congress! PACs (Community Action Committees)] ...of the wise and perverts the words of the righteous. You shall follow that which is altogether just so that you may live and inherit the land which the LORD your God gives you” (vs 19-20).

Deuteronomy 17:2: “If there is found among you, inside any of your gates which the LORD your God gives you, a man or woman who does what is evil in the sight of the LORD your God, in breaking His covenant, and has gone and served other gods and worshiped them, either the sun, or moon, or any of the forces of heaven, which I have forbidden, and if it is told you, and you have heard and inquired diligently, and, behold, it is true and the thing is certain, that such abomination is done in Israel” (vs 2-4)—and you shall bring them before the judge and so forth.

Verse 8: “If a matter *is* too hard for you in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of strife within your gates, then you shall arise and go up to the place which the LORD your God shall choose. And you shall come to the priests, the Levites, and to the judge that shall be in those days, and ask. And they shall declare to you the sentence of judgment. And you shall do according to the sentence, which they declare to you from that place which the LORD shall choose. And you shall be careful to do according to all that they tell you. According to the sentence of the law, which they shall teach you and according to the judgment which they shall tell you, you shall do. You shall not turn aside from the sentence, which they shall show you, to the right hand or the left. And the man that acts presumptuously and will not hearken to the priest who stands to minister there before the LORD your God, or to the judge, even that man shall die. And you shall put away the evil from Israel” (vs 8-12).

What are we talking about in every one of these cases? *The laws of God!* What also do we find in the covenant with Israel? *The administration of death!* So, we have religious laws; we have civil laws and the administration of death—and the two

intertwined in that covenant.

Deuteronomy 26:16—you can read all the intervening verses in between, I'm just trying to highlight here. Moses is summarizing the day that he's standing there telling them what to do before they go across the River Jordan. This is Moses' farewell speech and when he was done he and Joshua [corrected] are going to go up on the mountain and then Moses is going to go up a little further and Moses is going to die, and God buried him.

I'm so glad that Satan didn't get his body. Can you imagine what kind of religion we would have on this earth if Satan got a hold of his body. Look what they do with just some ordinary person that they think is a saint. What would they have done with the body of Moses?

Deuteronomy 26:16: "Today the LORD your God has commanded you to observe these laws and judgments.... [He says, 'Do them!'] It doesn't say not to do them.] ...You therefore, shall keep and observe them with all your heart and with all your soul. You have declared today that the LORD is your God, and that you would **walk in His ways, and keep His statutes and His commandments and His judgments, and obey His voice**" (vs 26-27).

Again, at the second giving of the Law what do we have? *The same thing! Obey the voice of God! Statutes! Judgments! Commandments!*

Verse 18: "And the LORD has taken you today to be His specially treasured people, as He has promised you, and to keep all His commandments, and to make you high above all nations which he has made in praise and in name and in honor, and that you may be a Holy people to the LORD your God, even as He has spoken" (vs 18-19).

Deuteronomy 28:1 "Shall come to pass, if you shall hearken diligently unto the voice of the LORD your God to observe *and* to do all His commandments which I command you today, the LORD your God will set you on high above all nations of the earth. And all these blessings shall come upon you..." (vs 1-2). I won't reiterate those blessings, we've gone over them many times.

If you don't do it—all if these curses will come upon you, v 15: "And it shall come to pass, if you will not hearken to the voice of the LORD your God to observe and to do all His commandments and His statutes which I command you today, all these curses shall come upon you and overtake you." so, curses come from *breaking the Law!* The curse of the Law is the breaking of the Law!

Furthermore, go back and read Deut. 27 about the curses that would be. Here's what they

were to do when they went into *the land*.

Deuteronomy 27:14: "And the Levites shall solemnly pronounce and say to all the men of Israel with a loud voice, 'Cursed is the man that makes any graven or molten image, an abomination to the LORD, the work of the hands of the craftsman, and puts *it* in a secret place.' And all the people shall answer and say, 'Amen.'" (vs 14-15). The curse is from *law breaking!*

Verse 16: "'Cursed *is* he who dishonors his father or his mother.' And all the people shall say, 'Amen.' 'Cursed *is* he who removes his neighbor's landmark.' And all the people shall say, 'Amen'" (vs 16-17)—all the way through! What are the curses of the Law? *Law breaking!* The Law itself is no curse. The greater portion of the Law contain curses, which are sentences for *law breaking*.

I want to reiterate the importance of *the voice! of hearing! of doing!* Deuteronomy 28:58: "If you will not observe to do all the words of this law that are written in this book, that you may fear this glorious and awesome name, The LORD YOUR GOD, then the LORD will make your plagues extraordinary..." (vs 58-59). *Awesome!* That's what the plagues are going to be; they're building up, every one of them! The seeds have been planted for the locust plagues. What's that going to do when it crosses into America? *It's going to be awesome!* What is the AIDS plague going to be? *Awesome!*

"...and the plagues of your seed great and persistent plagues with evil and long-lasting sicknesses. Also, He will bring on you all the diseases of Egypt of which you were afraid. And they shall cling to you. Also, every sickness and every plague which *is* not written in the book of this Law..." (vs 60-61). The book of the Law contains all the commandments and all the writings that are here.

There are two new sicknesses that I've never heard about. Dr. Dean Edell read a report about this woman who contracted some kind of bacteria that got into her system and they traced it back to one of her rotten houseplants. They said it's very rare that you can get a disease from a houseplant. He said that he's even heard of people that had moss growing between their toes. That's weird! You walk around barefooted and someone says, 'My your feet a little green.' *That's the moss growing between my toes!*

That's very common in the humid jungle areas. This was in New Guinea and the fungus gets in the ears, under the fingernails and skin and everything. Next time a documentary comes out on those islands, you watch it, and God has placed them there because of their rebellion against God. They are in a cursed place! It is awful, but they just

worship demons, etc.

Just to show you: When the boys are eight-years-old, they're taken from their mothers and they never see them again. They go over to the men's huts, and from the time they are 8-22 they practice homosexuality on the boys. That's why they are where they are and what they are doing.

We are aghast at some of the things that are done in the world. They are unthinkable to us because we have the Word of God. They don't! They rejected it long ago, and furthermore, Israel has failed to take the Word of God the way that it should have taken people to go in there and destroy their idols, destroy their gods, destroy that religion and teach them the right way of God. This world would be a far better place, but they have failed.

Deuteronomy 2:61: "Also, every sickness and every plague which *is* not written in the book of this law, the LORD will bring them upon you until you are destroyed. And you shall be left few in number, whereas you were as the stars of the heavens for multitude, **because you would not obey the voice of the LORD your God**" (vs 61-62). That's a very, very important key thing.

In review: In the covenant with Israel we saw that the promise was not eternal life, but physical life and physical blessings in the land that God would bless them with. No eternal salvation was offered. All of the ritual and sacrifice and everything justified them *to the temple*. There was not justification in heaven above. There was not forgiveness of sins in heaven above. **Only to the temple!**

Leviticus 16:30—this is where the priests went in once a year, into the Holy of Holies: "For on that day an atonement shall be made for you, to cleanse you, so that you may be clean from all your sins before the LORD." That is to the temple only. We're going to read that the blood of bulls and goats can never forgive sin. They were to only be justified physically.

Verse 31: "It *shall be* a Sabbath of rest to you, and you shall afflict your souls, by a statute forever. And the priest whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement and shall put on the linen clothes, the Holy garments. And he shall make an atonement *for* the Holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests and for all the people of the congregation. And this shall be an everlasting statute to you, to make an atonement for the children of Israel for their sins once a year.' And he did as the LORD commanded

Moses" (vs 31-34).

Let's understand a few of things:

1. All of the temple ceremony was to justify them to the temple, to the nation for the physical existence of that temple

The covenant based upon God's laws for the blessing of physical life and physical blessings, or the cursing upon your physical life or the physical land. That covenant still exists and is offerable in relationship to God's dealing with all the nations of Israel and all the nations of the earth are judged by God based upon His laws (Jer. 18).

2. The function and purpose of law—we need to understand the purpose and function of law—is to do several things:

- *By the law is the knowledge of sin* (Rom. 3:20)

The law tells us what is sin. Any breaking of the laws of God results in sin. *The law was not designed to bring eternal life!* Neither was circumcision, because circumcision becomes part of this problem in Galatians. Circumcision was not designed to bring eternal life. *It was to bring the knowledge of sin.*

- Where there is no law there is no sin (Rom 4:15).

By the law is the knowledge of sin. If there is no law there is no sin. Just like today, a policeman cannot come and arrest you. If you say, 'What are you arresting me for?' *For thus and such!* 'There is no law that prohibits me from doing this, therefore, you can't arrest me.' It's true they cannot arrest you if there is no law. With no law there is no sin!

Unfortunately, that's includes some of these 'designer' drugs. That since the law—the letter of the law—states that cocaine is illegal, amphetamines are illegal, speed is illegal, PCP is illegal, but some of the 'designer' drugs are not specifically mentioned, so therefore, it's like any other chemical that you can put into your body, there's no law. So, they can't arrest you and convict you and can't do anything to you.

3. Under the covenant with Israel the Law was administered up to the death penalty.

That is called *the administration of death*. That is only how the Law was administered. It doesn't say anything of the Law itself.

Let's go to 2-Corinthians 3. Here again is one of these very difficult Scriptures that people turn to, to make it appear that you don't have to keep the commandments of God, or the Holy Days of God, because they don't want to be bothered with it, so they find an excuse.

I want you to pay close attention to the use of the words, because that becomes very important, 2-Corinthians 3:1: “Do we again begin to commend ourselves? Or do we, as some, need epistles of commendation to you, or *epistles* of commendation from you?” Same routine in human nature, you’ve got to have letters of accommodation, plaques, banners and badges, and when you get an award you feel good with it. So, they know that human nature likes that. Paul is saying, ‘Do we really need that from you? Do you need it from us? *No!*

Verse 2: “You are our epistle, and are inscribed in our hearts, being known and read by all men; *for* it is manifest that you are Christ’s epistle, ministered by us; you were not inscribed with *pen and ink*, but with *the Spirit of the living God...*” (vs 2-3). He’s comparing the different functions of the Covenant with Israel and the Covenant with the Church.

“...not on tablets of stone, but on fleshly tablets of *the heart...*” (v 3). You can see the difference; God said to Moses, ‘Write all of this for them in the book of the Law. Put the Ten Commandments in the Ark of the Covenant, and you put the book of the Law on the side of the covenant and you’re going to govern by these.

Verse 4: “Now we have this confidence through Christ toward God; not that we are competent of ourselves, *or* credit anything to our own *abilities*: rather, our competency *is* from God; Who also made us competent *as* ministers of *the* New Covenant; not of *the* letter, but of *the* Spirit; for the letter kills, but the Spirit gives life” (vs 4-6). Now we are talking about something that is going to result in eternal life as compared to that which resulted in death.

Even though someone under the Old Covenant kept the laws of God, and it said, ‘Even he shall live in them.’ Did he die? *Yes!* Was there any hope of resurrection to eternal life? *Not with the Covenant with Israel!* The confusion comes because they are the same basic laws for both covenants, now applied in a different way.

If you don’t keep the Sabbath a minister doesn’t come running over and put slugs in you—you’re not keeping the Sabbath—BAM! BAM! Or as it is in Israel if drive a car on the Sabbath through the Orthodox area, they stone the car to death. They don’t think about the labor of the stoning and the burning, but that’s what they do.

“...for the letter kills, but the Spirit gives life. Now, if the ministry of death, which was engraved in stones, came into being with glory, so that the children of Israel were not able to gaze upon Moses’ face because of the glory of his face, which

*glory* is being set aside” (vs 6-7). Where it says the glory was to fade away (*KJV*) that doesn’t mean that the laws of God were to be done away. Notice how they read it, but it doesn’t say that the laws of God are going to be done away. What’s going to be done away? *The administration of death under the supervision of God was to be set aside*—given to the civil governments.

Verse 8: “Shall not the ministry of the Spirit be far more glorious?... [rather glorious in comparison to] ...For if *there was* glory in the ministry of condemnation, to a much greater degree the ministry of righteousness overflows with glory” (vs 8-9).

- Now we have a *different hope!*
- Now we have a *different blessing!*
- Now we have a *different ministration* from God!

Instead of being near to God as a nation, instead of just being blessed physically, now we have *God in us*, in our mind spiritually, and the hope of eternal life. Isn’t that much more glorious than just a physical land with physical laws and physical administration? Where you administer the death penalty?

Verse 10: “And even *the ministry of condemnation*, which had glory, was not glorious in this respect... [In other words, it didn’t give life. It was still glorious, but it had no glory in relationship to giving life.] ...because of the surpassing glory of *the ministry of life*. For if that which is being **set aside** came into being through glory to a much greater degree that which remains *is* glorious” (vs 10-11).

- What was done away (set aside)?
- The Law? *No!*
- The commandments? *No!*
- The statutes? *No!*
- The judgments? *No!*
- What was done away (set aside)? *The administration of death!*

God took that away from the Church.

The term *done away* (*KJV*) has been misconstrued and misused. We talk about the laws of sacrifice and offering. They were done away. In a sense that is a true statement, but it’s not realistically true when you’re making the comparison, because the sacrifice of Christ superseded and replaced those animal sacrifices.

So, if that which is done away was glorious—which was the administration of death—the laws of God were there, the laws of God were not done away. The commandments were not done



away. God still judges the world by it. He still judges us by it.

Rev. 22:14: “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.” It was the administration of death that was done away. It was how the Law was applied that was changed.

2-Corinthians 3:12: “Now then, because we have such hope, we use great plainness of *speech*; for *we are* not like Moses, who put a veil over his face, so that the children of Israel could not gaze to the end upon *the glory* that is *now* being set aside” (vs 12-13). What is abolished (set aside)? *The administration!*

Verse 14: “But their minds were blinded; for to the present hour the same veil *has not been* removed, *but* remains at the reading of the Old Covenant; which *veil* is removed in Christ.” That was the veil that was caused because of rebellion, human nature and disobedience, and it’s still there today for people who do not want to keep the laws of God. “...*but* remains at the reading of the Old Covenant; which *veil* is removed in Christ.”

- What is done away (removed)?
- *The veil!*
- What is the veil?
- *The hardness of the human heart, the carnal mind!*
- Is done away (removed) how?
- *In Christ!*

Nowhere does it say that the laws of God are done away (or removed) in Christ. See how these are tricky Scriptures? That’s why you may have thought I was getting real redundant when I was going through the book of Deuteronomy, but you have to understand that I was preparing for this chapter.

Isn’t that true, that when you read the book of Moses or the Old Testament, what does that do? Because God has taken the veil from you through Christ, *it opens up!* What was done away was the veil, not the laws.

Verse 15: “For to this day, when Moses is read, *the* veil lies upon their hearts.” Do you want to know why you can’t get through to people who don’t want to keep the laws of God? *Because there is a veil there! The veil of human nature right across their brain!* They go *bananas* when they hear the laws of God!

- The laws of God are living!
- The Word of God is quick!
- It is living!
- It is powerful!

- Sharper than a two-edged sword dividing asunder the soul, spirit, joint, marrow, and is a discernor of the thoughts and the intents of the heart!

That’s why the veil is there, because they are not willing to have that Word of God cleanse their mind.

Verse 16: “But when *their hearts* turn to *the* Lord, the veil is taken away.... [Not the laws! *The veil!*] ...Now the Lord is the Spirit...” (vs 16-17). That takes away the veil. That’s what it means to be converted. That’s what it means to have your mind changed.

“...and where the Spirit of *the* Lord *is*, there *is* freedom” (v 17). Not to go sin, there is liberty from the veil. There is liberty from law-breaking—because you have forgiveness. The Protestants say ‘there is liberty, you don’t have to keep those harsh laws and the Old Testament.’ The veil is still there! They misread it.

Verse 18: “But we all, with uncovered faces beholding the glory of *the* Lord as in a mirror, are being transformed *into* the same image from glory to glory, even as by *the* Spirit of *the* Lord” In other words, we’re going to be made in the very image of God. I know that this is very difficult chapter to understand. If you don’t go back and understand what is written in the Covenant with Israel or Old Covenant, you’re not going to understand what this is saying.

Galatians 3:13: “Christ has redeemed us from the curse of the Law...” The curse of the Law is sin! Doesn’t it say we will be redeemed from our sins? That’s what it means. Just take *curse of the Law* and put the word *sin*. Now when we are redeemed from our sins and receive the Spirit of God, *the veil is taken away at the reading of the Old Testament*. That carnal nature is changed.

2-Corinthians 3:15: “For to this day, when Moses is read, *the* veil lies upon their hearts. But when *their hearts* turn to *the* Lord, the veil is taken away. Now the Lord is the Spirit; and where the Spirit of *the* Lord *is*, there *is* freedom” (vs 15-17)—*from the veil*; you’re liberated from the veil over your mind. That’s what it’s talking about, not liberty to go do as you want to, you are liberated from that veil.

There is a connection between the rending of the veil and the tabernacle when Christ died and the veil upon our mind. There is a connection. Yes, a veil prevents you from seeing clearly; you’re liberated from the blindness—the veil is blinding. If we close these drapes and we look out through the window, we’re not going to see clearly what we’re looking at.

What we've covered so far is this:

- Christ has redeemed us from the curse of the Law, our sins—because we've broken the Law
- When we are converted and receive God's Spirit it takes away the veil from our mind and we are liberated from the hardness of heart and the veil of human nature when reading the Word of God—that comes through the Spirit of Christ.

Then we must keep the Day of Atonement or the veil comes back again. I've seen that happen. People go out and sin and their understanding gradually goes. Not all at once, but gradually goes, even to a point where I heard someone say, 'We're not living in Bible times.' *The veil is back on!*

What do I mean by the administration of death? *That has to do with the apostles' authority within the Church compared with the authority of Moses and the elders in Israel!* The apostles, like Paul, did not have the authority to administer the death penalty for the breaking of the commandments of God.

The death penalty should be carried out by the civil governments. It goes back to the original Noahian Covenant given to all nations to execute the death penalty. When God established His covenant with Israel and had a civil nation, then He had to have His own means of administering His own laws, statutes and judgments for the carrying out of the penalties, up to and including the death penalty. The priests and the judges could administer that death penalty.

Now in the New Testament since the New Testament is one of life, we are not burdened with doing the administering of the laws of God through executing the death penalty on people when they break the law.

- we are to call them to repentance
- we are to show them there is forgiveness
- we are to lead them to life

God will execute the death penalty upon them then if they don't follow that. Just the administration has been changed.

I'm going to cover every one of these difficult Scriptures, but we have to approach it step-by-step. I want you to review this and go over it, because we're progressively going to get into deeper water. The only way you're going to understand the difficult things is to make sure you firmly understand the foundation first.

It's just like building a house, unless you

build that foundation right and you put everything on it correctly. When you get up to putting on that heavy tile roof, if it isn't built right it's going to collapse in on you. It's the same way here.

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

#### Scriptural References:

- 1) Exodus 3:5-6, 13-16, 18
- 2) Deuteronomy 4:1-2, 5-10
- 3) Ezekiel 20:18-26, 18, 25-28
- 4) Galatians 3:13
- 5) Deuteronomy 5:1-10
- 6) 1 John 5:2-3
- 7) Deuteronomy 5:22-23, 29
- 8) Deuteronomy 6:1-7
- 9) Deuteronomy 11:13-18
- 10) Deuteronomy 12:28-32
- 11) Deuteronomy 16:18-20
- 12) Deuteronomy 17:2-4, 8-12
- 13) Deuteronomy 26:16-19
- 14) Deuteronomy 28:1-2, 15
- 15) Deuteronomy 27:14-17
- 16) Deuteronomy 28:58-62
- 17) Leviticus 16:30-34
- 18) 2 Corinthians 3:1-11
- 19) Revelation 22:14
- 20) 2 Corinthians 3:12-18
- 21) Galatians 3:13
- 22) 2 Corinthians 3:15-17

#### Scriptures referenced, not quoted:

- Genesis 26:5
- Galatians 3:19
- Psalm 119
- Deuteronomy 5:27
- Jeremiah 18
- Romans 3:20; 4:15

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## Covenants of God IV Survey of Corinthians & Hebrews

Fred R. Coulter

Today we're going to learn how valuable the lesson is to understand the Scripture by knowing what it's really talking about.

2-Peter 1:20<sup>[transcriber's correction]</sup>: "Knowing this first, that **no prophecy of Scripture originated as anyone's own private interpretation**; because prophecy was not brought at any time by human will, **but the Holy men of God spoke as they were moved by the Holy Spirit**" (vs 20-21). We're going to learn that very clearly today.

2-Corinthians 3—I want to again go through that so that we understand it. What I'm also going to do is go back and ask:

- Why did Paul write it?
- What was the reason?
- What was he talking about?
- Why bring that up anyway?

I'm going to read out of the *Interlinear Greek-English New Testament*. This will help us to have the clarification and understanding of it.

2-Corinthians 3:5 (*Int*): "Not that competent we are from ourselves to reckon anything as of ourselves, but our competency *is* of God; Who also made competent us *as* servants of a New Covenant..." (vs 5-6). In the *King James* it is *the New Testament*, but in the Greek it is *a New Covenant*. That shows one of the reasons why we are calling this series *The Covenants of God*, because this is *a New Covenant* not just *the*. It can be properly translated the New Covenant, but where does this covenant hearken from in the first place? *It hearkens from Abraham!* In a sense it's really not new. In a sense it is new, because this was not done before.

"...not of letter, but of Spirit; for the letter kills, but the Spirit quickens" (v 6). Why does he say the letter kills? We talk about the *letter of the Law*, and I might bring your attention to something that is very important. No place in the New Testament does it say *the Spirit of the Law*—doesn't say it! We're to keep the Law spiritually, but it does not say *the Spirit of the Law*. We hear *the* letter of *the* Law quite a bit.

- Why is he referring to 'the letter of the law kills' (*KJV*)?
- *We all deserve the death penalty!*
- Why?
- *We have sinned!*

If you do something according to the letter of the Law, you deserve to die—correct? Does that ring a bell for the problems they had in the Church in Corinth? *Yes!* This is why it's important to know your Bible. This is why it's important to know what the context is. He's not putting a Scripture in there without some relationship to something else that has already been covered. But this is in relationship to the problem in 1-Cor.—one of them—and the result and repentance by this fellow as noted in the book of 2-Cor.: *the letter kills, the spirit gives life!* Where it says *quickens*, it means *gives life*.

Again, the covenant with Israel was a covenant between the nation of God—Israel—and God for an inheritance of land and it was a nation, and God was supposed to be their King. They were promised *long life and physical blessings for obedience!* They were promised short life—plagues and death—if they were disobedient; that is as a nation as a whole. For the individual citizen of the country was to obey the laws of the land based on the laws of God. If he sinned, the letter of the law stated that they would come before the judge, and whatever the judge and the priests ruled was the sentence thereof, and they would do it.

If it was a small infraction, they would pay money. If it was a larger infraction, they would pay with their life. ***There was not any mercy written in the law***—please remember that, though God *is* merciful. When it says *the letter kills*, it's referring to what would happen if they administered the death penalty. Who would be dead? *We'll see a little later there would be a couple of people dead!*

"...but the Spirit quickens" (v 6)—*gives life*. The Greek word is 'zoopoiei' which means *gives life*.

Verse 7 (*Int*): "But if the service... [administration] ...of death in letters, having been engraven in stones, was **produced with glory**..." A little different translation there:

- glory of God coming on the mountain
- glory of God speaking with Moses
- Moses—when he came down—was filled with the glory of God

Can you imagine what kind of experience that must have been for Moses? Sitting right there in the presence of God and God says, 'Write this, Moses, and write that, Moses; draw these plans, Moses, and make the tabernacle this way, Moses'? Then he comes down out of the mountain and his face is

shining because he absorbed some of the glory of God; he had to put a veil on his face. This is what it's talking about here. That was done in glory, was "...produced in glory..."

"...so as not to be able to look instantly the children of Israel in the face of Moses, on account of the glory of his face, **which is being annulled**" (vs 7). It's a little bit different than being 'done away' (KJV)—isn't it?

What happens when you annul something? *You cancel it!* If you annul a marriage, do you do away with the people? *No!* You cancel the contract; the people still live. It's the same way with the commandments and laws of God that God gives. Because He annuls a covenant, does not mean He's thrown away the laws.

Has what is commonly called the Old Covenant been annulled? *Yes!* Even though it was "...produced in glory..."? *Yes!* The glory, if you read it in the *King James*, was done away from Moses' face—because after a time it faded away—and that was symbolic that he was telling the children of Israel, in time, that covenant is going to fade away. You need to understand that.

Compared to that, he says, v 8 (*Int*): "How not rather the service [administration] of the Spirit shall be... [more or much more] ...in glory. For if the service of condemnation *be* glory... [the administration of death *be* glorious] ...much rather abounds the **service of righteousness** in glory."

- What righteousness are we talking about? Someone says spiritual and someone says Christ's righteousness. *We're talking about Christ's righteousness!*
- What is being administered to the people? *The righteousness of Christ!*
- Did Christ sin? *No!*

If you are having the administration of righteousness, that one statement in itself shows the commandments are binding; just that one statement in itself because Christ was righteous.

Verse 10 (*Int*): "For even neither has been made glorious... [the covenant given to Israel] ...that which has been made glorious is this respect, on account of the surpassing glory"—of the administration of righteousness.

Isn't it a greater thing to have your sins forgiven, and you have contact with God, and God is able to Himself forgive those sins? Isn't that much more glorious than taking someone out here and stoning them? As far as a spiritual thing is concerned? *Yes! Much more!* It's designed to give life; the other was designed to just bring them as a

nation to have a national relationship with God. The whole thing now is completely different.

Then they had the sacrifices and everything in the temple worship, they were justified to the temple; that was it. We're going to see that we're justified to God in heaven. How much more glorious is that. The result of this is going to be *eternal life!* Whose glory? *The glory of God!* {Eph. 3:16<sup>[transcriber's correction]</sup> —that you be filled with all the glory of God!}

Is that not much better than being filled with good food? Good wine? Living in good land? That's fine, that's nice; the physical things are fine, but that which is going to last forever is much more glorious—right? *Sure!* That's what it's comparing.

Verse 11: For that which is **being annulled...** Why does he say *being* annulled? You can get a lot out of the Greek, but you must understand the Bible and the function of God and it all becomes clear. Why did it say it was being annulled? The priesthood and the temple were still there even though God showed that it was inoperable through the death Christ by the renting of the veil from the top to the bottom on the day He died.

One of the biggest difficulties that people misunderstand is the 40-year overlap of the phasing out of the Old Covenant and the phasing in of the New. Even though in an instant of time God said, 'This has ended and this one has begun,' there was still the overlap. We will see that that was part of the problem here.

It was "...being annulled was through glory; much rather that which remains *is* in glory." (v 11). It means much rather that the righteousness—the administration of righteousness—exceeds in glory.

Verse 12 (*Int*): "Having therefore, such hope... [notice that the whole emphasis is different—it is *hope!*] ...much boldness we use; and not according as Moses put a veil on the face of himself, for not to look intently the sons of Israel to the end of that being annulled" (vs 12-13). That could refer to:

- the glory being annulled
- the Old Covenant being annulled

We'll say that it refers to the Old Covenant, because the glory a type of what was going to happen to the Old Covenant anyway. It was going to be annulled, be brought to an end.

If it is brought to an end, then we have to look and see how God did it. God says, concerning His Word—what we call the Old Covenant—'Hear, O Israel, do these words; you shall not go to the right hand or the left hand; you shall not add or take

away from. You shall do as I command you.’ Do you think it’s any different in the New Testament, or are there things God has to tell us what to do?

Verse 14 (*Int*): “But were hardened their thoughts... [minds were blinded (*KJV*). You’ve heard someone say, ‘Your mind is set in concrete.’] ...for unto the present the same veil at the reading of the Old Covenant remains... [they don’t understand the intent of God’s Word] ...not uncovered... [the veil over their mind] ...which is Christ in being annulled.” That has got to do with the Old Covenant.

Verse 15 (*Int*): “But unto this day, when is read Moses, a veil upon their heart lies. But when it [they]... [referring to the children of Israel] ...shall have turned to *the* Lord, is taken away the veil.” What is that called? *Conversion!*

Romans 8—what does it say about the carnal mind, the mind with the veil, the mind of the flesh; and we’ll gradually bring in here concerning the laws of God and the Spirit of God.

Romans 8:5: “For those who walk according to the flesh mind the things of the flesh...” If you’ve never had this happen to you, if you’ve never had this experience—I’m sure you have—that you get around people that you’ve known for years. You’ve got your mind on God’s way, His Word and the meaning of life, where we’re going and the return of Christ—all of these great, huge, marvelous, wonderful things. Then you start talking to someone who doesn’t know anything about it, and the conversation becomes absolutely worthless in the shortest period of time.

The only thing you can talk about is this physical thing or that physical thing, or this other physical thing: the food they ate, the clothes they wear, the car they drive or the home they live in, don’t have, want to have or should have, or who Aunt Martha has, Uncle Joe and they all have that, and you have squabbles and fights in the family: who’s going to get what mom leaves when she dies, and all this sort of thing.

The mind of the flesh! Isn’t that true concerning relationships with people? *Sure it is!* My wife gets bugged all the time—which is true and I don’t blame her for being bugged—that on television they show all these men as lustful creatures. Well, in the world it is true! Everyone has their mind on the flesh! Nice looking woman walks by and every man stops and looks. *Mind of the flesh!*

You’re concerned about what you’re going to eat, where you’re going to sleep, what are the clothes going to be. What did Jesus say in Matt. 5 & 6 about that?

“...but those who walk according to *the* Spirit mind the things of the Spirit. For to be carnally minded *is* death, but to be spiritually minded *is* life and peace, because the carnal mind... [the mind with the veil on it] ...*is* **enmity** against God... [same word for enemy] ...for it is not subject to the law of God; neither indeed can it *be*. But **those who are in the flesh cannot please God**” (vs 5-8). Why? *Because the veil is there and their hearts are hardened! Set in concrete!*

2-Corinthians 3:14 (*Int*): “But their minds were blinded; for to the present hour the same veil *has* not *been* removed... [not uncovered, not taken away] ...*but* remains at the reading of the Old Covenant; which *veil* is removed [annulled] in Christ.” The veil is being taken away, also the covenant is being annulled.

Verse 15: “For to this day, when Moses is read, *the* veil lies upon their hearts. But when *their* hearts turn to *the* Lord, the veil is taken away. Now the Lord is the Spirit; and where the Spirit of *the* Lord *is*, there *is* freedom” (vs 15-17). That’s a little bit different connotation than *liberty*. Liberty has the connotation that you have license to do something. Freedom means that you are *free from something*. What are you free from, liberated from what? *The veil! Yes!* You have freedom from the veil; it is lifted through the circumcision that is in Christ (Col. 2).

Verse 18: “But we all, with uncovered faces beholding the glory of *the* Lord as in a mirror...” That tells you the difference in the relationship—doesn’t it? The difference in the relationship is glorious! Isn’t it much better to have that kind of relationship that God has brought you into, that He has established with you than to just live in the nation of Israel and have the blessings of food, drink and all of that? Even the best in Israel are not going to have a chance for salvation until the second resurrection. So, it’s much more glorious!

“...are being transformed *into* the same image from glory to glory, even as by *the* Spirit of *the* Lord” (v 18). In other words, it’s being done from the Spirit of the Lord, being transformed from glory into glory. He’s talking about the relationship that you have with God as compared to the relationship that they had under the Old Covenant. The Old Covenant was being annulled.

Let’s go back and review some of the problems. We’ve gone back some of the book of 1-Corinthians; let’s just review chapter by chapter, I’m not necessarily going to read a verse. But just to refresh our memories;

### 1-Corinthians:

- Chapter 1—talks about contentions among you

and Christ is divided

- Chapter 2—tells us the only way you understand the spiritual things are with the Spirit of God
- Chapter 3—says they are carnal; they are fighting
- Chapter 4—Paul gets very ridiculous and cynical with them, and even says, ‘Would to God you would reign that we could reign with you.’ In other words the Kingdom of God is here.

If you haven’t gone through this recently, go back and read it.

- Chapter 5—‘It is commonly reported that there is fornication among you, such fornication as not so much as mentioned among the Gentiles that a man should have his father’s wife.’

Under the Old Covenant—the Covenant of Israel—what should have been done with this man and woman? *Executed! Yes!* In either case, it was still sin—right? *Yes!* The difference is *how* it is handled.

Can you imagine how far the Gospel would have spread if the administrators were given the administration of death within their own group? *Not very far!* Who is the one who is authorized to take a life? *The sovereign, being God #1!* If the Sovereign delegates it to—like He did to Noah—the sovereign government must exercise the death penalty.

Are the ministers or the Church a separate sovereign? *No!* In some churches; that’s why that is so sinful in that church, because they’re taking to themselves something they shouldn’t do. What did Jesus say to the apostles? *You shall not be as the kings and the Gentiles and their benefactors to lord it over them!*

- We are administering the *grace of God*
- We are administering the *gift of God*
- We are administering the *righteousness of God*

So, that in that, with God’s Spirit, you would be inspired to *repent, so you are rescued from death!* Isn’t that a much more glorious relationship than grabbing this guy and saying, ‘All right, you did this...’ *Yes, I did it!* Next! That’s the administration of death.

You know the rest of the account here; what did Paul say? *Get rid of them from the Body of Christ!* Spiritually speaking, if it is truly a disfellowshipment from the Body of Christ, I mean truly—legally, properly, authentically—being expelled from the Body of Christ is worse than death—isn’t it? You have to live with the torment!

So, Paul says ‘put him away; get rid of him; maybe he’ll repent.’ Hopefully by the Day of the Lord he’ll be saved.

1-Corinthians 6:9 (FV): “Don’t you know that the unrighteous... [Who are the unrighteous? *Those who are breaking the Law!*] ...shall not inherit the Kingdom of God?...” What are we to inherit? The land? *NO! The Kingdom of God!* Greater inheritance, greater promise, done by the Spirit! Isn’t that much more glorious? Which would you rather have, the whole world and die or eternal life? What did Jesus say? ‘What good would it do if you gain the whole world, but lose your soul?’

That’s why we need to get our comparison right; that’s why we need to understand what this is talking about; and that’s why so many people go off half-cocked. Just like a gun. If you get a gun and think you’re going to protect yourself, and you get it half-cocked and you try pulling the trigger, it’s not going to work. It’s the same way with people. They get their brains half-cocked and they get some idea and some great spiritual thing and run off and say ‘this is the interpretation of the Word’ when they don’t even know what they’re talking about.

You can’t understand 2-Cor. 3 unless you know what the heart and core of the problem was in 1-Cor. They had a sin worthy of death, among other things. That’s what he’s saying.

“...the unrighteous shall not inherit the Kingdom of God? Do not be deceived; neither fornicators... [*against law*] ...nor idolaters... [*against law*] ...nor adulterers... [*against law*] ...nor abusers of themselves as women... [*against law*] ...nor homosexuals... [*against law*] ...nor thieves... [*against law*] ...nor covetous... [*against the 10<sup>th</sup> commandment*] ...nor drunkards... [not contained in the Ten Commandments, but a matter of character and control] ...nor revilers... [all those who have no serious thing to do but party and play around] ...nor extortioners, shall inherit the Kingdom of God. And such were some of you; but you were washed, you were sanctified... [How are you sanctified? *By the Word of God and the Spirit of God!*] ...you were justified... [From what? *Those sins that he just innumerate!*] ...in the name of the Lord Jesus, and by the Spirit of our God” (vs 9-11).

Is that not consistent with what we read in 2-Cor. 3? *Yes! Because it all has to be consistent and fit together!*

- Chapter 7—talking about whether to marry or not marry; thinking the Lord is coming right away or what if someone leaves, are you bound? What about circumcision/uncircumcision.

1-Corinthians 7:19: “*For* circumcision is nothing, and uncircumcision is nothing... [Under the Old Covenant it was the beginning of everything. It is nothing because we’re not dealing in the flesh. We’re dealing with the mind and spirit.] ...**rather, the keeping of God’s commandments is essential**”—the important thing!

- Chapter 8—had the problem with eating things sacrificed to idols or not
- Chapter 9—arguing over who is going to get the money
- Chapter 10—we have a reference to Israel coming through the Red Sea. Notice that God was displeased with them because they sinned. You can’t combine Gentile things and the cup of the Lord.

1-Corinthians 10:18: “Consider Israel according to *the* flesh.... [See how consistent it is in what he’s writing about?] ...Are not those who eat the sacrifices partakers of the altar? What then am I saying? That an idol is anything, or that which is sacrificed to an idol is anything?” (vs 18-19).

Is it? Is an idol anything? *No!* It’s just a bunch of material things put together by some stupid man’s hands where he bows down and worships the thing. Or he puts it on a chain on his front mirror in his car hoping that he won’t have an accident or something. It’s the same as a rabbit’s foot in a pocket. What is it? *A dead rabbit’s foot! It’s nothing!* But people attribute everything to it. ‘It’s going to bring me good luck.’ How can a dead rabbit’s foot bring you good luck? It’s dead! Maybe it won’t stink, whatever. Am I going to say it’s anything? *No!* Paul said, ‘It isn’t anything.’

Verse 20: “But that which the Gentiles sacrifice, they sacrifice to demons, and not to God; and I do not wish you to have fellowship with demons.” If you can’t eat something that’s sacrificed to an idol without a guilty conscience, don’t eat it, don’t get involved in it. I don’t want you blending the two together. What do we have today? *The quaint, nice little religion of mixing everything together*, because after all everybody is going to meet God. Absolutely no different today.

Verse 21: “You cannot drink *the* cup of the Lord, and *the* cup of demons. You cannot partake of *the* table of the Lord, and *the* table of demons. Now do we provoke the Lord to jealousy? Are we stronger than He?” (vs 21-22).

Do you forget what happened to those people in the Old Covenant when they rebelled against God? Don’t you remember what happened when Moses came down from the mountain and they were all having their rock concert and sex all over the place? What happened? *The earth opened up and*

*they were gone!* Or the rebellion of Korah, he was gone!

- Chapter 11—more problems—right?
- Chapter 12—the important thing is the Spirit, which is the Body of Christ
- Chapter 13—after all this is done, ‘brethren, please pay close attention, I’m going to show you a more excellent way’—and the more excellent way is called *love!* ‘Isn’t it much better to have a forgiving heart, a loving heart, to be working with each other the way that you should instead of up there trying to kill each other over every little thing that takes place.’ That’s what he’s saying.
- Chapter 14—don’t get carried away with tongues
- Chapter 15—listen, you have to focus in on the greatest thing of our hope, which is the resurrection. There are some of you people who don’t have the knowledge of God and who say that the resurrection is past.

I tell you, I don’t think I would be as kind with my words.

## **2-Corinthians:**

I’m doing this survey for a purpose, so we get 2-Cor. 3 in the proper perspective. You can’t go along and say that God has abolished His laws. Then how on earth is God going to judge us and judge the world?

2-Corinthians 1:3: “Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies, and *the* God of all comfort; Who comforts us in all our tribulation, in order that we may be able to comfort those who are in any trial, through the comfort with which we ourselves are comforted by God” (vs 3-4).

What are we talking about? *He’s saying, ‘The guy has repented!’* Let’s see what we’re talking about here:

2-Corinthians 2:4: “For out of much distress and anguish of heart I wrote to you with many tears—not that you might be sorrowful, but that you might know the overflowing love which I have for you. But if anyone has caused sorrow, he has not grieved me, but you all, *at least* in part (in order that I may not overcharge *him*). To such a one this punishment, which *was inflicted* by the majority of you, *is sufficient*” (vs 4-6). In other words the Church made the judgment and said ‘out the door’ until you repent. So, he did.

Verse 7: “So that on the contrary, you should rather forgive and encourage *him*... [What did he start out at the beginning of the chapter with? *The God of all comfort!*]

- Let God comfort him!
- Let God heal the situation!
- Let God forgive them!

Isn't that much more glorious than going out and killing this guy? *Yes!* That's what it's talking about. The difference between *the administration of death* and *the administration of Spirit*. Nowhere does it throw out any of the laws of God. Nowhere does it say the commandments of God are annulled. *Nowhere!*

"...lest such a one be swallowed up with overwhelming sorrow. For this reason, I exhort you to confirm *your* love toward him. Now for this *cause* I wrote *to you*, that I might know by testing you whether you are obedient in everything.... [Not just commandments but all things.] ...But to whom you forgive anything, I also *forgive*; and if I also have forgiven anything, to whomever I have forgiven *it*, for your sakes *I forgave it* in the person of Christ; so that we may not be outwitted by Satan, for we are not ignorant of his schemes" (vs 7-11).

- Chapter 3—we've already gone through
- Chapter 4—talks about handling the Word of God properly

2-Corinthians 4:15: "For all things *are* for your sakes, so that the abounding grace may cause the thanksgiving of many to overflow unto the glory of God. For this reason, we do not lose heart; but if our outward man is being brought to decay, yet, the inward *man* is being renewed day by day. For the momentary lightness of our tribulation..." (vs 15-17).

Look how he looked at these things. You know for sure that Paul was not a Democrat because he would have been nothing but complaining with all the things that he went through. That's not to denigrate Democrats, but that's just using modern terminology. He didn't complain, he said, 'our light affliction.' Look what he went through! I would have been beside myself with all this.

Can you imagine how I'd feel if I walked into church one day and a letter was sent saying, 'Did you know what's going on over there. There's a man sleeping with his step-mother!' He said, 'light affliction.'

"...is working out for us an immeasurably greater *and* everlasting fullness of glory; while we consider not the things *that are* seen... [notice what he does immediately, he turns them from the physical things of seeing] ...but the things *that are* not seen. For the things *that are* seen *are* temporary; but the things *that are* not seen *are* eternal" (vs 17-18).

- Chapter 5—we are looking for a spiritual

body, which Christ is going to give us when He returns

- Chapter 7—talks again about Godly sorrow works repentance.

If you examine 2-Cor. 3 in the light of all of 1-Cor.—which we had a very hurried review—and all of 2-Cor. then you understand what it's talking about. You can go in and pick out a verse, and you can stand up and say, 'I think it means this...' You may or may not be right, because you haven't gotten the whole context.

(go to the next track)

### Hebrews:

In order for us to understand what things have been changed, because, obviously, some things had to be changed going from one covenant to another covenant. Again, I'm going to summarize several of these chapters in the book of Hebrews.

- Chapter 1—starts out showing that Christ is the same as God, with the brilliance of God, with the glory of God, with the character of God
- ✓ v 3: "...purged our sins, sat down at the right hand of the Majesty on high"—please, please understand that! Please keep that in mind!

Instead of coming a temple where there's a physical priest, you're coming to now to the Son of God Who sits at the right hand of God. That's much more glorious!

Hebrews 2:1: "For this reason, it is imperative that we give much greater attention to the things *which* we have heard, lest at any time we should slip away." Not just those things slip.

Verse 2 will be very important when we come to Gal. 3 later on: "For if the word spoken by angels was *enforced* without fail, and every transgression and disobedience received just recompense... [up to and including the death penalty] ...how shall we [Christians] escape, *if we* have neglected so great a salvation..." (vs 2-3). Now we're talking about something entirely different than just living in a law and order society. We're talking about the realities of spiritual life and death.

Then it talks about how Christ was made lower than the angels, made the same as we were, took on actual flesh and blood.

Chapter 3:1: "Because of this, Holy brethren, partakers of the **heavenly calling**, consider the Apostle and High Priest of *the faith* we profess—Jesus Christ." What is Paul laying the groundwork for? *We will see!*

Just like Melchisedec of whom we have



many things to say and hard to be understood, which they couldn't grasp because they had just let everything fall by the wayside.

Verse 2: "Who was faithful to Him Who appointed Him, even as Moses *was* in all His house. For He has been counted worthy of greater glory than Moses... [notice the comparison: the glory of Moses, the glory of Christ] (then he makes a little different comparison): ...even as He Who built the house has so much more honor than the house *itself*" (vs 2-3). That's something— isn't it? The person who built the house can always build more. He's the Creator! He's the Designer! He is the Maker!

Verse 4: "For every house is built by someone, but He Who built all things *is* God. Now on the one hand, Moses *was* faithful in all his house, as a ministering servant, for a testimony of those things which were going to be spoken afterwards. But on the other hand, Christ *was faithful* as *the* Son over His own house; Whose house we are, if we are truly holding fast the confidence and rejoicing of the hope firm to *the* end. For this reason, even as the Holy Spirit says, 'Today, if you will hear His voice, **harden not your hearts...**'" (vs 4-8).

Their minds were blinded? *No!* Their thoughts were hardened! Don't harden your thoughts "...as in the rebellion, in the day of temptation in the wilderness, where your fathers tempted Me *and* tried Me, and saw My works forty years" (vs 8-9).

Verse 12: "Beware, brethren, lest perhaps there be in any of you an evil heart of unbelief, in apostatizing from *the* living God. Rather, be encouraging one another each day, while it is called 'today,' so that none of you become hardened by *the* deceitfulness of sin" (vs 12-13).

Again, I draw your attention to the fact that there are sins caused by *knowledge of the law!* Law is applicable, but law is secondary to the tremendous thing of the *New Covenant*. That's why in the New Covenant and the grace of God, the grace of God has to be the predominate thing. However, too many Churches of God—because we live in an evil, lawless society—in order to get their bearings emphasize the law. But if you emphasize the law too much, the letter kills! That's why you have to have grace. Law must be kept, absolutely.

Verse 14: "For we are companions of Christ, if we truly hold the confidence *that we had* at the beginning steadfast until the end."

- Chapter 4—proving the Holy Days, showing that there remains Sabbath-keeping for the people of God, because God's plan is not yet been completed.

✓ v 12: "For the Word of God [Christ] *is*

living and powerful ['*dunamis*'], and sharper than any two-edged sword..."

There are some things that are so sharp. Every once in a while you see this in a movie where they take a sharp sword and WHISH! I saw this in a Danny Kaye movie where he took the sword and WHISH! cut the candles and the candles didn't move it was quick and fast. The Word of God is sharper than that! It's living!

"...piercing even to the dividing asunder of both soul and spirit, *and* of both *the* joints and *the* marrow, and *is* able to discern *the* thoughts and intents of *the* heart" (v 12). Completely different.

Then the Old Covenant where if you were law-abiding you could have your mind raving with things, but you still would be law-abiding. There are some people who are that way today. 'As you think in your heart, so you will be.' But here now we are having to deal with God, our thoughts, everything about us.

- ✓ Verse 13: "And there is not a created thing that is not manifest in His sight; but all things *are* naked and laid bare before the eyes of Him to Whom we must give account. Having therefore a great High Priest, *Who* has passed into the heavens, Jesus the Son of God, we should hold fast the confession *of our faith*. For we do not have a high priest who cannot empathize with our weaknesses, but *one Who* was tempted in all things according to *the* likeness of *our own temptations*; yet *He was* without sin. Therefore, we should come with boldness to the throne of grace, so that we may receive mercy and find grace to help in time of need" (vs 13-16).

Now he's laid the ground work.

- Chapter 5—talks about how Christ is our High Priest.
- ✓ v 1: "For every high priest, being taken from among men to act in behalf of men, is appointed to serve in *the* things pertaining to God in order that he may offer both gifts and sacrifices for sins."

He says that you're dull of hearing; you need milk.

- Chapter 6—Paul says, 'Do you suppose that we'll be able to go beyond the basics of Christ? Go to perfection in Christ? Can we go beyond the basics of repentance and baptism from dead works and faith toward God?

The laying on of hands? The resurrection of the dead, eternal judgment. Can we go beyond if God will permit it? Can we go beyond

talking about those little basic things? Let's go beyond and really understand about the Word of God.'

Then he warns them of the unpardonable sin and reminds them of the promise of Abraham. The two immutable things that is impossible for God to lie.

- Chapter 7—we've covered tithes and offerings, so I won't have to go through too much of this. I won't be bogged down in the detail at this point to go through about who Melchisedec was and all that sort of thing.
- ✓ v 11: "Therefore, if perfection was indeed *possible* through the Levitical priesthood... [that's the whole comparison] ...—for *the* law *that* the people had received was *based* on it—what further need *was there* for another priest to arise according to the order of Melchisedec, and not to be named after the order of Aaron?"

What was the need? *For eternal salvation!* That's what the need was, *because the Covenant given to Israel could not bring eternal life!* There was nothing wrong with it, it was fine for what it was designed to do, but it couldn't bring eternal life.

- ✓ v 12: "For since the priesthood has changed, it is obligatory *that* a change of *the* law also take place... [for tithes and offerings, but also for a change in the covenant] ...because the one of Whom these things are said belongs to another tribe, from which no one was appointed to serve at the altar. For *it is* quite evident that our Lord has descended from Judah, of which tribe Moses spoke nothing concerning *the* priesthood. And it is even more evident because a different Priest arises according to the order of Melchisedec; Who was not invested according to *the* law of a fleshly commandment, but by *the* power of indestructible life" (vs 12-16).

That is the key pivotal verse that Paul starts out comparing the two covenants and the two priesthoods.

- ✓ v 17: "For He testifies, 'You *are* a Priest forever according to the order of Melchisedec.' For there is indeed an annulment of the earlier commandment *delivered to Aaron* because of its weakness and unprofitableness" (vs 17-18).

What does that mean? That's another one of those difficult Scriptures that they go to, to show that the Law is done away.

- ✓ v 19: "Because the law brought nothing to

perfection..."

So we throw the Law away as the Protestants reason. *NO!*

- Was the Law intended to make anything perfect? *No!*
- Could the Law make anything perfect? *No!*

Law is stated without.

- What makes perfection?
  - Where does it come from?
  - *Has to come from within!*
- ✓ "...rather, *perfection* is brought about by a superior hope, through which we draw near to God" (v 19).

Note on v 18:

It says, 'putting away or annulling' (*KJV*). It's the same as *annulling*; there is no such thing as *disannulling*. It's like 'im-flammable.' I had a tough time with English and when I was a kid growing up and started delivering papers in the morning, I'd see these big tanker trucks go by and it would say 'im-flammable'—it was trying to tell you that it could burn up.' I looked at that and would say, 'Why if I do something that is impossible to do, it can't happen. So, if it says, 'im-flammable' it's really saying it's not possible to be burned—'im' is a negation. Now they've changed that and you see all the tanker trucks with 'flammable.'

Same way here with the word 'disannulling' (*KJV*). It is 'annulling.' We saw that God was annulling the process of the covenant for the death penalty. That's what it's talking about here, exactly the same thing.

There is a annulling of the commandment for the priesthood, because nothing under it was changed. You couldn't change human nature. There has to be something better.

- ✓ v 19: "Because the law brought nothing to perfection; rather, *perfection* is brought about by a superior hope, through which we draw near to God. And according to this *superior* measure, *it was* not without *the* swearing of an oath *that He was made a Priest*. (For those *who descend from Aaron* are made priests without *the* swearing of an oath; but He *was made a Priest* with *the* swearing of an oath by Him Who says concerning Him, 'The Lord swore and will not revoke *His Word*, "You are

a Priest forever according to the order of Melchisedec.”) By such a greater measure then, Jesus was made the Guarantor of **a superior covenant**” (vs 19-22).

The Covenant with Israel was sufficient for what it was to do, but did that bring eternal life? *No!* This then is a better covenant. What inspires you to do things in a way that is pleasing to God? *The hope of eternal life!* You have *hope!* Hope does more to change, convert, than law does. Law is necessary, but the Law never made anyone do anything. You have to obey the Law. The Law in and of itself never made anyone do anything.

You hear the phrase ‘the strong arm of the law.’ The law doesn’t have an arm. The ‘strong arm of the law’ is the representative to carry out the law. Now we’re dealing with something entirely different.

- ✓ v 23: “Now in the one case, there were many priests because they were not able to continue *to serve* by reason of death; but in the other case, because He [Christ] is living forever, His priesthood never changes... [Going right back to the Covenant with Abraham; and it’s tied in with Abraham and Melchisedec again.] ...Therefore, He has the power throughout all time... [not just save them from the enemy; not just give them physical blessings, but beyond] ...to save those who come to God through Him *because* He is ever living **to intercede for them**. For it is fitting that we should have such a High Priest *Who is* Holy, blameless, undefiled, set apart from sinners and made higher than the heavens” (vs 23-26). That’s the atmosphere around us.
- ✓ v 27: “Who has no need, as *do* the *other* high priests, to offer up sacrifices day-by-day, first for his own sins... [as we read that Aaron was to offer sacrifices for himself and then for the people] ...*and* then for the *sins* of the people; for this He [Christ] did once for all time when He offered up Himself. For the law makes high priests *of* men who have weaknesses; but *by* the word of the swearing of the oath, which supersedes the law... [the oath that was given to Christ: *You are a Priest forever after the order of Melchisedec*] ...*the* Son, Who has been perfected forever, *has been made High Priest*” (vs 27-28). Makes the Son the High Priest!

If there are no laws, what does He have to forgive? *There would be no sin!* He’s High Priest!

If people want to understand what we keep today and why we should keep it, then we have to understand the technicalities of the Law. **God is**

### **Lawgiver! He gave it!**

Hebrews 8:10 “‘For this *is* the covenant that I will establish with the house of Israel after those days,’ says *the* Lord: “I will give My laws into their minds... [That’s where law-abiding beings—*in the mind!* Not by a sign on the wall; not by something written in stone—but into the mind!] ...and I will inscribe them upon their hearts... [they will have understanding and compassion and concern of the law] ...and I will be their God, and they will be My people.’” That will set the stage for part five.

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter (except where noted)

### Scriptural References:

- 1) 2 Peter 1:20-21
- 2) 2 Corinthians 3:5-15
- 3) Romans 8:5-8
- 4) 2 Corinthians 3:14-18
- 5) 1 Corinthians 6:9-11
- 6) 1 Corinthians 7:19
- 7) 1 Corinthians 10:18-22
- 8) 2 Corinthians 1:3-4
- 9) 2 Corinthians 2:4-11
- 10) 2 Corinthians 4:15-18
- 11) Hebrews 1:3
- 12) Hebrews 2:1-3
- 13) Hebrews 3:1-9, 12-13
- 14) Hebrews 4:12-16
- 15) Hebrews 5:1
- 16) Hebrews 7:11-28
- 17) Hebrews 8:10

### Scriptures referenced, not quoted:

- Ephesians 3:16
- Matthew 5; 6
- Colossians 2
- 1 Corinthians 3-5; 8-9; 11-15
- 2 Corinthians 5; 7
- Hebrews 6

### Also referenced: Book:

*Interlinear Greek-English New Testament*  
by George Ricker Berry

FRC:bo  
Transcribed: 12-16-12

## Covenants of God V Survey of Hebrews

Fred R. Coulter

Today we're going to survey Hebrews 8-10. This becomes very important to understand about the sacrifices. It becomes very important to understand which commandments have been changed. I'm not going to say in anyway that things have been done away. I want us to remind ourselves again of Deut. 12:30-32—how that only God would add or take away from; human beings were not to add or take away from the laws of God.

Hebrews 8:1—he gives a little summary: “Now *here is* a summary of the things being discussed: We have such a High Priest Who sat down at *the* right hand of the throne of the Majesty in the heavens”

I want to make a differentiation here that we need to understand, which we will cover a little bit later, and that is through the sacrifices that were given *it only justified them to the temple on earth!* They weren't justified to God in heaven above. Now we have an entirely different relationship in which the operation of law and works is different.

- Our justification *is not* to the temple.
- Our justification *is not* in the flesh.
- Our justification *is* in the spirit and to heaven above.

Verse 2: “A minister of the sanctuary and of the true tabernacle, which the Lord set up, and not man. For every high priest is ordained to offer both gifts and sacrifices; therefore, *it is necessary for* this one also to have something that He can offer.... [referring to Christ]: ...Now on the one hand, if He [Christ] were on earth... [as a physical man] ...He would not even be a priest...” (vs 2-4). Why? Several reasons:

1. God chose Aaron for the priesthood and his family.
2. God chose the Levites to be for the assistant priests.

Once God sets something, God Himself does not break His law. Please keep that in mind. If God is Lawgiver, God is also Law-keeper. The giver of the law must also keep the law. Therefore, when Jesus Christ was here in the flesh, and He came out of Judea, out of the house of David from the tribe of Judah, He did not assume any priestly role. Why? *Because God gave it to Aaron and to Levi!*

We will see when we come Rom. 7, when it's likened to the Old Covenant and New Covenant to marriage, one of the reasons why Jesus did not

marry was because if He had married, He would have broken the law that says you shall not commit adultery. Technically, He was still married to Israel. That's important to remember. ***God keeps His own laws!***

“...since there are priests who offer gifts according to the law; who serve as a representation and shadow of the heavenly *things*, exactly as Moses was Divinely instructed when he was about to construct the tabernacle: ‘For see,’ says He, ‘*that* you make all things according to the pattern that was shown to you in the mountain’” (vs 4-5). Here again I want to emphasize and stress: ***No one does anything without God's instruction and permission!*** Notice that Moses didn't make the tabernacle or anything after the way he wanted. God gave him the model, the plans and he came down and says ‘here's how it's going to be built.’

Then when they started building and putting all the things together for the tabernacle—and later for the temple—God gave a spirit of wisdom to the workers so they would have extraordinary craft ability to do the working for the temple and all the work that they did (Ex. 36-37). God gave them a spirit of cunning; a spirit of skill. All of this was done and inspired by God.

The point I want to make is that *nothing is going to be done unless it's by the instruction of God*. So likewise, in the New Covenant! Nothing is going to be done without the instruction of God! We do not dare to presume to take upon ourselves of being lawmaker or lawgiver by saying what should be done and what should not be done if God has not said. Then we presume to judge the Law.

If we become lawgivers—James said there is ‘only one Lawgiver’—then you judge the Law. That's why you cannot take everything that is pagan or your own idea and say it's of God or it's Christian and it really is. ***NO! Unless God makes it so, it is not!*** It doesn't matter how many affirmations you have.

Verse 6: “But on the other hand, He [Christ—Who has ascended to the right hand of the Father in heaven] ...has obtained a *supremely* more excellent ministry... [than the Levitical priesthood] ...as much greater as the superior covenant of which He is also Mediator, which was established upon superior promises.” That's a thing that is important to remember. It is a *better covenant*. Why is it a *better covenant*? *Because as we have learned, it is the administration of righteousness, administration*

*of life, rather than the administration of death!* It is also a better covenant because the promises are better. Why are they better? *Because they are spiritual!* Instead of being given a plot of land and good crops and good weather—rain in due season—and long life, you are now given the promise of:

- eternal life
- the Holy Spirit
- the mind of Christ
- the resurrection from the dead
- intervention of God to give you His mind and understanding of His Word

Those are all *better* promises because they last forever!

Verse 7: “For if the first *covenant* had been faultless...” What does it mean *faultless*? Did God intend perfection to come through the first covenant? *No!* He did not intend perfection to come through the first covenant. That’s where most people make the mistake: there’s dispensation for Adam, dispensation for Noah, dispensation for the nations, dispensation for Abraham, Isaac and Jacob, dispensation for Israel, dispensation for us Christians—now we have liberty to do whatever we want. ***NO! That is a misconception!***

God never intended that the first covenant be perfect. Therefore, it was flawed—

- deliberately flawed by limitation
- deliberately flawed by human nature
- deliberately flawed by the fact that it did not justify them to heaven above.

Were the Ten Commandments first given as part of the Old Covenant? *or* Were they a reiteration of existing laws previously? *They were a reiteration of laws existing previously!* That’s where the confusion comes with people. Therefore, they say now we can do away with all law and ‘we’ll start again with what *we* decide.’ That’s the fatal error!

Verse 8: “But since He found fault with them, He says, “Behold, *the* days are coming,” says *the* Lord, “when I will establish a new covenant with the house of Israel and the house of Judah; not according to the covenant that I made with their fathers in *the* day that I took hold of their hand to lead them out of *the* land of Egypt because **they did not continue in My covenant...**”” (vs 8-12). That was the fault. There was also a fault in them that was not corrected by the covenant. What was that? What was the fault inherent within them that was not corrected by the covenant? *Their heart!*

Deuteronomy 5:29: “Oh, that there were such a heart in them that they would fear Me and keep all My commandments always, so that it might

be well with them and with their children forever!”

Hebrews 8:9: “...because they did not continue in My covenant’ and I disregarded them,’ says *the* Lord.” God says, ‘All right, these things were an example; these things were done so that we could show that law alone will not change the human heart.’

Even psychologists recognize that in order for something to become of value to you, you have to internalize it; in other words *become part of you*. All the laws on the outside—don’t do this, don’t do that, don’t the other thing—will not make you do it, even under the pain of death. That’s why the administration of death was flawed; it didn’t change the heart. The New Covenant changes the heart!

Verse 10: “For this *is* the covenant that I will establish with the house of Israel after those days,’ says *the* Lord: ‘I will give My laws into their minds, and I will inscribe them upon their hearts; and I will be their God, and they will be My people.’” That’s the relationship that God wants. That’s the only one that is going to bring perfection.

Verse 11: “And they will no longer teach every man his neighbor, and every man his brother, saying, ‘Know the Lord’ because all will know Me, from *the* least to *the* greatest of them.” Obviously, in this proclamation and prophecy, it stretches out for a long duration of time. It isn’t like it is today. You can’t get out here and say, ‘Do you know the Lord, brother?’ You might get beat up!

Verse 12: **“For I will be merciful toward their unrighteousnesses, and their sins and their lawlessness I will not remember ever again.”** I want you understand that. Check this verse because it will come up later.

Verse 13: “In speaking of a new *covenant*, He has made the first *covenant* obsolete. Now that which has become old and obsolete *is* about to disappear [vanish away (KJV)].”

Let’s tie that in with what we had in 2-Corinthians 3:11: “For if that which is **being set aside** [annulled] *came into being* through glory...” the King James mistranslates it; that ties right in with Heb. 8:

Hebrews 8:13: “In speaking of a new *covenant*, He has made the first *covenant* obsolete... [‘decays and waxes old is ready to vanish away’ (KJV)] ...Now that which has become old and obsolete *is* about to disappear.” *Being annulled*, same terminology those two verse—1-Cor. 3:11 & Heb. 8:13. There was that overlap. We need to understand that overlap.

Hebrews 9:1: “Truly then, the first

tabernacle also had ordinances of worship and an earthly sanctuary. For the first tabernacle, which is called Holy, was furnished; in which *were placed* both the lampstand and the table, and the loaves of showbread. But behind the second veil *was* a tabernacle which *is* called *the* Holy of Holies, containing a golden censor, and the ark of the covenant, which was overlaid on all sides with gold; in which *was the* golden jar containing the manna, and the rod of Aaron that had sprouted, and the tablets of the covenant; and arching above it *were the* cherubim of glory spreading their wings over the mercy seat, concerning which now is not *the time* to expound in detail” (vs 1-5).

Verse 6: “Now with these things prepared in this manner, the priests enter into the first tabernacle at all *customary* times *in order to* perform the services.” They went in everyday to offer the incense. They went in everyday to bring in those things that had to do with the worship of God. That coincided with the morning and evening sacrifices, etc.

Verse 7: “But the high priest *enters* alone into the second *tabernacle* once a year, not without blood...” You cannot have the forgiveness of sin without blood. Why? *Because sin requires death!* Death requires the taking of life. Therefore, you cannot have the forgiveness of sin without the shedding of blood.

“...which he offers for himself and for the sins that the people committed in ignorance. The Holy Spirit signifying this: *that* the way of the Holiest has not yet been made manifest, while the first tabernacle is still standing” (vs 7-8). I know this gets a little technical, but I know that it’s very important for us to understand.

Verse 9: “Which *is* a symbol for the present time, in which both gifts and sacrifices are being offered *that* are not able to perfect the one performing the *service*, as pertaining to *the* conscience.” In other words, *it didn’t change the heart and mind*. It had to be done over and over again.

Verse 10: “*These services consist* only of meat and drink *offerings*, and various washings and physical ordinances, imposed until *the* time of the new *spiritual* order [reformation].” Absolutely abundantly clear that ***the covenant that Israel had was not a covenant for eternal life!*** It was not a covenant for the forgiveness of sin in heaven above. It was only justification to the temple.

The point is this: Can you take those things that were designed—those sacrifices, works, justifications to the temple—for justification in the flesh? Can you take those same things and apply

them to justification of the spirit? ***NO!*** That’s where the big harangue came concerning circumcision.

Verse 11: “But Christ Himself has become High Priest of the coming good things, through the greater and more perfect tabernacle, not made by *human* hands (that is, not of this *present physical* creation). Not by *the* blood of goats and calves, but by the means of His own blood, He entered once for all into the Holiest, having *by* Himself secured everlasting redemption *for us*” (vs 11-12).

- What do we have?
- Do we still have sacrifice?
- *Yes! But now Christ’s!*
- Do we still have the shedding of blood?
- *Yes! Not of animals, but of Christ!*
  - Why was an animal used?
  - Have you ever wondered why an animal was used?
  - *No sin!*
  - Why?
  - *Because the animal did not have the law of sin in it! It had the law of death, that it would die, but not the law of sin!*

Animals do not sin. You can train certain animals to sin. But even when an animal was used in a sin of copulation with a human being, what was done with that animal? *It would be killed!* So, the same thing applied when it was involved, manipulated, into sin by a human being.

We have the same thing today when people train dogs to kill, animals to kill, their innocence is taken away. They are no longer innocent animals. The reason that an animal was taken was because it was the closest thing to innocence that you could have. They had no knowledge of sin, could not sin, and therefore, when that blood was shed, it was the closest thing to innocent blood.

The same thing with Jesus Christ, only now you see how much greater the sacrifice of Christ is. Not only did He not sin, He carried *the law of sin and death* within Him and did not sin. That sacrifice became applicable to all human beings.

Verse 13: “For if the blood of goats and bulls, and *the* ashes of a heifer sprinkled *on* those who are defiled, sanctifies to the purifying of the flesh.” Key, important verse, which shows abundantly clearly that whatever was done in the Old Covenant, whatever was done with the sacrifices, was ***only to justify for the sin in the flesh!***

What is sin? *Sin is the transgression of the Law!* When you transgress the Law there has to be justification. Justification then was in the flesh to the temple. Where does the justification come for us

today? *Must be with Christ at the right hand of God!* What does this tell us? *If there has to be justification, then there still has to have been the breaking of the commandments, because there was sin!* Otherwise no justification would be necessary.

That's why when the laws of justification have been upgraded and superseded by Christ you cannot with that throw out all the commandments of God that are left over. If you did, where there's no law, there's no sin! Where there is no law, there's no knowledge of sin. If He's going to redeem us; if it's going to be done in heaven above, this shows there has to be laws and commandments, which have been transgressed, that when they're forgiven must be kept. Otherwise, the whole thing is an exercise in futility.

Verse 13—the key thing: "...[It] sanctifies to the purifying of the flesh." So, the justification to the temple went no further than the temple.

By comparison, v 14: "To a far greater degree, the blood of Christ, Who through *the* eternal Spirit offered Himself without spot to God, shall purify your conscience from dead works to serve *the* living God." You can have dead works or works of death. What are works of death? *Anything that does not bring eternal life!* Law-breaking is one of them.

If God never intended the first covenant given to Israel to forgive sin spiritually in heaven above, and if it was only to justify them in the flesh to the temple, is that system, therefore, affective for salvation spiritually? *NO!* That's where the big problem came.

"...shall purify your conscience **from dead works** to serve *the* living God." I want to dwell for just a minute on *dead works*. What if, like many of the Jews today—we'll give them the benefit of the doubt and say we'll set all their traditions aside, we won't hold them responsible for their traditions and say they keep the commandments of God—you keep the commandments of God to the best of your ability but do not accept Christ? Do you have contact with God? Even though they are God's laws? *NO! Because you've rejected the means by which you would have contact with God!* Even though you would keep these commandments in the letter, those are still *dead works* because *they are not believing in faith in Christ!*

I know that's a very fine line, but I hope you understand the principle involved.

- Do the Jews understand which day is the Sabbath? *Yes!*
- Does their Sabbath-keeping bring them salvation? *NO!*

*They reject Christ*, so therefore, they are not justified

to God in heaven above. Furthermore, they are using the mode of rejecting Christ, which God has already set aside! So, all their *works of law* do not accomplish anything. All the circumcision on the eighth day of every one of their male sons does not make them better. That's the whole point of the New Covenant. I know this is technical, but it's very important that we understand it.

Verse 15: "And for this reason He is *the* Mediator of *the* New Covenant: in order that through *His* death, *which* took place for the release of the transgressions *that were committed* under the first covenant..."

What is he saying? *Not one of those sins were really truly forgiven until Christ died!* Not one of them were truly forgiven! The only ones that that applied to, at that particular time, were the prophets and certain of the kings that God had called. They are the only ones that the sacrifice of Christ applied to when Christ died going retroactively back in time.

"...those who have been called might receive the promise of the eternal inheritance" (v 15). I want you to notice that no eternal inheritance is given unless there is a calling.

We're going to see that one of the important things for eternal life is there must be the calling. You don't select it. You don't choose it. You don't take it to yourself. It is an impossibility for you to take it to yourself, because how can the mortal call the Eternal to make the mortal eternal? *NO!* It's the other way around. *The Eternal God calls the mortal—us—that we may be given as a gift eternal life!* We all understand that and know how that works.

Verse 16: "Now where *there is* a covenant, *it is* obligatory to bring forth *a symbolic sacrifice* to represent the death of the one who personally ratifies *the* covenant." That is true! You can have a will at home all written up. When does the will apply? *When you die!* It's an instrument that is effective after your death, not before.

Verse 17: "Because a covenant *is* ratified *only over the* dead *sacrificial* animals, since there is no way that it is legally in force until the living ratifier *has symbolically represented his death.*" Someone can come in and change their mind.

I just got an original copy of a will from my mother because she decided to change her will. It may make some people unhappy that she changed her will, but it's her right to do so. I put in my file and it's going to be there until such a time that it becomes effective, which will be at her death. I don't know when that will take place, it may be soon, it may be more years, you never know, but sooner or later it's going to happen. It's exactly the

same thing here.

Verse 18: “For this very reason, neither was the first *covenant* inaugurated without blood, because after Moses had spoken every commandment of *the* law to all the people, he took the blood of calves and goats... [there’s the death sealed by those animals] ...with water and scarlet wool and hyssop, *and* he sprinkled both the book of *the covenant* itself and all the people, saying, ‘This *is* the blood of the covenant that God has ordained for you.’ And in the same manner, he sprinkled with blood the tabernacle, too, and all the vessels of service. Now, almost all things are purified with blood according to the law, and without *the* shedding of blood there is no remission of *sins*” (vs 18-22).

That’s what was wrong with the sacrifice of Cain. He decided he didn’t like the shedding of blood, that he was going to do it *his* way, and it was called *sin*! ‘Sin lies at the door!’ “...without *the* shedding of blood there is no remission...”

Verse 23: “Therefore, *it was* indeed obligatory *for* the patterns of the heavenly things to be purified with *the blood* of these *animals*, but *the* things in heaven themselves with superior sacrifices than these.” He’s saying that the tabernacle was made after the instructions that God gave to Moses. They built it, they purified it with the blood of bulls and goats. But the *heavenly throne*—the heavenly tabernacle, the heavenly altar, the heavenly presence of God—must be sanctified by better sacrifices than these. So, it’s the sacrifice of Christ.

Verse 24: “For Christ has not entered into the Holy places made by *human* hands, *which are mere* copies of the true; rather, *He has entered* into heaven itself, now to appear in the presence of God for us; not that he should offer Himself many times, even as the high priest enters into the Holy of Holies year by year with *the* blood of others; for then it would have been necessary for Him to suffer many times since *the* foundation of *the* world [age]....” (vs 24-26). Did it not end an age? Did not the ending of the Old Covenant end an age? *Yes, it did!* That’s what it’s talking about. It’s not talking about the end of the world in our time.

That’s where the Seventh Day Adventists got all off on the 2300-year/1844 thing. Christ didn’t enter into cleanse the sanctuary until 1844 and then oops! they went past 1844 and Christ didn’t return. Now what are you going to do? The end of the world here refers to the end of the age that ended with the ending of the Old Covenant. That’s what it’s talking about. It’s not the end of the world!

“...But now, once and for all, in *the* consummation of the ages, He has been manifested for *the* purpose of removing sin through His sacrifice of *Himself*. And inasmuch as it is appointed unto men

once to die, and after this, *the* judgment; so Christ, having been offered once to bear *the* sins of many, will appear *the* second time without sin unto salvation to those who are eagerly awaiting Him” (vs 26-28).

This clearly tells us the function of the temple and the sacrifices of the Old Covenant as compared to the function of the heavenly temple and the sacrifice of Christ.

- What has been changed?
- *The law of sacrifices!*
- Who changed it?
- *God changed it!*
- Did God take away from?
- *Yes, He did!*
- Did He add to?
- *Yes, He did!*

It’s the *work of God*. He’s the One Who sets the parameters.

Hebrews 10:1: “For the Law...” In this case referring to the Old Covenant. The term *the Law* in many cases refers to the whole Old Covenant, or the first five books of the Bible.

“...having *only* a shadow of the good things that are coming, *and* not the image of those things, with the same sacrifices which they offer continually year by year, is never able to make perfect those who come *to worship*” (v 1).

- What makes a person perfect?
  - *The Holy Spirit!*
- The Holy Spirit is *the earnest until the redemption!*
- How are we make perfect now, in the presence of God?
    - ✓ *through the sacrifice of Christ*
    - ✓ *through the righteousness of God*

***We are made perfect in the presence of God,*** though we are still in the flesh.

That doesn’t mean we go around and toot our horn and say, ‘Oh, I’m a perfect Christian, everyone listen to me.’ *NO!* That is done, imputed to us—we haven’t earned it, it was given to us, Christ did it, He administers it, it’s of God—therefore, you can’t go back and take the sacrifices and say, ‘This will make me perfect.’ You cannot go back and take circumcision and say, ‘this will make me perfect.’ You cannot go back and take commandment-keeping and say, ‘this will make me perfect.’

Commandment-keeping was designed to keep you from sinning. You must keep the commandments, but that will not perfect you. ***Christ alone will perfect you!*** The sacrifices they gave couldn’t perfect them. *Only the sacrifice of Christ can perfect us!*



Verse 2: “Otherwise, would they not have ceased to be offered? For once those who worship had been purified, *they would* no longer be conscious of sin. On the contrary, in *offering* these *sacrifices* year by year, *there is* a remembrance of sins” (vs 2-3).

When we take the Passover, what do we celebrate? *We celebrate the fact that the sins have been forgiven!* We’re not going back and digging up all of our old sins. Now you see how some of the wrong approach could be brought into the operation of the New Covenant, and I’m sure that there are people who have said, ‘If you didn’t remember every sin before you were baptized, maybe God didn’t forgive it.’

Listen, God is not forgiving *a* sin when you’re baptized. He is forgiving *you, the sinner*, which includes *all* of your sins! Technically then, if you had to remember every sin you ever did to be forgiven, you would have to do a *work of law* to remember that so God would forgive it.

- Does that follow?
- Do you understand that?
- Am I talking in a circle?
- *No, I’m not talking in a circle! You either all are, or all or not!*

Some ministers have put a *guilt trip* and a *fear trip* on people by saying, ‘Unless you do this and remember every sin...’ And you go around and say, ‘Do I really need to remember all my sins? I’ve been in the church five years and I can’t remember them. Why?’ *That shows you’re converted and have God’s Spirit, because if you can’t remember them, there’s no remembrance of sin on your conscience! Why? Because through the New Covenant it is removed!*

Verse 4: “Because *it is* impossible for the blood of bulls and goats to take away sins.... [not possible] ...For this reason... [You can’t live with that situation forever. If you’re going to undo sin, you’ve got to get a process by which you’re going to undo it.] ...when He comes into the world, He [Christ] says, ‘Sacrifice and offering You did not desire, but You have prepared a body for Me’” (vs 4-5).

This is Christ’s body to be sacrificed. This is also likened unto His Church, which is called *the Body of Christ*. What is the body and the mind supposed to be? *Dedicated to God, to do the will of God from the inside out, not from the outside in!*

Verse 6: “You did not delight in burnt offerings and *sacrifices* for sin.... [those would have to be done over and over again] ...Then said I, ‘Lo, I come (*as it is written of Me in the scroll of the book*)

to do Your will, O God’” (vs 6-7). What is the will of God in referring to Christ?

- That He come and live and sin not!
- That He come and live and shed His blood for the sacrifice of the sins of all people!

That was the will of God!

Verse 8: “In the saying above, *He said*, ‘Sacrifice and offering and burnt offerings and *sacrifices* for sin (which are offered according to the law) You did not desire nor delight in’; then He said, ‘Lo, I come to do Your will, O God.’ He takes away the first *covenant* in order that He may establish the second *covenant*” (vs 8-9). Again, it was being annulled; it was being terminated. He is taking away the first that He may establish the second.

Verse 10: “By Whose will we are **sanctified**... [*to be justified in heaven above*]: through the offering of the body of Jesus Christ once for all. Now, every high priest stands ministering day by day, offering the same sacrifices repeatedly, which are never able to remove sins; but He, after offering one sacrifice for sins forever, sat down at the right hand of God” (vs 10-12).

(go to the next track)

Verse 13: “Since that time, He is waiting until His enemies are placed *as* a footstool for His feet. For by one offering He has obtained eternal perfection *for* those who are sanctified... [*to the sanctuary in heaven above*] ...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: ‘I will give My laws into their hearts, and I will inscribe them in their minds; 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 for sin. Therefore, brethren, having confidence to enter into the *true* Holiest by the blood of Jesus, 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...” (vs 13-22)—purged of sin and conscience of sin; operating now under the gracious operation of God through the sacrifice of Christ.

“...with full conviction of faith, our hearts having been purified from a wicked conscience, and our bodies having been washed with pure water.... [*by the operation of baptism*] ...Let us hold fast without wavering *to* the hope *that* we profess, for He Who promised *is* faithful; and let us be concerned about one another, and *be* stirring up *one another* unto love and good works” (vs 22-24).

Next time I’m going to a little more to say about *works, good works and works of law*; and what are they? What do they accomplish? What is the

purpose of them?

Verse 25: “Not forsaking the assembling of ourselves together, even as some *are* accustomed to do; but rather, encouraging *one another*, and all *the* more as you see the day drawing near. For if we willfully go on sinning...” (vs 25-26). I wanted to get this point to show that *law-keeping*, commandment-keeping, is still required!

- We do not decide which laws.
- We do not decide which commandments.

**God alone decides that**, because it says here *if we sin*—sin is the transgression of the Law—*willfully* “...after receiving... [the sacrifice of Christ] (and): the knowledge of the Truth, there is no longer any sacrifice for sins” (v 26). Why? *Because you have thrown away the greatest sacrifice there is for the forgiveness of sin! You have thrown away the sacrifice of Jesus Christ!*

Hebrews 6:4 begins with the same thing as we end with here in chapter ten: “For *it is* impossible for those *who were* once enlightened, and who personally obtained the heavenly gift, and became partakers of *the* Holy Spirit, and who have tasted *the* good Word of God, and *the* powers of *the* world to come, if they have fallen away, to renew *them* again unto repentance; *seeing that* they are crucifying the Son of God for themselves, and are publicly holding *Him* in contempt” (vs 4-6). That is the sinning willfully:

- in a rebellious attitude
- you do not care
- you are hateful
- totally destructive toward God
- totally rejecting the sacrifice of Jesus Christ
- absolutely no remorse for what you have done

You might even say *pride* in sinning, that you have sinned this sin. That’s sinning *willfully*. Now, sometimes you willingly go along with some of your temptations, but you feel rotten afterward and you repent. That is not a willful sin! A willful sin is a total mindset to do it.

Hebrews 10:26: “For if we willfully go on sinning after receiving the knowledge of the Truth, there is no longer any sacrifice for sins, but a terrifying expectation of inevitable judgment and of fierce fire, which will devour the adversaries of God” (vs 26-27).

- Now who is going to administer the death?
- Now who is going to carry out the death penalty—eternal death penalty?
- **God is!**

So, Paul makes the comparison, v 28: “*Consider this*: anyone who rejects *the* Law of Moses dies without mercy under *the* testimony of two or three witnesses.” They still have plenty of stones in the Holy Land today, and they use them against each other—don’t they?

Verse 29: “How much worse punishment do you think he will deserve who has trampled underfoot the Son of God, and has regarded the blood of the covenant, with which he was sanctified, *as* an unholy thing, and has scorned the Spirit of grace?”

Look at the difference. Everything instead of being minimized, instead being relegated to ‘now we don’t have to do this, it’s done away’—NO!—it is magnified! Isn’t that what it said that Christ would do? *That He would magnify the Law and make it honorable!* How does He make it honorable? *By putting it in your heart and mind;* that that’s the way you live, think, act and with the power of God’s Holy Spirit, you conduct your life. So, it’s going to be a sorer punishment.

- Who is going to administer this punishment?
- What is this punishment?
- *We know that it is the **second death** in the Lake of Fire forever!*

A person may be stoned under the Old Covenant for their sin, but since they were not offered eternal salvation, they’re going to be resurrected in the second resurrection and have an opportunity to choose God’s way at that time. But for those who have been called now it is a different proposition. That’s why

- God alone judges the heart.
- God alone will execute the death penalty if need be.

Verse 29: “How much worse punishment do you think he will deserve who has trampled underfoot the Son of God, and has regarded the blood of the covenant, with which he was sanctified, *as* an unholy thing, and has scorned the Spirit of grace? For we know Him Who has said, “**Vengeance belongs to Me. I will recompense!**” says *the* Lord.’ And again, ‘*The* Lord will judge His people.’ **It is a fearful thing to fall into the hands of the living God**” (vs 29-31).

Under the Old Testament what did you do? *You fell into the hands of the priest and the judge!* Now you’re going to fall, if you sin and you don’t repent, into the hands of the *living God* Who is a consuming fire! Who will devour the enemies! When you sin you are an enemy—right? *Yes!*

I'm being a little over-dramatic on this from the point of view that I want to emphasize that no way can we discount the keeping of the commandments of God, but *that is only one part* of what God requires from us.

Verse 32: "But remember the earlier days... [Remember he said 'you're dull of hearing,' so dull that you need to have milk again.] ...when after you were enlightened, you endured much conflict in *your* sufferings." Go back and read in the book of Acts, what they endured.

Verse 33: "On the one part, you were made a public spectacle by both insults and severe trials; and on the other part, you became companions of those who were enduring the same things. For you not only showed compassion to me in my bonds, but also gladly endured the plunder of your possessions, knowing within yourselves that you have a greater and more enduring possession in *the* heavens. For this *very* reason, do not cast away your confidence, which is bringing a great reward. For you need to have endurance, so that, after you have done the will of God, you may receive the promise. For *it is* but a short time *until* He Who is coming will come, and will not delay. Now *it is written*, 'The just shall live by faith...' (vs 33-38).

Notice that after he goes through all of that—and you might say that this v 38, and on into chapter eleven is the culmination of one thought from chapter one. From the very beginning of the book of Hebrews this culminates the thought. Everything it goes through, it starts out about God with Christ at the right hand; forgiven our sins; Christ came and was made flesh just like us. Look to the example in:

- Chapter 3—the Israelites who sinned, don't do after they do.
- Chapter 4—Christ is our High Priest
- Chapter 5—open your dull ears
- Chapter 6—talks about the promises given to Abraham
- Chapter 7—talks about Melchisedec
- Chapter 8-10—operation of the Old Covenant

Here we are at the end of Heb. 10 and here's the summary: "...The just shall live by faith..." Takes a long time to get there—doesn't it? That's why it's important that you know your Bible when we're going through and studying these things.

Now you see why it's so dangerous to pick a verse out and say that it says this, when it doesn't say that. That's why I laboriously went through every verse. I know it was laborious, I understand that. But in today's 30-second television byte, now they got it down to 9-second television bytes, and

the attention span of most people is 12 minutes.

If I had to sit down to a group of people who never heard this, in about a 12-minute segment and then we would have to do a little something and then another 12-minute segment. Just to show you how your attention span is, next time you watch a non-commercial television show, I guarantee you in about 12-15 minutes you're going to be up to either go do something or get something to eat. Then you'll come back. I don't think that very many people today can sit through a two-hour television thing that they're going to watch without losing their attention span, let alone having to retain their attention for 10-7/8 chapters to get to that one thought.

"... 'The just shall live by faith, but if anyone draws back, My soul does not delight in him.' But we are not of *those* who draw back unto destruction; rather, we are of faith unto *the* saving of *the* soul' (vs 38-39)—***eternal life!***

Then what do we have? The next logical extension of this? *The faith chapter*: Hebrews 11:1: "Now, faith is *the* substance of..."

- by faith Abel
- by faith Noah
- by faith Abraham, Isaac and Jacob
- by faith Moses

All the rest all the way down through; then what do we do? That's a fast summary of chapter 11.

I want us to get the story flow and what Paul is talking about so that when we come to the books of Romans and Galatians, I'm going to guarantee you that it will be easy to understand. But you can't understand the book of Galatians until you completely understand what we've covered here and the basic things in Romans.

Hebrews 12: "Therefore, *since* we are surrounded by such a great throng of witnesses, let us lay aside every weight, and the sin... [again, I remind you: *sin is the transgression of the Law*] ...that so easily entraps us; and let us run the race set before us with endurance." Where do we end up? *Where we began!*

Verse 2: "Having *our minds* fixed on Jesus, the Beginner and Finisher of *our* faith; Who for the joy that lay ahead of Him endured *the* cross, *although* He despised *the* shame, and has sat down at *the* right hand of the throne of God. Now meditate deeply on Him Who endured such great hostility of sinners against Himself so that you do not become weary and faint in your minds. You have not yet resisted to the point of *losing* blood in your struggle against sin" (vs 2-4).

If you have to resist unto blood, striving

against sin, pray tell how important are the commandments of God to those in the New Testament? *Very important!* To the point that Paul said, ‘You have not even resisted unto blood, yet.’ I don’t recall that I have. I’ve been hurt! I’ve been wounded by people’s actions, words, thoughts and deeds. But I haven’t bled blood. Look what he’s saying:

Verse 5: “And you have already forgotten the admonition that He addresses to you as to sons: ‘My son, do not despise *the* chastening of *the* Lord, nor grow weary of being reproved by Him; for whom *the* Lord loves He chastens, and He severely disciplines every son whom He receives.’ If you endure chastening, God is dealing with you as a *Father* with *His* sons. For who is the son whom *the* Father does not chasten?” (vs 5-7). But the one who becomes a gang member with no father—or respect of his mother—who destroys other people’s lives. That’s a good analogy there.

Verse 8: “But if you are without chastisement, of which all are partakers, then you are bastards and not sons.”

Then Paul goes on to say to let it be profitable: “...it yields *the* peaceable fruits of righteousness...” (v 11).

Verse 12: “Therefore, lift up the hands that are hanging down, and *revive* the weakened knees; and make straight paths for your feet, lest that which *is* lame be turned aside; but let it rather be healed. Pursue peace with everyone, and Holiness, without which no one will see the Lord; looking diligently, lest anyone fall from the grace of God...” (vs 12-15).

Not this great wonderful Robert Shuller brand of Christianity where everything is greater, better, good, nicer, positive. NO! His crystal house is going to come shattering down; one of these days there will be an earthquake and it will happen right there and that crystal palace is going to fall to the ground.

“...lest any root of bitterness springing up trouble *you*, and through this many be defiled; lest *there* be any fornicator or godless person, as Esau, who for one meal sold his birthright” (vs 15-16). What would you do to sell your birthright of the resurrection birth? That’s the analogy and parallel there.

Verse 17: “Because you also know that afterwards, when he wished to inherit the blessing, he was rejected; *and* he found no room for repentance, although he sought it earnestly with tears.” What’s going to happen at the Lake of Fire? *There’s going to be weeping and gnashing of teeth!*

Verse 18: “For you have not come to *the* mount that could be touched and that burned with fire, nor to gloominess, and fearful darkness, and *the* whirlwind; and to *the* sound of *the* trumpet, and to *the* voice of *the* words, which those who heard, *begged* that *the* word not be spoken *directly* to them. (For they could not endure what was being commanded: ‘And if even an animal touches the mountain, it shall be stoned, or shot through with an arrow’; and so terrifying was the sight *that* Moses said, ‘I am greatly afraid and trembling’.)” (vs 18-21). That’s an awesome sight!

Verse 22: “But you have come to Mount Sion... [in heaven above] ...and to *the* city of *the* living God, heavenly Jerusalem; and to an innumerable company of angels; *to the* joyous festival gathering; and to *the* Church of *the* Firstborn, registered *in the book of Life* in heaven; and to God, *the* Judge of all; and to the spirits of the just who have been perfected” (vs 22-23). What a contrast!

Verse 24: “And to Jesus... [not Moses] ...*the* Mediator of *the* New Covenant... [I suggest you go and review Heb. 3 where it talks about the difference between Moses and Jesus.] ...and to sprinkling of *the* blood of *ratification*, proclaiming superior things than *that of* Abel. Beware that you do not refuse to *hear* Him Who is speaking! For if they did not escape *judgment*, who refused to *hear* the One Who was on the earth Divinely instructing *them*, how much more *severely will we be judged*, if we ourselves apostatize from Him Who speaks from heaven” (vs 24-25).

- Notice the difference in the severity.
- Notice the difference in the punishment.
- Notice the difference in the reward.
- Notice the difference in the operation.

Verse 26: “Whose voice then shook the earth, but now He has promised, saying, ‘Yet once more I will shake not only the earth, but heaven also (Hag. 2; Isa 2)’—where God arises to ‘terribly shake the earth.’ I cannot help but think of this earth of a huge, giant bowl of jello at that time when God rises to shake it; it’s just going to ‘go bananas’ as it were.

Verse 27: “Now the *words* ‘once more’ signify the removing of the *things* being shaken, as of things that were made, so that those *things* which cannot be shaken may remain.”

- if you’re going to build on that Rock of Christ
- if He’s going to arise to shake the earth
- if you are on Christ’s side
- if you are in Christ

It doesn't matter if the earth be shaken and everything out of its place—what's going to remain? *The spiritual part of what you have done!*

Verse 28: “Therefore, since we are receiving a kingdom that cannot be shaken, let us have grace, through which we may serve God in a pleasing *manner* with reverence and awe; for our God *is* indeed a consuming fire” (vs 28-29).

Hebrews 13—covers the niceties; God says that He will *never, never leave us or forsake us; even though the earth be shaken to the core!*

Hebrews 13:8: “Jesus Christ *is* the same yesterday, and today, and forever. Do not be carried about by all kinds of strange doctrines. For *it is* good for the heart to be confirmed by grace *and* not by foods, which have brought no *spiritual* benefit to those who have been preoccupied *with them*. We have an altar from which those who are serving the *present earthly* tabernacle do not have authority to eat; for *pertaining to* those animals whose blood is brought into the Holy places by the high priest for a sin *offering*, the bodies of all these are burned outside the camp” (vs 8-11).

“For this reason, Jesus, in order that He might sanctify the people by His own blood, also suffered outside the gate. So then, let us go forward to Him outside the camp, bearing His reproach. For we do not have a continuing city here *on earth*; rather, we are seeking the one that is coming.... [heavenly Jerusalem] ...Accordingly, let us offer the sacrifice of praise continually to God through Him; that is, *with the* fruit of *our* lips openly professing *our faith* in His name” (vs 12-15).

I realize that is a quick review of Hebrews. We could take all kinds of time and go through it in greater detail, but I think that we have covered all that we need to, to show the difference between the operation of *justification in the flesh to the temple* and *justification in the spirit to God* the Father in heaven above. Those are the two key things that I want you to remember.

Referring to a chart:

#### Old Covenant:

1. circumcision for the males only
2. sacrifices of animals for the service at the temple
3. commandments to keep and works of law

Works of law becomes an important factor when we come into the books of Romans and Galatians.

4. justification was to the temple
5. physical blessings
6. administration of death
7. inherit the land

8. rule the world (Rom. 4)—the promise given to Abraham was to culminate in ruling the world.

#### New Covenant

1. calling of God
2. repentance
3. baptism
4. sacrifice of Christ
5. the Holy Spirit
6. circumcision of the heart—male and female
7. commandments to keep and good works
8. administration of righteousness
9. justification to God in heaven
10. worship in Spirit and in Truth
11. spiritual blessings as well as physical blessings
12. resurrection to eternal life—Family of God
13. inherit the Kingdom of God
14. rule the world and the universe

There are the major differences between the Old Covenant and the New Covenant. I suppose that if you wanted to, you could also say, ‘God called Israel out of Egypt; they were under the oppression of sin and slavery and they were in a repentant attitude. They were baptized in the Red Sea.

You could draw many more parallels to extend this out even more, I realize that. But I just wanted to cover this to show the difference in how God is operating under the New Covenant, so therefore, everything that we do becomes magnified because there's a spiritual ramification to it.

#### Questions:

- Referring to #11 (under the New Covenant listing above)—spiritual blessings and physical blessings

I'm sure the spiritual blessings with the Holy Spirit will be the same in degree to everyone that God calls. Physical blessings may or may not be there in the same way depending on the nation that they live in.

For example: If a person is living in India, obviously, they will have spiritual blessings; they may not have the physical blessings that we may have living here in the land of Israel. But I am sure that they are blessed with enough to eat, they are kept from starvation, they are kept from disease, so there are those physical blessings that would come, too.

- Because the Old Covenant ceased, does that mean that the other promises to Abraham also ceased? *No!*

Even though the Old Covenant ceased at the sacrifice of Christ—there was a 40-year overlap—effectively it had stopped the instant Christ died as far as God was concerned. Practically, on the earth, God let it continue for another 40 years. There were several covenants to Abraham.

This covenant of the Old Covenant was placed alongside the promises. *The promises given to Abraham are irrevocable. They are going to go on down through time.* So, the fulfillment of the physical blessings to Israel are going to be fulfilled because of the promise to Abraham, in spite of the fact that God no longer uses the Old Covenant as a means of dealing with the nation.

Of course, God judges all nations collectively in the amount or degree of sin or righteousness that is in the nation.

I tell you, the first time I went through the book of Galatians, I did not understand it like I understand it now. I understood it somewhat, so if there are questions, by all means ask so that we can really understand what we're doing. This is going to be one of those things I'm not going to do again for a long time.

It is very necessary because there are so many people that are listening to the sermons that want to know: What should I do? Why should I do it? They're being beseeched on every side with these 'virus' doctrines. They come sweeping in, *new truth*. NO! It's a new sickness! It's not new truth, it's an old, cold re-caught.

- Is God going to bless us or curse us according to our obedience? *Yes, He will!*

I'm sure not in the way we think or want. There are other things that He just totally overlooks and lets it go by. Each individual's life will be different. Each circumstance will be different in working with the individual. There's no set thing that I can say applies to each and every Christian. It may or may not apply; it will vary.

That's the best way I can answer the question because sometimes we attribute things to God as a blessing or a curse when it may not be a blessing or a curse either way. It may be just something that has happened in our lives, and it would happen whether God called us or didn't call us.

I think that we need not necessarily read blessings and cursings into everything that comes along—one way or the other. We are being tried for spiritual salvation, so some of the things that we might look at, which would be considered very unsavory to have to go through, actually is a

blessing in the long run because of the spiritual consequences when it's all over with.

For example: In Matthew 5:10—and this is a hard one for anyone, I don't care how strong you are: "Blessed *are* those who have been persecuted for the sake of righteousness..." It's not a blessing when you're going through the persecution. It's horror; it's misery; it's mind-boggling! But God says it's a blessing.

"...for theirs is the Kingdom of Heaven. Blessed are you when they shall reproach you, and shall persecute you, and shall falsely say every wicked thing against you, for My sake" (vs 10-11). We're all upset, angry, down at the mouth and feeling bad when this happens. I know, I've gone through it.

When I went through it, I didn't do v 12: "Rejoice and be filled with joy, for great is your reward in heaven..." It took me a long time to come to this attitude. But like it says, when you go through it, it's not pleasant, but afterward it will *yield the peaceable fruits of righteousness!*

You can't have a hard and fast rule to say *spiritually* and *physically* that this is a blessing or cursing from God. We may look at something that may turn out to be a blessing as a curse at the time we're going through it, because we haven't gone the full cycle with it.

You get caught up under the blessings and cursings of the nation that you're in and it has nothing to do with you as an individual; you just happen to be there. If I were in Uganda right now I might be dead in the next five minutes and have nothing to do with spirituality, but the circumstances in the country.

I think the cycle of drought and storms and all the things we've gone through are all progressively things having to do with the nation of more and more sin, and getting further and further from God. But for which exact sin, I don't know. To the extent of sin I have a fair idea, but I really don't know. Even God came down and said, 'Look, we're going down to sea if the sin of Sodom and Gomorrah is as bad as the cry that has reached Us.'

How that's communicated to God I don't know. But if a sparrow falls dead and God knows it, then He keeps good track of what's going on. I wouldn't be surprised that these people praying for rain, if they were sincere and prayed to God, as part of the promise that was given to Israel through Solomon: ***'If your people who are called by My name will turn to Me and pray to Me and repent of the their sins'*** that You will send the rain.

Even applies to nations other than Israel. If they will turn to God; and Paul even said, 'These nations which were not given the Law, which by nature keep the Law and turn to God, are a law unto themselves, and you Jews ought to be utterly ashamed.' God leaves Himself plenty of latitude to do what He's going to do.

- Exodus 36; 37
- Haggai 2
- Isaiah 2
- Romans 4

FRC:bo  
Transcribed: 12/16/12

It's easier, somehow in our mind, to compartmentalize everything that we do. And there's a little niche for everything. Well, sometimes everything doesn't necessarily fit in a niche. I find myself doing that. I might be going down the road and someone does something driving and I think that's a dumb thing to do. I'm sure the other person may know it's a dumb thing to do. Maybe it was done not for the reason I thought it may have been done.

I can't go along and put that person in a niche in my mind and say that's a dastardly, horrible driver. I might be able to do that if I see a car that's all smashed up and it was due to the negligence of the driver, then I might be able to say for sure that, yes, bad driving, drunk driving, guilty! Send him away!

All the refuges being sent to us are going to end up being a curse to fulfill the prophecy that 'the stranger in your midst shall rise up very high above you.'

**IF** we turn to God as a nation, then they would not become that curse to us. But that happening is very remote at this point.

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter (except where noted)

#### Scriptural References:

- 1) Hebrews 8:1-9
- 2) Deuteronomy 5:29
- 3) Hebrews 8:9-13
- 4) 2 Corinthians 3:11
- 5) Hebrews 8:13
- 6) Hebrews 9:1-28
- 7) Hebrews 10:1-26
- 8) Hebrews 6:4-6
- 9) Hebrews 10:26-39
- 10) Hebrews 11:1
- 11) Hebrews 12:1-8, 11-29
- 12) Hebrews 13:8-15
- 13) Matthew 5:10-12

#### Scriptures referenced, not quoted:

- Deuteronomy 12:30-32
- Romans 7

## Covenants of God VI

### Survey of the Ten Commandments

### In the New Covenant #1

Fred R. Coulter

Let's just review some of our understanding that we covered in part five so we get our bearings where we're headed with this particular sermon, which is going to be that *the laws of God are spiritual*—which has a much more profound meaning to us—much more validity to the laws and commandments of God.

Also, as we saw going through the book of Hebrews that the sacrifice of Christ is the sacrifice that now supercedes all of the other animal sacrifices and temple rituals that we found under the covenant with Israel.

We also saw that the covenant with Israel, with the sacrifices and rituals, *only justified them to the temple*. They did not have their sins forgiven spiritually in heaven above, because they were not offered spiritual eternal life—salvation! They were offered physical blessings for obedience in the letter, with physical rituals so they would be a nation under God.

When we come to the New Covenant, as we learned through the book of Hebrews, we have something entirely different. We now have salvation—which is spiritual; we now have eternal life—which is offered to us that we will live forever. Not just being blessed in the land, not just have physical well being, but a covenant where we will have the promise of eternal life and an eternal inheritance. Not one that is just physical on this earth.

Because of that, the Protestants say since there is grace in the New Covenant, 'therefore, we don't have to keep the commandments of God.' However, most of that is aimed at the Sabbath and the Holy Days of God, but it is also aimed at that they can set their own laws, they can set their own agenda, they can do what they want and decide. It becomes very, very confusing.

You also have people who believe that you don't have to keep the Holy Days of God. You have people who believe that none of the commandments are binding at all.

So, what we're going to do this time is go through certain sections of the New Testament and see that the laws of God, the commandments of God, have always been spiritual and Holy and applying at all times.

Let's begin with something that we all understand. Because a law is not written down and codified by God:

- Does that mean that the law does not work?
- Does that mean that the law is not in effect?
- Does that mean that because God has not written it down for us to read or see that the laws do not work?

Let's just take, for example, the laws of our bodies. Did the law have to be written down—before the human heart would beat—to state that the average human heart is going to have so many beats per minute? *No!* That was part of the creation. The laws of our body were created in us.

What about the law of gravity? Did God have to wait for Newton to define the law of gravity for it to work? If the law has to be written down before it's effective, then that's what people are saying. But it's really not so, because the laws of God involve more than just something written down. They are spiritual; they are automatic; they work on all people at all times in all ages.

Let's see what we are told concerning the laws of God. Let's understand why this is so very important. A change of covenant does not mean that God is abolishing the laws; does not mean that they are done away; does not mean they no longer exist.

- We saw with the Adamic Covenant that there were laws, there were commandments, there was sin.
- We saw that Abraham was blessed because he obeyed God's voice, kept His commandments, His charge, His statutes and His judgments.
- We saw that with the Covenant with Israel that it was codified in such a way that it could become national law.

But all those laws existed previous to the covenant that God made with Israel with Moses as the mediary at that particular time.

Paul, in expanding this now—going forward—into the New Covenant we have here in Romans 7:12: "Therefore, the Law *is* indeed Holy..." Having something Holy means that it comes from God. Just like when Moses went up on the mountain to see the burning bush, the voice came



out of the burning bush and said, 'Take your shoes off for the ground on which you stand is Holy ground.' It was Holy because of God's presence being there. It wasn't Holy because of just something of the ground itself. God's presence made it Holy.

With the commandments of God they are Holy because God created them. "...and the commandment **Holy and righteous and good**" (v 12). They are all good!

Verse 14: "For we know that the Law is spiritual..." That means that it does not depend on having it written down someplace for someone to read, or chiseled in stone so that we have it for a memorial. *NO!* "...the Law is spiritual..." and that's a broad statement including all of the laws of God. They are spiritual.

So, when we come to the New Covenant, the New Testament, how we live our lives then becomes an entirely *spiritual* thing. There are laws to be kept. They function and work automatically.

Example: Because a person does not have the law written down, *you shall not murder*, does that mean the effects of murder and death do not take hold on these people? *Yes, it affects them!*

- When someone is murdered, do they die? *Yes, they do!*
- When someone is a murderer, do they suffer the consequences of that in their own mind, their own heart? *Yes!*

They just recently arrested a mass murderer and they cornered him and he had a shootout with the police. The police didn't kill him. They wounded him and strapped him down on the gurney to run him off in the ambulance to the hospital, and he kept pleading with them to shoot him, 'kill me, take me out of my misery.' Was he suffering the penalty for having become a murderer? *Yes!* Was he holding in his hand the Bible so he could say 'this is a law, God made it; it's written down here'? *NO!*

The laws of God do not have to be written down to be affective. They are always affective! We'll see how they are affective.

Let's see what the Apostle Paul begins in telling us about the laws and commandments of God; how that they are always operable. It is true! All the laws and commandments of God are always operable on all people at all times everywhere, whether they have the knowledge of their existence or not.

Romans 2:11: "Because there is no respect of persons with God." God is not applying Sabbath-breaking only to the Jews. No, the whole world is

suffering from Sabbath-breaking. God is not applying the law of idolatry only to Jews. No, the law of idolatry applies to all people. They suffer the penalty for their sin, because we know very clearly that *sin is the transgression of the Law, that whoever transgresses the Law, sins!*

It doesn't say that sin is the transgression of the Law that has been written down and it's only a sin if you know it is. It doesn't say that! It applies! God is no respecter of persons!

Verse 12: "For **as many as have sinned** without law..." Without the knowledge of law; it says, 'By the knowledge of the Law is sin.' So, this means they did not have the knowledge of the Law. It defines what sin is, but they still sinned. Why? *Because:*

- The Law is spiritual!
- The Law is living!
- The Law is Holy!
- The Law is in action at all times!

That's why God is no respecter of persons.

"For as many as have sinned without law..." If it were without law period, it would be a contradictory statement, because where there's no law there's no sin! This shows there had to be the Law in effect, though they did not have the knowledge of it.

I know that sometimes this becomes a little complicated and it sounds like you're talking in a circle and reasoning yourself round. But it really isn't so. It's just how Paul has written some of these things 'very hard to be understood' as the Apostle Peter said.

Verse 12: "For as many as have sinned without [the knowledge of] law shall also perish without [the knowledge of] law..." (v 12). What is the wages of sin? *Death!* That means they're going to die because they've sinned and they didn't have the knowledge of the Law.

"...and as many as have sinned within *the* law... [in the knowledge of the Law] ...shall be judged by *the* law, (because the hearers of the law *are* not just before God, but the doers of the law shall be justified" (vs 12-13).

Later we'll have quite a bit more to say about justification. Remember, justification under the Covenant with Israel was only justification to the temple. It was not justification to God the Father in heaven above.

Verse 14 tells us very clearly how this principle applies: "For when *the* Gentiles, which do not have *the* Law..." They did not have the Law given to them, so they did not have the knowledge of

the Law as Israel had the knowledge of the Law, as the Jews had knowledge of the Law.

So, "...when *the* Gentiles... [those of other nations] ...which do not have *the* Law... [they weren't blessed by having it given to them] ...practice by nature the things contained in the Law, these who do not have *the* Law are a law unto themselves" (v 14).

He's saying the knowledge of the Law does not stop the effectiveness or the importance, or the action of the Law in people's lives. It is continually operable. We'll see Jesus' statement on the Law in just a minute. We'll see what He said, and then we'll have a clearer understanding as to what we are talking about when we come to the New Covenant or the covenant that is made with the Church—the *covenant of spiritual eternal salvation*. That may be a better definition of it, because *old* and *new*—though it is used in the sense in the New Testament—when you go back through the whole Bible and see there were many different covenants that God made had at different times for different reasons.

Verse 15: "Who show the work of the law written in their own hearts, their consciences bearing witness, and their reasonings also, as they accuse or defend one another)." We have here that the commandments and laws of God apply to everyone.

Let's see how this was further expounded by the Apostle Paul, trying to show the difference between Jews and Gentiles, or those of other nations.

Romans 3:9: "What then? Are we...[Jews; because we have the Law and the Word of God] ...of ourselves better?... [of other nations and Gentiles] ...Not at all! For we have already charged both Jews and Gentiles—ALL—with being under sin." So, they are *all* under the penalty of breaking the commandments of God. They are *all* under sin. They are *all* subject to death. Whether they have the knowledge of it or whether they don't have the knowledge of it, human beings by nature are sinners! That's what Paul is saying very clearly.

Verse 20: "Therefore, by works of law there shall no flesh be justified before Him..."—spiritually in heaven above. We'll cover that very thoroughly when we get to: What are the works of law? *and* How has that become such a confusing issued in the New Testament? We'll see that that's the heart and core of the entire problem in trying to separate out what we should do in the New Covenant or the Church Covenant as compared to what was done with the Covenant with Israel. "...for through *the law is the knowledge of sin*."

Romans 5 tells us a little bit more about the effectiveness of the commandments of God. That is

we learn with the account of Adam and Eve God commanded the man. God commanded the man and woman concerning eating the tree of the knowledge of good and evil. God made it known unto them so that when they sinned they received the penalty of it, and that penalty was also passed on to *all* human beings. That's why the Bible says, 'In Adam we all die.'

Romans 5:12: "Therefore, as by one man sin entered into the world, and by means of sin *came* death..." Death is the result or consequently death was passed to all men. That's called *the law of sin and death*, which is inherent within our members or another description of human nature.

"...and in this way, death passed into all mankind; *and it is* for this reason that all have sinned" (v 12). Many times people read this and say that men received death because they have sinned. You sort of get the implication that if a baby were born and somehow it was not able to sin that it wouldn't die. But that's not the meaning or the implication of it at all. It actually means "...*it is* for this reason that all have sinned." Sin and death was passed on to them.

Example: A newborn baby, can it die? *Sure it can!* Is it subject to death? *Yes!* Has it sinned? *No!* Hasn't gone out and overtly sinned. Doesn't even realize consciously that it exists such as we as adults consciously that we exist. But if it dies, it dies! When the child grows up the sin is automatically there. Children don't have to be taught how to lie; they do it automatically. They don't have to be taught how to be mean; they fight and war and hit each other when they're small. They grab and take and things like this. That's just the human nature in them. It's part of *the law of sin and death*.

There again is a perfect example: Does the Law only apply when you have it written down and you have a conscious knowledge of it. No, it does not!

- It's living!
- It's active!
- It's moving!
- It's applying at all times!

Rom. 5:13 is kind of a complicated verse, and in a sense it's one of those verses where it is hard to be understood because we're talking about law, we're talking about sin, we're talking about things that, in the English—and being over 1900 years removed from the Apostle Paul—are a little hard to understand. So, let's tackle that:

Verse 13: "For before *the* Law, sin was in *the* world. However, sin is not imputed when law does not exist." Let's understand what this is saying,

because it seems like it's talking in a circle. "For before *the* Law..."—this terminology means until the laws given—through the Old Covenant—to Israel.

"...sin was in *the* world..."—that's why you can go back and research from Adam to Moses and you can find every one of the Ten Commandments, the breaking of those resulted in some sort of penalty, some sort of punishment.

All you have to do is just witness Sodom and Gomorrah. Was that breaking the commandment: 'you shall not commit adultery'? *Absolutely!* Was it also breaking other commandments which were later clarified and codified for Israel about how they should have their sexual behavior? *Absolutely, it was!* This makes it a little bit hard to understand, and this is where the Protestants get in there and think and say, 'Well, sure, we do away with the Law.' NO!

This should more properly read: "For until the Covenant given to Israel sin was in the world... [because the laws and commandments of God define what sin is and still apply.] ...However, sin is not imputed when law does not exist." This is clearly saying:

- laws did exist
- commandments did exist
- penalty for sin did exist

before the laws given by Moses and the Covenant with Israel.

Verse 14: "Nevertheless, death... [*the wages of sin is death*] ...reigned from Adam until Moses, even upon those who had not sinned in the likeness of the transgression of Adam, who was a type of the *One* Who was to come." That's referring to Christ; Adam was the figure of Christ to come. The sum of this is telling us that the laws of God are:

- spiritual
- Holy
- active
- moving
- apply to all people at all times

—whether they are in covenant with God or not. In covenant with God then makes another category or application of it in our lives as we saw in the book of Hebrews.

What did Jesus Christ say concerning the commandments of God? In Matthew 5 we find from the very words of Jesus Christ. Of course, since it was very important for Him to define these things, very important for Him to make it absolutely clear what He intended to do, let's read of what Jesus taught. Keep in mind as we're going through this, how we read several times how that in Deut. 12 God

says that you 'shall not add to what I've told you, or take away from it.' We have here a further clarification of how absolutely and important and binding all the commandments and laws of God are:

Matthew 5:17—Jesus said: "Do not think... [don't let it even enter into your mind; don't conclude] ...that I have come to [destroy] abolish the Law or the Prophets..." Very interesting statement—isn't it? *Destroy* here does not mean He came to annul.] (He said): ...Do not think that I have come to [destroy] abolish the Law or the Prophets..."

- What did we learn?
- What was one of the very first things that we learned concerning the Law and the Prophets?
- When Jesus was ask what was 'the great commandment in the Law,' what did Jesus say?
- ***You shall love the Lord your God with all your heart, with all your mind, with all your soul, and with all your strength—this is the great and first commandment! The second is like unto it: you shall love your neighbor as yourself—and upon these two hang all the Law and all the Prophets!***

Let's talk about the Prophets. We've been focusing in on law so much that sometimes we forget the Prophets. What had the Prophets been commissioned to do? *To show the people their sins!* Every pronouncement of Jeremiah against all the people of Jerusalem and Judah was based upon their breaking of the commandments of God. You read the book of Isaiah, the book of Ezekiel, anyone of the Prophets—it hangs upon loving God, loving your neighbor and all the laws that are attenuated to that.

So, Jesus made it abundantly clear, v 17: "Do not think that I have come to abolish the Law or the Prophets; I did not come to abolish, but to fulfill." When Protestants read that statement, they say. 'Well, Jesus fulfilled the Law! He did it for us, therefore, we don't have to do it. We don't have to worry about keeping those commandments. All we have to do is be concerned with loving God.'

Is that true? *We'll see that that is not true!* He said 'until all be fulfilled.' This could also read *until everyone is fulfilling it.* Do the laws of God and the commandments of God in this New Testament time, or the Church Covenant time, apply to the Church?

Verse 18: "For truly..."—verily, amen, so be it—remember: Jesus never lied; Jesus never sinned. So, when He says, verily, amen, so be it,

He's saying, 'That's the way that it is.' Or you could say, 'Of a truth...'

"...I say to you, until the heaven and the earth shall pass away... [One quick, simple little test: Is heaven still here? *Yes!* Is the earth still here? *Yes!* Now what?] ...one jot or one tittle shall in no way pass from the Law until everything has been fulfilled" (v 18)—or everyone fulfilling it.

- Does God tell us that He knows the end from the beginning? *and* The beginning from the end? *Yes!*
- Has everything been fulfilled that God has talked about? *No!*

We find in the book of Revelation that all sinners, commandment-breakers, are not going to be in the Kingdom of God. We find here in the situation that obviously, not everything has been fulfilled.

- Is the Kingdom of God on earth? *No!*
- Is God the Father here with New Jerusalem? *No!*
- Has all of the promises of God been fulfilled? *No!*
- Has all the prophecies been fulfilled? *No!*

Jesus is telling us: Don't even let this thought come into your mind, because it's not going to happen. I guarantee you by the very fact that heaven and earth are here, that it's going to continue on and these things will apply. He even breaks it down much more clearly for us to understand:

Verse 19: "Therefore, whoever shall break one of these least commandments..."

- Which commandment is the *least*?
- Which one do you want to consider the *least* commandment?

There are certain laws—like with the laws of the priesthood and the sacrifices—the sacrifice of Jesus Christ is *far superior* to that. It's not that those were done away, that's a wrong terminology. It really is. Those have grown old and were put aside because the sacrifice of Christ is greater—by a greater sacrifice, by a greater temple. So, whenever God has done something in the New Testament, He has not eliminated it from the point of view that there's no longer any requirement of it. What He has done, He has upgraded and spiritualized it so the requirements are even greater than they were under the Covenant with Israel.

Let's notice how this is here, and how He applies it, v 19: "Therefore, whoever shall break one of these least commandments and shall teach men so, shall be called **least** in the Kingdom of Heaven..."—the Greek there means *less than nothing*.

That's kind of an awkward statement because theoretically in mathematics if you have a zero you still have something, because a zero is still a number. When you are less than nothing you are less than a zero. In other words, He's telling us clearly, you won't even be in the Kingdom of God.

Contrasted then, on the other hand, "...but whoever shall practice and teach *them*, this one shall be called **great** in the Kingdom of Heaven.... [Quite a different comparison—isn't it? *Surely is!*] ...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" (vs 19-20).

How can righteousness that you may have exceed that of the righteousness of the scribes and Pharisees? I want you to study and read all of Matt. 5-7 and you will see that Christ has taken what has been a commandment said of old time and He's saying, 'You have heard this said of old time, but I say to you...' And every one of these commandments now do not originate from the outside, now are not dependent upon a physical action, but they are dependent upon the mind. They are dependent upon the thought. The Bible says, 'As a man thinks in his heart, so he is.'

We saw in the book of Hebrews that the whole purpose of the Covenant with the Church is to *have the laws and commandments of God written in our hearts and our minds* so that we operate that way, so with the Holy Spirit and Christ in us become the governing factors within our life.

Because that is so, then there becomes a distinction between *a work of law*—which is done out here for a justification to the physical temple—becomes something that cannot be transferred over to the keeping of the commandments spiritually for the Church Covenant.

Let's see what Jesus said so that we get a contrast, so that we understand the difference that Christ is portraying for us, 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." That means that the majority of all people are going that way, because there is a way that seems right to human beings and 'the ends thereof are the ways of death.'

That's why Christmas time becomes such a fascinating thing to really study as a Christian. We know we shouldn't do it. We know it's pagan. But human beings, in order to feel justified in their own minds appear good. So, they do *good* things. They feed the homeless, the clothe the naked, they house those who have need—for the short period of time.

- Has it eliminated the homeless?
- Has it eliminated the hungry?

*NO!* But they think this is really good. They think because of this then they are better people.

- Better in whose sight?
- Are they better in God's sight because they're keeping the commandments of God?
- Are the better in human beings' sight because they've done for all humans to see it?
- What makes them better because they do this?

Even though God says that yes, you should take care of the poor, the hungry. But:

- Does that make you a saint before God?

No, because you see, there's even a goodness of the tree of the knowledge of good and evil—which still has the evil in it.

- How can you do good when the whole thing that Christmas is based upon is a lie?
  - ✓ Jesus was not born then!
  - ✓ God says don't get involved with the Christmas tree!
  - ✓ The presents were really given to Jesus, not to each other!
  - ✓ It's all based on commercialism!
  - ✓ You tell children lies, that Santa Claus exists and he brings all of these presents!
  - ✓ And just like Satan does, and you wrap family reunion and doing good things and everything becomes wonderful and good.

It's really a distraction to keep you from knowing God. It cuts you off from because that very thing is sin! This is why Jesus said the way that leads to destruction is broad.

Let's just take Europe alone for an example: Did the Christmas-keeping Germans kill and destroy the Christmas-keeping French? *Yes!* So, Christmas didn't solve the problem—did it? *No, it didn't!* That's why the broad way, which seems the good way for people, leads to destruction.

Verse 14: "For narrow *is* the gate and difficult *is* the way that leads to life, and few are those who find it. But beware of false prophets... [because people believe what they're told by their church leaders] ...who come to you in sheep's clothing, for within *they* are ravening wolves" (vs 14-15).

In the San Francisco Bay area we have a

radio station called KGO—a talk show station. On Sunday morning there's a fellow on there who says he's a card-carrying Catholic, but he's more like a card-carrying New Age—believe anything; anything that is good you go ahead and do. I heard him the other morning and mostly I can't stand to listen to him more than about five minutes, because he's so far wrong it's incredible. But he said, 'Why shouldn't the society accept two homosexuals who live together, who love each other, who cause no people problems, and they live their lives in obedience to the law of the land. Why should they not be accepted by God?'

People say, 'Oh, that's nice and good, what a wonderful thought that is. We can...' *NO!* God says that homosexuality from the beginning is unacceptable, so whatever you do from that point on really doesn't make any difference to God. The basis is built upon the foundation of homosexuality.

They could not stand having told them that that's not the way of God. But here's a 'minister,' millions of people listen to him and he says on his program called 'God Talk'—I've never heard the voice of God on it, yet—and people believe that and say, 'he's knowledgeable, he understands about God, he knows about the Bible. *He doesn't!* That's one of these false prophets. Jesus said to "...beware of false prophets..."

Verse 16: "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. A good tree cannot produce evil fruit, nor can a corrupt tree produce good fruit" (vs 16-18). It's interesting that He talks about trees. I just brought up about Christmas. You read the history of the Christmas tree and you are going to be absolutely surprised, amazed!

All you have to do is get the book *Mystery Babylon* by Ralph Woodrow. Read that and it will tell you where the Christmas tree came from. There's another book called *Two Babylons* by Alexander Hislop, and another called *The Golden Bough* by Sir James Frazer. Those will tell you all about those 'religions' that are involved in the worship of trees and so forth. It's interesting that Jesus uses the analogy of a tree—isn't it?

Verse 19: "Every tree *that is* not producing good fruit is cut down and is cast into the fire. Therefore, you shall assuredly know them by their fruits. 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" (vs 19-21).

I want you to read this verse and let it sink

in. It's not because of the goodness of your heart that you invite God into your heart—because you're so good—and you say the Lord *is* Lord, and you go live your life and do whatever you want to, the way you want to and just ignore God because you're such a good person.

Verse 21: “Not everyone who says to Me, ‘Lord, Lord,’ shall enter into the Kingdom of Heaven; but the one who is **doing**... [‘poieo’—an active present tense participle ongoing] ...the will of My Father Who *is* in heaven.”

- Is the will of the Father stated in the commandments of God? *Yes!*
- Is the will of the Father stated in the love of God? *Yes!*
- Is the will of God broader and greater than just a definition of the Ten Commandments? *Yes, it is!*

The will of God covers a broad area—doesn't it? *Certainly does! You can't avoid it!*

Verse 22—Jesus makes it abundantly clear now: “Many will say to Me in that day, ‘Lord, Lord, did we not prophesy through Your name?....

(go to the next track)

“...And *did we not* cast out demons through Your name?.... [‘We used Your name, Lord. In the name of Jesus Christ be gone!'] ...And *did we not* perform many works of power through Your name?’” (v 22). We fed the poor, we homed the homeless, we gave to those who had need. What wonderful Christmas’, Lord. Oh, and those Easter parties were so magnificent.’ All of those breaking the laws of God.

Then here's what Jesus will say to them, v 23: “And then I will confess to them, ‘**I never knew you**....’” That's quite a shocking statement— isn't it? Isn't that going to be a shocking statement when they're resurrected and say, ‘Lord, look what I have done for You’ and Jesus says, ‘Who are you? I don't know you.’

The New Testament tells us that hereby we know that we love God ‘when we love God and keep His commandments and His commandments are not grievous.’

- Do you keep the commandments of God?
- All of them?
- How do you keep them?
- What is your motivation for keeping them?
- Are they part of your heart, mind, soul and your being the way that you live everyday?
- Is your life under the grace of God through

Jesus Christ that you can be in right standing with Him?

That's what it's all about! In going through the Covenants of God it's far more than do we keep the commandments of God or not. We'll see what Jesus told the young man when he came to Him and said, ‘Lord, I want eternal life.’

“...I will confess to them, ‘I never knew you. Depart from Me, you who work lawlessness.’.... [Where are they going to depart to? *The Lake of Fire!* (Matt. 25)] ...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....” (vs 23-25). All I want you to do in thinking of this is think of the greatest hurricane that we've had in these last 200 years. Think of all the death and destruction that took place. Think of all the homes that were destroyed and ruined. Your spiritual life is the same way.

- What are you building your spiritual life on?
- Are you building that on Jesus Christ?
- Are you building it on the Word of God?
- Are you really building it on the things that God wants it be built on?

or

- Are you constructing your own religious house?

Jesus tells us that if you do His words, v 25: “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.” We find in 1-Cor. 10 that Jesus is that Rock.

Verse 26: “And everyone who hears these words of Mine and does not practice them shall be compared to a foolish man...” We're not just talking about commandments alone. We'll see, commandments, yes, they are required, keeping of them, yes. You cannot enter the Kingdom of God unless you keep the commandments of God. It's that clear! It's that abundant! It is that sharply defined in the New Testament. So, if you're not keeping His sayings—more than just commandments—He says:

Verse 26: “And everyone who hears these words of Mine and does not practice them shall be compared to a foolish man, who built his house upon the sand; 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).

Picture in your mind also what happened in Bangladesh with all of the floods. There were as

many as 50-million people homeless. Everything that they owned swept down the river.

Verse 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” (vs 28-29). Yes, He had the very Authority of God, coming in the name of the Father!

Matthew 19:16—very interesting verse; this becomes part of the whole understanding of the New Testament: “Now at that time, one came to Him *and* said, ‘Good Master, what good *thing* shall I do, that I may have eternal life?’”

People want to do good things. People like to do things; it makes them feel good. But you really can’t do *good* things ***unless you do it God’s way!*** *unless you do all of it! unless you have the right attitude!* We’re going to see here that this man was a pretty righteous man as far as keeping the commandments is concerned.

Verse 17: “And He said to him, ‘Why do you call Me good? No one *is* good except one—God. But if you desire to enter into life, keep the commandments.’” It’s required for eternal life, but we’re going to learn that commandment-keeping alone, and works of law alone, *cannot bring eternal life*. It is a condition! But they themselves cannot bring eternal life.

Verse 18: “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).

I might as well stop and answer right here: Protestants will argue, ‘See! It says nothing about the Sabbath.’ Well, He didn’t mention the first four commandments here. Why? *Because at that time the first four commandments were also the practice and law of the land!* They did have the right God. Those who went to the temple and followed the commandments of God didn’t have any other gods or idols before them. They weren’t taking the name of the Lord in vain, and they were keeping the Sabbath and Holy Days because it was part of the law of the land. That was not the question at this point; it was the man’s conduct. So Jesus brought all these things out.

Verse 20: The young man said to Him, ‘I have kept all these things from my youth. What do I yet lack?’.... [Hey! I’m qualified right now. I’ve been doing this since I was a little tyke.] ...Jesus said to him, ‘If you desire to be perfect, go *and* sell your property, and give to *the* poor, and you shall

have treasure in heaven; and come *and* follow Me.’ But after hearing this word, the young man went away grieving, because he had many possessions” (vs 20-22). So, in effect he did have idolatry! *His own possessions!*

What are we learning from this? *That commandment-keeping is important, but you cannot rely upon it for eternal salvation!* You cannot receive eternal salvation unless you keep the commandments. It’s just like a hand in a glove, you must have both.

Let’s see something important concerning faith and commandments, because the two intertwine. A very important principle: When you’ve done everything that has been commanded that’s not sufficient, so you can’t rely on commandments alone. God wants your heart. He doesn’t want just the outward external obedience.

Luke 17:5: “Then the apostles said to the Lord, ‘Increase our faith.’” Of course, everyone wants to grow in faith—don’t they? *Sure they do!* Everyone wants to have the kind of faith that Jesus talked about.

Verse 6: “But the Lord said, ‘If you had faith as a *tiny* mustard seed, you might say to this sycamine tree, “Be rooted up, and be planted in the sea,” and it would obey you.’” That’s an awful powerful amount of faith. But the real key is that it’s a lot harder, and it takes more faith and belief to willingly love God and to keep His commandments than to pick up a tree and move it. That’s only a physical external thing. But to change this carnal mind is the toughest thing in the world, and only God can change that!

Then He gives the parable, v 7: “But which of you having a servant plowing or shepherding will immediately say *to him* *when* he comes in from the field, ‘Come and sit down *and* eat’? Rather, will he not say to him, ‘Prepare what I may eat, and gird yourself, *and* serve me while I eat and drink; and afterwards you may eat and drink’? Is he thankful to that servant because he did the things that were commanded him? I think not.... [here’s the answer]: ...Likewise you also, when you have done all *the* things that are commanded you, say, We are unprofitable servants, because we have done that which we were obligated to do” (vs 7-10).

That’s why commandment-keeping cannot save you alone. It’s part of it. But it can’t save you alone, because that is your duty! That is what God requires, not only of you, but of every human being on earth. Maybe that will help us clarifying and understanding concerning the commandments of God.

I'm going to briefly go through the Ten Commandments that we find here concerning the New Testament. We'll take each one of these Ten Commandments and we will go through and see how that in the New Testament that these commandments were upheld and applied. We will also see with this that there is more to it, as we saw with Jesus saying, 'Who keeps these sayings of Mine,' and how important that they are.

John 14—let's see what it is that we need to obey and keep and do. We have the clearly defined for us. We see that as the Covenant with Israel, so the Covenant with the Church. It's based upon love; it's based upon commandment-keeping. But with the Covenant with the Church there is the grace of God that is applied to each individual life. The grace of God is something we need to understand in relationship with the covenant; then when we understand that thoroughly, then we will be able to go to the book of Galatians and we will understand how everything fits in.

The book of Galatians, without understanding all of this background—I know it's been a little lengthy and laborious, but you cannot approach the book of Galatians unless you are firmly, solidly rooted and grounded in the knowledge of God's Word so that you know what it's talking about.

John 14:15: "If you love Me, keep the commandments—namely, My commandments."

- Do you love Jesus?
- Do you love God the Father?
- Are you keeping His commandments?

Remember, don't ask *which!* They all apply! Remember what Jesus told the rich man, He said, 'Go sell all that you have.' There's no commandment that says go sell what you have,' except that Jesus said it. Do Jesus' words then become His commandments? *Yes, they do!*

Verse 21: "The one who has My commandments and is keeping them... [actively participating, living, doing, practicing them as a way of life] ...that is the one who loves Me..." It's an ongoing active thing.

- Christianity is not static.
- Christianity is not something that you do for two hours on Sunday.
- Christianity is not something that you do when you get a good feeling inside of you.
- ***Christianity is something that you do continuously!***

That's why it's the 'straight and the narrow way.' It's not easy to do, especially living in this world the

way it is today.

But Jesus said, v 21: "The one who has My commandments and is keeping them, that is the one who loves Me; and the one who loves Me shall be loved by My Father... [Do you want God the Father to love you? Do you want God the Father—as it says here]: ...and I will love him and will manifest Myself to him." God does that in a special and a particular way.

- Not that you're going to see a vision
- Not that you're going to see the face of Christ
- Not that you're going to have an idol weep or an icon cry and bleed

*NO!* Here's how it is, v 23: "Jesus answered and said to him... [when He was asked, 'How are you going to do this, Lord?'] ...'If anyone loves Me, he will keep My Word...' All the words of God become the commandments of God—don't they? What is the name for Jesus in the very first chapter and verses of the Gospel of John? *In the beginning was the Word and the Word with God, and the Word was God!* Think about that! *These words!*

"... 'If anyone loves Me, he will keep My Word; and My Father will love him, and We will come to him and make Our abode with him'" (v 23). As we see by the rest of Luke 17, *by the power of God's Holy Spirit!* That's how God manifests Himself.

One of the clearest ways to know that you're beginning to be called by God is if the commandments of God and the way of God begin to make sense in your mind and in your heart as a way to live. Then God is beginning to manifest Himself to you. You will love God for that. And He says, "...We will come to him and make Our abode with him."

Verse 24: "The one who does not love Me does not keep My words; and the Word that you hear is not Mine, but the Father's, Who sent Me." Very important! Very profound! Absolutely meaningful for the Church Covenant, or what is commonly called *the New Covenant*. Now we are dealing

- not just with the blessings of physical things
- not with longevity of life
- not with peace in the land

But we are dealing with:

- spiritual, eternal life
- spiritual eternal promises
- spiritual well being and happiness and blessedness



***forever in the Kingdom of God:***

- loving God *forever*
- loving Jesus Christ *forever*
- inheriting the kingdom of God forever

I emphasize that so that when we come to the point when we read a difficult Scripture concerning a work of law and how that cannot save you, you're going to understand why that cannot do it.

Now let's look at some of the other Scriptures and we'll start out with the first commandment:

**I. You shall have no other gods before Me**

We'll see where Jesus was teaching about having no other gods before the true God. Not only just in the form of something that is called a god, but something that you make a god of. Here is how it becomes applied even more stringently, because we are now not dealing in the letter, we are dealing in the spirit.

Matthew 6:24 "No one is able to serve two masters; for either he will hate the one and love the other..." Because Jesus said you have to love God with all your heart, mind, soul and being; so you can't serve two masters. That's a true principle that applies in anything.

Have you ever worked on a job where Mr. A or Mrs. B was the boss and you don't know. Then one pulls against the other, and pretty soon you have to make up your mind: Who are you going to follow? A or B? If you don't want to follow either one of them, then you quit and go get another job—right? It's the same way here with God. You're either going to love God and serve Him, or you're going to find yourself in a desperate situation.

"...or he will hold to *the* one and despise the other. You cannot serve God and mammon" (v 24). Quite a powerful statement—isn't it? What is the god of this world today? *Money!* Inspired by whom? *Satan!* You cannot serve God and mammon—very clearly! The first commandments is *you shall have no other gods before Me!*

- Rev. 9:20-21 also applies; it covers quite a few commandments including idolatry, thievery, murders, fornication

You can take these two Scriptures here and you have a whole host of Scriptures that are there which list out the various commandments as to why God is bringing death and destruction upon them because they won't repent. It also says there that they worship demons. When people worship demons they have other gods before them.

I realize this is a very cursory summary, but

if I went in great exhaustive detail into every one of these things, then we would really find ourselves in trouble even getting through this with 50 sermons. We don't want to do that.

**II. Idolatry**

1-Corinthians 10—tells us about idolatry; how we are to handle it; how we are to keep ourselves from it.

- 1-John 5:21—where the Apostle John said, 'Little children, keep yourselves from idols.'

1-Corinthians 10:14—this is New Testament, Pauline doctrine: "Therefore, my beloved, flee from idolatry." Get away from it; have nothing to do with it. What will idolatry lead people into?

Verse 19: "What then am I saying? That an idol is anything, or that which is sacrificed to an idol is anything?" *NO!* Before God they're really nothing! They're really, absolutely nothing when compared to God!

However, if you get close to them, associate with them, have superstitious feelings toward them, then you are getting into things that are idol-worship.

Verse 20: "But that which the Gentiles sacrifice, they sacrifice to demons, and not to God; and I do not wish you to have fellowship with demons. You cannot drink *the* cup of *the* Lord, and *the* cup of demons. You cannot partake of *the* table of *the* Lord, and *the* table of demons" (vs 20-21). Very clear understanding concerning keeping the commandments here in relation to idolatry. Do not do it.

In many of these Scriptures we find that there is more than one commandment mentioned. All of the commandments apply.

Revelation 21:8—these are the ones who are not going to inherit eternal life. These are the ones who are going to die forever, be forever dead in the Lake of Fire; their memory blotted out; lest than nothing; not even existing.

Revelation 21:8: "But *the* cowardly, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burns with fire and brimstone; which is *the* second death."

Does God mean business concerning commandment-keeping? *Absolutely, He means business!* I could give you a whole list of other Scriptures that we could go through showing concerning that we are not to participate in idolatry.

Colossians 3—so we get another

understanding concerning idolatry. Again, it's talking about those sins that are transgressing more than one commandment. But in this particular case I want to emphasize concerning idolatry.

Colossians 3:5: "Therefore, put to death your members which *are* on earth—sexual immorality, uncleanness, inordinate affection..." There's no commandment in the Old Testament that says, 'thou shalt not have inordinate affection.' This covers every thought having to do with improper sex, idolatry, improper affection and love toward those things that are not right.

"...evil desires... [lusting and evil of the mind] ...and covetousness, **which is idolatry**" (v 5). I think it's very fitting that at Christmas time they have a tree, which is an idol, and everything is based upon coveting, which is idolatry, and they go spend all their money and buy all the presents.

As a matter of fact, there are a lot of merchants who say If they didn't have Christmas they would not have a business. That's really not a true statement, if they really understood the Truth of God. But many of them today, because it's all wrapped up in this Christmas idolatry of the great Babylonian religious system, and they've all been 'made drunk of the wine of the wrath of her fornication' they say 'we can't get along; we're made rich on this thing.' God says it is idolatry!

Let's see something the Prophet Ezekiel told the leaders of Israel when they came to him and said, 'Oh, Ezekiel, tell us what the Lord has to say.'

Ezekiel 14:1: "And some of the elders of Israel came to me and sat before me. And the Word of the LORD came to me, saying... [He's sitting here with the elders out in front of him, the Word of God came into his mind and here's what he has to say]: ...'Son of man, these men have set up their idols in their hearts...' (vs 1-3). An idol can be **anything that you put between you and God!** Not only is it something you make with your hands; **whatever you put in your heart!** Whatever you love more than God!

- Is it a car?
- Is it a person?
- Is it a home?
- Is it possessions?
- Is it an idea?

I had an interesting conversation with someone and they said, 'We're not living in Bible times; these things don't apply to us today.' I said, 'You think you know more than God? You think you have greater understanding than God? Is that really what you're telling me?' *Well, I didn't mean that exactly!* I said, 'That's exactly what you mean,

because God knows the beginning from the end, and the end from the beginning, and it spans the whole plan for mankind and God. So therefore, at anytime from Adam until God the Father is on the earth, guess what? *We are living in Biblical times!* That kind of shocked him; that kind of took him back.

But it is true. We are today living in Biblical times. We are living in a time when more is being fulfilled and the way of prophecies and the carrying out of the plan and work of God than ever before in the history of mankind. ***We are today living in Biblical times!***

- Therefore, the laws of God apply!
- Therefore, the commandments of God apply!

Like He says here, they "...have set up their idols in their hearts and put the stumbling block of their iniquity before their faces. Should I at all be inquired of by them? Therefore, speak to them, and say to them, 'Thus says the Lord GOD, "Every man of the house of Israel who sets up his idols in his heart, and puts the stumbling block of his iniquity before his face, and comes to the prophet; I the LORD will answer him according to the multitude of his idols"' (vs 3-4). So, God is going to apply His laws, His commandments.

- Matt. 15
- Mark 7

Where the traditions of the elders made null and void the effective commandment of God in a person's life, on the surface. Rejecting the commandment of God that you can keep your tradition. Is that not an idol? *Yes, it is!*

- Acts 15:20—that they avoid things sacrificed to idols
- Acts 2:22—that those who rail against idolatry, do they commit sacrilege, which is equated with idolatry.
- 2-Cor. 12:2
- Rev. 2:14, 20—Where the Church is corrected because they allow those people to eat things sacrificed to idols.
- 1-Thess. 1:9
- 1-John 5:21
- 1-Cor. 6:9
- Eph. 5:5

If you want a more in-depth study, you can take just this one commandment and perhaps study it for two or three weeks, just going through a concordance and look up every place in the Bible where it talks about idols and statues and images; go back into Num. 33:52<sup>[transcriber's correction]</sup> where God says to 'even destroy their pictures.' So, the pictures become idols.

- Rev. 21:8
- Rev. 22:15

➤ 1-Peter 4:3

All of those talk about idolatry, and in every case they talk about more than idolatry.

### III. You shall not take the name of the Lord your God in vain

I want you think about this and I want you to ask:

- What is the vainest use of the name of God?
  - ✓ Is it just swearing on the golf course?
  - ✓ Is it cursing because you hit your finger with a hammer?
  - ✓ Is it cursing because something went wrong?
  - ✓ Is that the worst of taking the name of God in vain?

Most people would realize that that's not right.

The vainest, the worst, the most enslaving use of the name of God in vain are those 'religionists' who say 'the Lord said,' *and the Lord has not said!* When they come in the name of God and God has sent them! That is the most vain thing that can possibly be construed in using the name of God. *God didn't send them!*

Let's see what Jesus says about telling the truth. Also, in this particular case about swearing. We'll see how Jesus expands and expounds the commandments of God.

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).

We've already seen how liars are going to be in the Lake of Fire, but here in Eph. 4 we find some other admonitions for us in our Christian living; that that the commandments of God are part of the very way that we live, talk, act, conduct our lives and how we associate and fellowship with each other.

Ephesians 4:25: "Therefore, let each one put away lies... [that brings in another commandment—doesn't it? *Yes, it does!*] ...and speak the truth with his neighbor... [that comes not only with just speaking with your neighbor, but also the Truth of God, the proper understanding of the name of God, the proper use of the name of God—so you're to taking it in vain; you're doing what God wants you

to do. This fits right in with it.] ...because we are members of one another."

- Matt. 23:16-22—the condemnation of the scribes and Pharisees by Jesus. You will find that they say and they don't do, so therefore, they are using the name of God in vain.
- Matt. 7:21—where all of those who said, 'Lord, Lord, haven't we done all these wonderful things?' That's taking the name of the Lord in vain.

### IV. The Sabbath

Now let's concentrate on something else that is very important—perhaps the key fulcrum of the commandment-keeping issue concerning Protestants, the Word of God and those who are professed Christians, and also it has to do with those who keep the Sabbath of God.

Let's see what Jesus did concerning the Sabbath. Let's understand that if you take the proposition that the Protestants have that Jesus came to do away with the Law, that we don't have to be concerned with it; Jesus came to get rid of those Jewish laws that we don't have to be Jewish. What do you think would be one of the very first things that Jesus would teach the people? Don't you think that He would have taught them: 'Look, folks, I came from God the Father and I'm telling you that you don't have to keep these commandments.'

If you take the logic of the Protestants that God gave these as a burden and a waste to the children of Israel, so therefore, since now 'we're under grace we don't have to be burdened with them.' Don't you think that Jesus would have said, 'Look, you don't have to worry about those commandments; just love Me and love each other and everything is going to be hunky-dory!' *Not quite so!*

Let's see what Jesus did, Luke 4:16: "And He came to Nazareth, where He had been brought up; and according to His custom, He went into the synagogue on the Sabbath Day and stood up to read." And immediately said, 'Come back on Sunday because now it's going to be first day of the week. NO! It doesn't say that. I say that facetiously, because that's what people are led to believe that Jesus really intended. *No, He didn't! IF* He had broken the Sabbath He would have sinned and He wouldn't have been a sinless sacrifice for us.

Verse 17: "And there was given Him *the* book of the prophet Isaiah; and when He had unrolled the scroll, He found the place where it was written, '*The Spirit of the Lord is upon Me; for this reason, He has anointed Me to preach the Gospel to the poor; He has sent Me to heal those who are*

brokenhearted, to proclaim pardon to *the* captives and recovery of sight to *the* blind... [not only just physically, but spiritually] ...to send forth in deliverance those who have been crushed, to proclaim *the* acceptable year of *the* Lord” (vs 17-19).

So, He was preaching the Word of God. When did He do it? *On the Sabbath!* Why does the Sabbath become very important? I’m not going to go through a whole lengthy dissertation on the Sabbath. {Note sermon series on the *Holy Sabbath*—that covers all the basics and all the Scriptures}

Mark 2 covers those things that are absolutely essential for us to know concerning the Sabbath. Which day in the Bible is truly the Lord’s Day—that is if the Lord is Jesus. Do you consider Jesus to be:

- your Lord?
- your Ruler?
- your Boss?
- your Master?
- your High Priest?

- Acts 2:22
- 1 Corinthians 12:2
- Revelation 2:14, 20
- 1 Thessalonians 1:9
- 1 John 5:21
- 1 Corinthians 6:9
- Ephesians 5:5
- Numbers 33:52
- Revelation 22:15
- 1 Peter 4:3
- Matthew 23:16-22
- Luke 7:31
- Mark 2

Also referenced:

Books:

- *Mystery Babylon* by Ralph Woodrow
- *Two Babylons* by Alexander Hislop
- *The Golden Bough* by Sir James Frazer

Sermon Series: *Holy Sabbath*

FRC:bo  
Transcribed: 12-20-12

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) Romans 7:12, 14
- 2) Romans 2:11-15
- 3) Romans 3:9, 20
- 4) Romans 5:12-14
- 5) Matthew 5:17-20
- 6) Matthew 7:13-29
- 7) Matthew 19:16-22
- 8) Luke 17: 5-10, 23
- 9) John 14:15, 21, 23-24
- 10) Matthew 6:24
- 11) 1 Corinthians 10:14, 19-21
- 12) Revelation 21:8
- 13) Colossians 3:5
- 14) Ezekiel 14:1-4
- 15) Matthew 5:33-37
- 16) Ephesians 4:25
- 17) Luke 4:16-19

Scriptures referenced, not quoted:

- Deuteronomy 12
- Matthew 25
- 1 Corinthians 10
- Revelation 9:20-21
- 1 John 5:21
- Matthew 15
- Mark 7
- Acts 15:20

## Covenants of God VII Survey of the Ten Commandments In the New Covenant #2

Fred R. Coulter

I'm sorry that part six of Covenants of God got cut off and I'll get to that in review. This will be the last simple, basic sermon; everything else will now start building on that and we will get into progressively more difficult Scriptures so that we can understand those very hard to understand Scriptures and get into the book of Galatians. When we do, it's going to just open up your understanding to it so clear that you will be able to read and understand the book of Galatians. You can't do it by reading it first, you must read it last, otherwise, you will become very confused.

Let's understand that the laws of God are spiritual and active and functioning all the time on all people everywhere, regardless of whether they know them or not. It does not have to be written down in order for it to be effective. The fact is they are created and they exist. We're going to understand:

- what was changed
- why it was changed
- what the change really meant

A lot of people will come immediately to Hebrews 7:12: "For since the priesthood has changed, it is obligatory *that* a change of *the* law also take place." Protestants go there and they say that it means that it changed the Law from Sabbath to Sunday. People not knowing their Bible say that that sounds reasonable. We've got to have good reason for going to Sunday—don't we? So, that sounds reasonable. But that isn't what it means.

- What was changed? *The priesthood!*
- What law was changed? *The laws concerning the priesthood!*

Instead of being the Levitical priesthood through the line of Levi and the high priesthood by Aaron, since that was changed back to Melchisedec, then all of the laws pertaining to the Levitical priesthood were changed.

All the laws pertaining to the sacrifice were then fulfilled in Christ, because that's what they pointed to. The laws concerning tithing were applied to the ministry instead of to the priesthood. ***The laws were not removed just changed in their application!*** That's a key thing to understand.

Hebrews 8 talks about the priesthood, and it talks about how that we have a High Priest Jesus Christ.

Hebrews 8:6: "But on the other hand, He has obtained a *supremely* more excellent ministry, as much greater as the **[better] superior covenant** of which He is also Mediator, which was established **upon [better] superior promises.**" Remember the promises in the Covenant given to Israel?

- promise of inheritance in the land
- promise of long life
- promise that God would fight their enemies
- promise that God would be their Healer
- *promise that they would have a good, long physical life with blessings in this physical life*

***No eternal salvation was offered!***

If eternal salvation was offered under that, then they had the same promises as would be the Covenant with the Church. It's better promises, because now it is the promise to live forever.

Verse 7: "For if the first *covenant* had been faultless, *then* no provision for a second *covenant* would have been made. But since He found fault with them, He says, 'Behold, *the* days are coming,' says *the* Lord, 'when I will establish a new covenant with the house of Israel and the house of Judah; not according to the covenant...'" (vs 7-8). Most people then equate the covenant with the Law, because there are places where Paul makes the statement concerning law and covenant is almost synonymous.

I will have to admit that that is a problem. However, whenever that becomes a problem, go to here to Heb. 8 because it will help clear up the problems.

"...not according to the covenant that I made with their fathers in *the* day that I took hold of their hand to lead them out of *the* land of Egypt because they did not continue in My covenant, and I disregarded them,' says *the* Lord. For this *is* the covenant that I will establish with the house of Israel after those days,' says *the* Lord: "I will give My laws into their minds, and I will inscribe them upon their hearts; and I will be their God, and they will be My people'" (vs 8-10).

The function of law here comes from off the

written page, from off the stone tablets, *into the heart and mind*. Really, that's the only place that laws will really work—when you stop and think about it—because the carnal mind is going to do what it is going to do, and *nobody is going to tell it nothing!*

Laws written, legislated—whether by God or by man—never made anyone do anything. It only defined what sin was and the result of sin then, eventually, is death—sometimes immediately! We heard about an unfortunate accident, death is immediate! That is still some kind of sin that took place. It may not be a spiritual sin, but it's a sin that caused an accident and loss of life.

Verse 13: “In speaking of a new *covenant*, He has made the first *covenant* obsolete. Now that which has become old and obsolete... [waxes old and decays] ...*is* about to [vanish away] disappear.” What is vanishing away? *The covenant!* As we saw before, *the administration of death*, not the laws or the commandments.

Hebrews 9:11: “But Christ Himself has become High Priest of the coming good things, through the greater and more perfect tabernacle, not made by *human* hands (that is, not of this *present physical* creation [the temple that was then standing]). Not by *the* blood of goats and calves, but by the means of His own blood, He entered once for all into the Holiest, having *by* Himself secured everlasting redemption *for us*” (vs 11-12).

Under the Covenant with Israel the high priest went into the Holy of Holies once a year to obtain *atonement*, not eternal redemption. They had atonement to the temple; Christ has done it for eternal salvation and redemption.

Summarizing the rest of chapter nine: Christ has entered in to appear for us *once* to take away the sins *forever*.

Hebrews 10:7: “Then said I, ‘Lo, I come (*as it is written of Me in the scroll of the book*) to do Your will, O God.’ In the saying above, *He said*, ‘Sacrifice and offering and burnt offerings and *sacrifices* for sin (which are offered according to **the law**) You did not desire nor delight in’... [Which law? *Part of the law referring to the offerings and the priesthood!*] ...then He said, ‘Lo, I come to do Your will, O God.’ **He takes away the first covenant...** [and also priesthood] ...in order **that He may establish the second covenant...** [That's the whole sum of these sections of the book of Hebrews.] ...by Whose will we are sanctified through the offering of the body of Jesus Christ once for all” (vs 8-10).

Then it talks about every priest offering offerings continually. Then He repeats, v 16, and

there's a reason for His repeating: “‘This *is* the covenant that I will establish with them after those days,’ says *the* Lord: ‘I will give My laws into their hearts, and I will inscribe them in their minds.’” Go back to Heb. 8 and Christ started out this whole section by telling them what He was going to do, that He was going to write the laws in the heart and mind, obviously, all of the laws that pertain to God and to man. That's what it's all about—*isn't it? Yes, it is!*

Verse 17: “‘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 for sin [for animal sacrifices]” (vs 17-18). Why?

1-John 1:9: “If we confess our own sins, He is faithful and righteous, to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His Word [the Truth] is not in us” (vs 9-10).

1-John 2:1: “And He is *the* propitiation for our sins...” That sacrifice of Christ covers the sins **once for all sin**, so therefore, there is no need of animal sacrifices. That's what Paul is talking about here in Hebrews.

Hebrews 10:19: “Therefore, brethren, having confidence to enter into the *true* Holiest by the blood of Jesus, 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...** [notice the whole emphasis on which are written the laws and commandments of God] ...**with full conviction of faith**, our hearts having been purified from a wicked conscience, and our bodies having been washed with pure water. Let us hold fast without wavering *to* the hope *that* we profess, for He Who promised *is* faithful; and let us be concerned about one another, and *be* stirring up *one another* unto love and good works; not forsaking the assembling of ourselves together, even as some *are* accustomed to do; but rather, encouraging *one another*, and all *the* more as you see the day drawing near. For **if we willfully go on sinning...**” (vs 19-25). You cannot have sin without law in force:

- sin is the transgression of the Law
- by the Law is the knowledge of sin
- where there is no law there is no sin
  - ✓ the laws are spiritual
  - ✓ the laws are in force
  - ✓ they are active
  - ✓ they are moving
  - ✓ they are applicable at all times on all people everywhere

Salvation is a matter of whether God has called them to eternal salvation and brought them into the

covenant that He has with the Church.

Verse 26: **“For if we willfully go on sinning after receiving the knowledge of the Truth, there is no longer any sacrifice for sins,** but a terrifying expectation of inevitable judgment and of fierce fire, which will devour the adversaries of God” (vs 26-27).

I know of an instance where a man is supposed to be a member in God’s Church who went out and committed adultery repeatedly, deceived his wife, got caught, boo-hoed, cried and said, ‘I’ll shape up.’ But he only had it for just for just a guise so that he could finish all he needed to do and set aside all the money so that his wife would not have anything left. When the wife was asked, ‘Why did you do this?’ She said, ‘Well, I wanted to have a Christian attitude.’

- What is a Christian attitude?
- Where does it come from?
- How do you look at malicious, willful, terrible, treacherous sin like that?
- *The Christian attitude comes from God the Father!*

He’s going to throw him into the Lake of Fire. For your own protection, you’d better protect yourself; you’d better take care of those things that belong to you, because there’s thievery on his part; lying and cheating all that sort of thing. That is the Christian attitude. God is going to throw them into the Lake of Fire.

***Do not ever let anyone take advantage of your Christian attitude*** and say, ‘You have to have a Christian attitude.’ God does say that if your enemy is hungry, feed him. If he’s naked, clothe him.

- He didn’t say *join them*.
- He didn’t say have them in as bosom buddies.
- He didn’t say go along with all of their deceptions.

If they’re naked and destitute, take care of that—that’s all—you don’t have to do any more, because they will turn on you. The sins still apply in the world today, and you ask those people who are suffering from it.

Verse 26: **“For if we willfully go on sinning after receiving the knowledge of the Truth, there is no longer any sacrifice for sins,** but a terrifying expectation of inevitable judgment and of fierce fire, which will devour the adversaries of God” (vs 26-27).

A lot of people look down on what is called *the Law of Moses*, which we accept to be the first

five books of the Bible, the general statement *the Law of Moses*. A little later we will see that the Jews include *every tradition* that they have ever concocted as *the Law of Moses*. That’s where a lot of confusion comes in.

Verse 28: ***“Consider this: anyone who rejects [despises] the Law of Moses... [I want to specially emphasize this for those who may have had preached to them in the past that the Law of Moses was done away] ...dies without mercy under the testimony of two or three witnesses. How much worse punishment do you think he will deserve who has trampled underfoot the Son of God, and has regarded the blood of the covenant, with which he was sanctified, as an unholy thing, and has scorned the Spirit of grace?”*** (vs 28-29). Now you know why Paul said, ‘What? Shall we sin that grace may abound. May it never be! God forbid!’ Because it’s worse!

If anyone corners you and says, ‘Look, all those old things of Moses, they don’t apply. I believe in the New Testament.’ Go right to Heb. 10, there it is! Do you really believe in the New Testament? Do you really believe that the laws and commandments of God are in force or act upon us?

Verse 30: “For we know Him Who has said, ‘Vengeance *belongs* to Me. I will recompense!’ says *the Lord*. And again, ‘*The Lord* will judge His people.’ *It is* a fearful thing to fall into *the hands of the living God*” (vs 30-31).

Hebrews 6—again, we see something important in the pattern of how this book has been written. Many times it’s good to just do a survey and pull the pattern out and look at the pattern. Notice that Paul started out the one section with the priesthood and said—right when he started to get into all the details of the priesthood—that God wants the laws written in their hearts and minds, that’s the New Covenant.

Then he went through and explained through Heb. 9 and half way through chapter 10 he said the same thing; that this is the covenant ‘that I will make with them.’ He ends chapter 10 with this fiery indignation thing of the unpardonable sin. He begins the whole dissertation of it right here:

Hebrews 6:4: “For *it is* impossible for those *who were* once enlightened, and who personally obtained the heavenly gift, and became partakers of *the Holy Spirit*, and who have tasted *the good Word* of God, and *the powers of the world* to come, if they have fallen away, to renew *them* again unto repentance; *seeing that* they are crucifying the Son of God for themselves, and are publicly holding *Him* in contempt” (vs 4-6). That makes everything much more binding, much more weighty, much more meaningful.

Keep that in mind! Understand that! Don't believe good and sweet sounding words where it may be said that you have to have love. That you do, but Jesus said 'even sinners love each other.' You have to make sure what kind of love it is. You have to make sure that it's the kind of love for God, and the kind of love that is not based upon sentimentality or emotionalism or that kind of thing.

- it has to be solid
- it has to be faithful
- it has to be spiritual
- it has to be loyal
- it has to be there and be constant at all times

Tie this in with that Jesus said He did not come to destroy or do away with the Law. He came to fulfill.

Mark 2—if someone asks you which is the Lord's Day; this tells you which is the Lord's Day. Who is the Lord? *Jesus Christ!* A little later we'll cover everything on the first day of the week. I intend to handle that separately because I'm going to combine that with how to reckon Pentecost.

Mark 2:27: "And He said to them, 'The Sabbath was made for man...' You might go through and read this several different ways—notice the emphasis:

- the Sabbath was made *for man*
- the Sabbath *was* made for man
- the Sabbath was *made* for man

What does it come out to be? By the fact that God created man, *God made the Sabbath for man!* Who made man? *The one who became Jesus Christ!* (1-John 1:1-3).

"...and not man for the Sabbath" (v 27). The Sabbath is not for man, his authority. He's saying that the Sabbath was made for man or on account of man and not man for the Sabbath. In other words, God did not create the Sabbath and then create man. He created man, then He created the Sabbath. This also tells us that man has no authority over the Sabbath.

Verse 28: "Therefore, the Son of man is Lord even of the Sabbath." We can also put little emphasis on this:

- **Therefore** (as a conclusion), the Son of man is also Lord of the Sabbath.
- Therefore, **the Son of man** is Lord also of the Sabbath.
- Therefore, the Son of man is **Lord** also of the Sabbath.
- The Son of man is Lord also **of the Sabbath**.

It's interesting that when you just read those differently and emphasize it, what does it come out to every time? *That it is God's Day! Explicitly!*

Next question that we ask concerning this: Did Jesus keep the Sabbath? *Yes, He kept the Sabbath!* Did He keep the Sabbath just because it was the Jews' Sabbath? *No! He kept the Sabbath because He created it and He was Lord of it!*

Incidentally, some Jews kept the Sabbath, however, about 95% of them were no more 'religious' than the people wandering around in a shopping center today. No more 'religious' than these so-called Jews in Israel today. It's only a very small percent of them who are 'religious.'

Let's see some other Scriptures concerning the Sabbath. I will just bring them to your attention.

- Acts 13:14—these tell us the actions of the apostles: What did they do? What did they keep?
- Acts 13:42, 44—watch the occasion where Paul said in this account where he told the Gentiles to come the next Sabbath.

He didn't say: 'Oh, by the way, I'm the Apostle to you Gentiles and I want to tell you a secret from the Lord. We're all going to meet on Sunday from now on, so come on down here tomorrow. Forget about these Jews over here.' And top it off, they went into the house right next to the synagogue. Imagine what kind of harangue went on. Paul, having been a former rabbi—I want us to really think about this: If Paul was the one who changed all the laws of God—*which he didn't, he was wise to remove all the Pharisaical traditions from the laws of God*—that's the big entanglement that he was faced with.

- Acts 16:13
- Acts 17:2
- Acts 18:4, 11
- Hebrews 4:11—there remains, therefore, a **keeping** ['rest' (KJV)] of the Sabbath for the people of God.

Leviticus 23 really gives the emphasis. Again, I want you to go through and emphasize each word a little differently and just see what you come up with. It's very affective when you do it that way; it makes it really stand out.

Leviticus 23:1: "And the LORD spoke to Moses, saying, 'Speak to the children of Israel and say to them, "**Concerning the appointed Feasts of the LORD**, which you shall proclaim *to be* Holy convocations, even these are **My** appointed Feasts'" (vs 1-2). That is a broad statement— isn't it? Notice the ownership; notice the Holiness;



notice who's doing the talking. Is this a Law of Moses? *No! It is a law spoken by God to Moses* contained in one of the first five books of the Bible, which are *commonly called by people*, the Law of Moses. But it is not a Law of Moses, it's the *very words of God!*

"...Feasts of the Lord, which you shall proclaim *to be* Holy convocations, even these are **My** appointed Feasts. Six days shall work be done, but the seventh day *is* the Sabbath of rest, a Holy convocation. You shall not do any work. It *is* a Sabbath **to** [of (KJV)] **the LORD** in all your dwellings" (vs 2-3). Emphasize this again:

- This is a Sabbath of the Lord
- This is a Sabbath of the Lord

Verse 4: "These *are* the appointed Feasts of the LORD, Holy convocations which you shall proclaim in their appointed seasons."

I don't want to get into a gradation of laws, which is greater. Remember the lawyer who came to Christ and said, 'Master, which is the great law in the commandment?' *Jesus said, 'You shall love the Lord your God with all your heart, mind, soul and being; your neighbor as yourself; and upon these two commandments hang all the Law and the Prophets!'*

There is no such thing as saying, 'The Ten Commandments, that's paramount; that's most important!' **Is it?** Then someone is convinced of the Sabbath and they say, 'The Sabbath, yeah, that's most important; yes, indeed!' **Is it?** Are you going to willfully turn your back on what belongs to God, and walk up to God and say, 'God, I'm Yours'? Maybe that's putting it a little blunt, but you see the goodness of man, and his goodness or willingness, does not equate to the righteousness of God. It's a different story; a completely different story.

We could go out into the shopping center and see a lot of 'good,' law-abiding people out here whooping it up for Christmas time, buying 'good' things for their kids. What 'good' gift could I get for my child, because I want to make him 'feel good'?

When we were kids we've got to be dumb dodos. I happen to be in a department store and when I go to a shopping center I get shopping center narcolepsy. I just want to drop off and go to sleep. My shopping attention span is about as long as I can get in, get what I want and get out.

I started walking in the mall and here's a mom and dad with the kids: What do you think Santa Claus is going to bring you for Christmas? They're looking in the window of the store and all this sort of thing. 'I don't know, it might be nice if Santa would bring me this!' I did the same thing.

Went down to these department stores full of all these presents and then believed that Santa brought them in the sleigh and came down through the chimney. But here they are trying to do 'good' after it's already based upon a lie!

It is not what *we* determine as right that makes it right. It's *what God has declared to be* that is! I know that's a little strong and dogmatic, and I know that some people can't take that. But that's just the way that it has to be, otherwise, any man's opinion is just as good as anyone else's.

Do you know who the #1 televangelist is today? *Robert Shuller!* You wait; they're going to get him. After reading this book: *Anti-Semitism and the Babylonian Connection*<sup>[transcriber's correction]</sup> it is all in the works. It is being done to destroy any vestige of any kind of Christianity—period! It's going to happen!

#### V. Honor Your Father and Your Mother—that your days on the earth may be long.

- Matt. 19:19—the account of the rich man
- Luke 18:20—another account of the rich man
- Mark 7:10
- Mark 10:19
- Matt. 15:4

I do hope you go through and study those Scriptures that I listed, and I might also encourage you, on your own, because obviously we can't study every Scripture possible on the subject because we'd be here forever. Please study through. If you don't have a concordance, please get one, then you can study on your own. You will be surprised, and I think you're going to learn a lot that you may never have suspected that you could learn.

Colossians 3:20: "Children, obey *your* parents in all things, for this is well pleasing to the Lord."

Verse 18: "Wives, submit yourselves to your own husbands as *it* is fitting in *the* Lord."

Verse 21: "Fathers, do not provoke your children, lest they be discouraged."

With the rest of these commandments I'm virtually not going to get any arguments from Protestants, so I'm not going to spend a lot of time on them. However, just to prove a point, the Ten Commandments are there. We're going to prove a point that the Sabbath was there in the New Testament, and the Holy Days are there in the New Testament, too.

Ephesians 6:1: "Children, obey your parents in *the* Lord, for this is right. Honor your father and *your* mother, which is the first commandment with a

promise, that it may be well with you, and *that* you may live long on the earth” (vs 1-2). That’s what all kids want to do—*isn’t it?*

## VI. You shall not kill—you shall do no murder

Any expanding of the Law by Jesus Christ *made it more binding*. He did not loose the Law; He *made it more binding*, got to the intent and purpose of it.

Matthew 5:21: “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**, everyone who is angry with his brother without cause shall be subject to judgment. 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” (vs 21-22). Raca and fool are the same.

Verse 23: “For this reason, if you bring your gift to the altar... [we still come to the altar of God] ...and there remember that your brother has something against you, leave your gift there before the altar, and go *your way*; first be reconciled with your brother, and then come and offer your gift” (vs 23-24). That tells you that murder in the New Testament is a whole lot different.

(go to the next track)

## VII. You shall not commit adultery

- Luke 18:20
- 1-Cor. 10:8
- Rev. 9:21

Then there are a couple concerning *spiritual adultery* of the Church at Thyatira:

- Rev. 2:24

Matthew 5:27: “**You have heard that it was said to those *in ancient times***, ‘You shall not commit adultery.’” It’s interesting the way that Jesus said this. It’s a very broad statement—*isn’t it?* It’s not just saying that you have heard your forefathers said. He’s not saying that God told Abraham, Isaac and Jacob this. He’s not saying that you heard that Moses gave this to Israel. He said, “**You have heard that it was said of old time...**” (KJV). Do we find others besides Abraham knowing about the laws and commandments of God? *Yes!* Even Abimelech—king of the Philistines that Abraham had a little run-in with Sarah—knew.

Verse 28: “But I say to you, everyone who looks upon a woman to lust after her has already committed adultery with her in his heart.” That’s far from doing away with any law.

*Think!* If to love God is the most important thing, and the second commandment is like unto it—love your neighbor as yourself—if you’re willing to accept that this is a binding commandment concerning adultery, and for anyone who is a New Testament Christian that is very important, I want to ask you to think: Why God would throw out the Sabbath commandment, which is a key commandment in relationship to loving and worshipping God? You need to ask that question.

Or, if you have accepted that that has been thrown out, you need to ask yourself: Has someone talked me into something that sounds good, but isn’t right? *You need to think about that!* It’s a very strong possibility that could be. Of course, each one of us has to make that judgment ourselves. No one can make it for you; you can’t make it for me. Goes right on into the mind.

John 8—this is one that a lot of people and sanctimoniously proclaim many things which are not really here, but nevertheless, do. John 8:2: “And at dawn He came again into the temple, and all the people came to Him; and He sat down and taught them. Then the scribes and the Pharisees brought to Him a woman who had been taken in adultery; and after setting her in *the center*, they said to Him, ‘Teacher, this woman was caught in the very act of committing adultery. And in the law, Moses commanded us...’” (vs 2-5). That’s a clever way that the Pharisees do, and they still palm this off on supposed Christians today.

‘Judeo-Christian religion’—there ‘ain’t such an animal!’ Christianity never came out of Judaism; Judaism left the Old Testament and Christianity came from Christ based upon the laws and promises of God and the grace of God.

Verse 5: ““And in the law, Moses commanded us that those who commit such *a sin* should be stoned. Therefore, what do You say?” Now they said this to tempt Him, so that they might have *cause* to accuse Him. But Jesus stooped down *and* wrote on the ground with *His* finger. And as they continued to ask Him, He lifted Himself up *and* said to them, ‘Let the sinless one among you cast the first stone at her.’ And again He stooped down *and* wrote on the ground. But after hearing *this*, they were convicted *each* by *his own* conscience, and went out one by one, beginning with the older ones until the last. And Jesus was left alone, with the woman standing in *the center*.... [of the crowd that was around] ...And when Jesus lifted Himself up and saw no one but the woman, He said to her, ‘Woman, where are your accusers? Did anyone condemn you?’ And she said, ‘No one, Lord.’ And Jesus said to her, ‘Neither do I condemn you. Go and sin no more.’” (vs 5-11).

People have read this and said that's a great example of mercy. *No*, it is not an example of mercy; it's an example of strictly legality. In order to have adultery you must have two. In order to be accused, you must have accusers. Were there? *No, no man, no accusers*. This is not an example of mercy; this is an example of *dismissal*, because it was not legally processed correctly. That's exactly what it is. Notice what He said, "...Neither do I condemn you. **Go and sin no more.**" He told her that she sinned—didn't He? *Yes!* Jesus is saying, 'Adultery is sin!'

### VIII. You shall not steal

- Matt. 19:18
- Luke 18:20
- Rev. 9:21
- 1-Cor. 6:9

### IX. You shall not bear false witness

That has to do with witnessing in law. It also has to do with lying.

- Matt. 19:18
- Luke 18:20
- Rev. 21:8
- Rev. 22:15

### X. Do not covet

Exodus 20:17: "You shall not covet your neighbor's house. You shall not covet your neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his donkey, nor anything that *is* your neighbor's."

Today we could say that you shall not covet your neighbor's house, you neighbor's wife, nor his television, VCR, appliances, furniture, automobile, boat, anything that is your neighbor's. Same principle applies.

Romans 7—the most important understanding, which is going to be a little more difficult to understand than some of these others that we have gone through.

Romans 7:7: "What then shall we say? *Is* the law sin? MAY IT NEVER BE! But I had not known sin, except through the Law.... [New Testament Pauline theology] ...Furthermore, I would not have been conscious of lust, **except that the law** said, 'You shall not covet.'.... [we just read that] ...But sin, having grasped... [taking occasion (KJV)] the sin is defined by the Law, is what he's saying] ...an opportunity by the commandment, worked out within me every *kind of* lust [concupiscence (KJV)]—*evil imaginations*. Do people have evil imaginations? *Yes!*

- Have you had thoughts come into your mind that you don't want?

*Don't tell me never, because I know that's not true! I have! Everybody else has!*

- Why do you recognize it as an evil thought?
- *Because you also know the Law of God!*

If you don't know the commandments of God, you don't know what's right and wrong, so you don't know whether it's evil or not. Before you're converted or know anything about the laws of God you don't have a conscious as to what is right and wrong—only what *you decide* what is right and wrong. It's the same thing.

Once you understand about the laws of God, then you really see how depraved the human mind is. Did the laws given by God change the mind? *No!* That's why God said in Deut. 5:29, when the Israelites said that they would do all that God said, and God said, 'Oh, I would that there would be such a heart in them and keep My commandments and fear Me always.' The human mind is so self-willed it is incredible!

Paul is talking in spiritual terms, "...because apart from law, sin *was* dead" (v 8). This is not without the Law entirely; this means without the knowledge of the law or separated from the knowledge of the Law, sin was dead. Sin wasn't alive! Sin wasn't active! 'I was living in sin' is what he's saying.

Verse 9: "For I was once alive without law... [separated from the law] ...but after the commandment came... [to my clear conscious spiritual understanding] ...sin revived, and I died." We know that he's talking spiritually.

Did Paul literally die? Did we read of an account of a death and resurrection of Paul? *No!* We read about his calling. We read about his baptism. In that sense his a death and resurrection. When he's saying that he died, that means *he died to sin*. That doesn't mean that he literally, physically died. He's as good as dead. Every human being walking is as good as dead! It's only a matter of time, that's all, if time and chance doesn't take over us and we survive until tomorrow, we'll live till tomorrow. If this goes on a week, then we live another week; or another month, then it's another month; or a year, then it's another year. Sooner or later we're going to die.

Young people don't like to think of that. They don't even think about getting old. As a matter of fact, talking to old people is a pain! Until they become old and then you suffer pain the other way because young people don't want to talk to you. It happens! I'm reaching the age where you're going to

hear me say, 'The longer that I live such and such!' That happens after certain things take place in your life.

That's the way to solve the economic problems of poverty is to put out a decree that every man and every woman who have children *will get married!* That's why God wanted a mother and father in the household, because even though they're poor, they're not poverty stricken. "...I died"—as good as dead!

Romans 6:23: "For the wages of sin is death..." That's what he's talking about.

Romans 7:10: "And the commandment, which *was meant to result in* life, was found *to be* unto death for me." Do you know how to explain that verse? It's simply read, but it's deep in its understanding. "The commandment, which was ordained to life..." (KJV)—God said that 'If you will hearken diligently and keep My commandments and My laws, My statutes and My judgment, that you may go into the land and you may live.' What happens? *People break it!* When you break it, the 'wages of sin is death.' So, ***the commandment does not bring life!*** That's what we're getting into.

Judaism today still believes that if they can get everyone everywhere to keep the laws of Judaism, the Messiah must come and the Kingdom of God must be on the earth and universal salvation will be given to everyone. That, brethren, is *salvation by works*. That's one problem.

The commandments of God, though they were given so that you would not die and early death because of sin, you eventually would 'die in Adam' (1-Cor. 15:22). The commandments were given so that you might live in the flesh—if you obey them—a blessed and more contented life. When you break those commandments and you find your mind breaking those commandments you find your mind wrought with sin and death, and the commandments don't do anything for you to get you out of this mess. Something greater than the commandments of God must get you out of this mess.

Verse 11: "Because sin, having taken opportunity by the commandment, deceived me, and by it killed *me*.... [The 'wages of sin is death.' Sin slew him!] ...Therefore, the Law *is* indeed Holy, and the commandment Holy and righteous and good" (vs 11-12).

- the function of law is not to give eternal life
- the function of law is not to give salvation
- ✓ *the function of law is to define what sin is*
- ✓ *the function of law is to give a code of conduct whereby we may worship God*

- ✓ *the function of law whereby we may treat our neighbors with love*
- the function of law does not give eternal life

Verse 13: "Now then, did that which *is* good become death to me? MAY IT NEVER BE! But sin, in order that it might truly be exposed as sin in me by that which *is* good... [the law that is good] ...was working out death; so that, by means of the commandment, sin might become exceedingly sinful"—to know the whole ramification of sin.

If sin is exceedingly sinful, what about the sin of having other gods before the true God? Is that becoming exceedingly sinful? What about the commandment of not making idols of any likeness of any kind and not bowing down to worship them? If you do, does that not become exceedingly sinful?

A 48 Hours special showed the Vatican—that was something. The pope was passing out these Moroccan leather pouches with rosaries. I watched it just long enough and I had to turn away, I couldn't believe it. Notice how they always say *the church*. It's coming! Keep your eyes peeled. It's exceedingly sinful!

- Is it exceedingly sinful to take the name of God in vain?
- Is it exceedingly sinful for a presumptuous man to take upon himself to change the Sabbath to Sunday? *Yes!*

If you answer *yes* for the first three [commandments] you must answer *yes* to the fourth one.

- Is it exceedingly sinful for man to reject the Holy Days of God and keep *his* holidays? *You have to answer 'yes'!*

When we get down to it you have to answer *yes* to every one of those.

Verse 14: "For ***we know that the Law is spiritual...***" That's the key important functioning thing that is true. It is spiritual by its creation and nature, and is actively functioning all the time. Upon all people, everywhere, whether they have the knowledge of it or not.

I want us to understand this clearly. John 4:21: "Jesus said to her, 'Woman, believe Me, the hour is coming when you shall neither in this mountain nor in Jerusalem worship the Father. You do not know what you worship. We know what we worship, for salvation is of the Jews'" (vs 21-22). That statement is not true today; salvation is not of the Jews. We can be absolutely assured of that. Salvation is through Jesus Christ.

Verse 23: "But the hour is coming, and now

is, when the true worshipers shall worship the Father in Spirit and in Truth... [That's what God wants it to be—in Spirit and in Truth!] ...for the Father is indeed seeking those who worship Him in this manner. God *is* Spirit, and those who worship Him must worship in Spirit and in Truth” (vs 23-24).

Now, let's ask ourselves a few other basic, fundamental questions:

- If you're going to worship God in Spirit and in Truth, can you do any of this based upon a lie? *NO!*
- What if you believe a lie because of convincing sounding words that have been preached? Can you still worship God in Truth? *NO!*

Here is something that is absolutely true and you will see it come to pass before your very eyes if we live long enough to see the *man of sin* sit in the temple of God and say that he is God. 2-Thessalonians 2:7: “For the mystery of lawlessness is already working...”

- Does the mystery of iniquity tell you that it is evil? *No!*
- Does the mystery of iniquity palm itself off as righteous? *Yes!*

As a matter of fact, even the idolatrous *man of sin that comes into the temple of God and says he is God* is part of the *mystery of iniquity*, which is already working.

Verse 8: “And then the lawless one will be revealed (whom the Lord will consume with the breath of His mouth, and will destroy with the brightness of His coming); *even* the one whose coming is according to *the* inner working of Satan, with all power and signs and lying wonders” (vs 8-9).

Do you know what people are going to say? *I saw it, so I believe it!* Seeing is believing—isn't it? Isn't that what most people say? *Yes, indeed!*

Verse 10: “And with all deceivableness of unrighteousness in those who are perishing **because they did not receive the love of the Truth**, so that they might be saved.” You can tie that in with John 4:23-24. If you're going to worship God, you're going to have to do it in Spirit and in Truth. You're going to have to love that Truth. You're going to have to love God's way and His Spirit. Therefore, anything that you do that is based upon a lying deception of Satan the devil, though it looks great, it's not right and will not work—just won't work!

“...because they did not receive the love of the Truth, so that they might be saved. And for this cause, God will send upon them a powerful deception that will cause them to believe *the lie*” (vs

10-11). And you have the same power of belief in a lie as you do the Truth, as long as you believe it, the same power of belief.

Verse 12: “So that all may be judged who did not believe the Truth, but who took pleasure in unrighteousness.” Unrighteousness is going against all of God's commandments and laws. So, they had pleasure in it.

Verse 13: “Now we are duty-bound to give thanks to God always concerning you, brethren, who are beloved by *the* Lord, because God from *the* beginning has called you unto salvation through sanctification of *the* Spirit and belief of *the* Truth.”

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

#### Scriptural References:

- 1) Hebrews 7:12
- 2) Hebrews 8: 6-10, 13
- 3) Hebrews 9:11-12
- 4) Hebrews 10:7-10, 16-18
- 5) 1 John 1:9-10
- 6) 1 John 2:1
- 7) Hebrews 10:19-31
- 8) Hebrews 6:4-6
- 9) Mark 2:27-28
- 10) Leviticus 23:1-4
- 11) Colossians 3:20, 18, 21
- 12) Ephesians 6:1-2
- 13) Matthew 5:21-24; 27-28
- 14) John 8:2-11
- 15) Exodus 20-17
- 16) Romans 7:7-9
- 17) Romans 6:23
- 18) Romans 7:10-14
- 19) John 4:21-24
- 20) 2 Thessalonians 2:7-13

#### Scriptures referenced, not quoted:

- 1 John 1:1-3
- Acts 13:14, 42, 44; 16:13; 17:2; 18:4, 11
- Hebrews 4:11
- Matthew 19:19
- Luke 18:20
- Mark 7:10; 10:19
- Matthew 15:4
- Luke 18:20
- 1 Corinthians 10:8
- Revelation 9:21; 2:24
- Matthew 19:18
- Luke 18:20
- Revelation 9:21
- 1 Corinthians 6:9
- Matthew 19:18
- Luke 18:20
- Revelation 21:8; 22:15
- Deuteronomy 5:29

- 1 Corinthians 15:22
- John 4:23-24

Also referenced: Book:

*Anti-Semitism and the Babylonian  
Connection* by Des Griffin

FRC:bo

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## Covenants of God VIII Judaism vs Jesus Christ

Fred R. Coulter

We need to understand some basic things concerning the Jews and Jesus Christ—the Jews' 'religion' and Jesus Christ. This week we will cover Judaism and Christ. Next week we will cover Judaism and the Church.

You need to understand *that* in order to understand the problems when we get into the book of Galatians. I know we're taking a long time to get to the book of Galatians, but for us to understand *that* we must have all this background to get into it, otherwise we will make the same mistake that the Protestants have made.

I just got this book entitled, *Anti-Semitism and the Babylonian Connection* by Des Griffin; he has several others as well. I am reading the book *Jews Must Live* by Samuel Roth. It's a Jew's story of how he was treated by Jews—very interesting. In the back it tells all about the different things concerning the situation with the Jews.

People are so brainwashed today, that anything you say against Jews is anti-Semitism and you shouldn't say it. You can bring out problems of everybody else, but if you dare bring out problems concerning the Jews, you're dirty, rotten, no good and fit to be thrown away. Some of these things have to be of necessity handled by special publications.

I recommend you get this and read it, and read some of these other things. Some of them you may get upset, just like with *Protocols of the Learned Elders of Zion* by Victor Marsden. When you first read that you think this is something; anti-Jewish. Go through and do this: If it is not true then why are these things happening? That's what you need to ask. This is a good book, because it shows a lot of the situation concerning the Jews. It really has nothing to do with Jews as the tribe of Judah when they were called out of Egypt. We think that it does.

Just to give us a little direction as to where we will be headed, a little direction into understanding what the situation is. I'm not going to go into depth a great deal into this book or any of the other books concerning the problems of the Jews. I'll just give the titles of the books, but I think it's very important for us to understand what is going on.

- What is the biggest, #1 problem in the world today? *The Jewish question!*
- Why is that wherever the Jews go, they are either kicked out, persecuted or executed?

That's a question that you eventually have to have some understanding about.

- Why does it always happen?
- Is there some reason?
- If there is, why?

Let's look at some situations concerning the Church. Revelation 2 & 3

- contains a *prophetic history* of the Churches of God
- shows the attitudes of the Churches of God
- shows the *problems* of the Churches of God
- shows the *difficulties and encounters* that they come into during the history of the Church of God

I want you to read all of Rev. 2 & 3; I want to focus in on just a couple of verses so we can get our bearings. First of all we know that there are false apostles. There were false *Jewish* apostles.

### Church at Ephesus

We find that the Church at Ephesus found the false apostles to be liars, and rejected them.

### Church at Smyrna

Revelation 2:9: "I know your works and tribulation and poverty (but you are rich), **and the blasphemy of those who declare themselves to be Jews and are not...** [That's a very strong statement—isn't it?] ...**but are a synagogue of Satan.**" Synagogue means a *gathering together*—'sunagoge' in the Greek—a gathering together of the *followers of Satan!* So, the Church had an encounter with these people—didn't they? They were responsible for some treacherous things that happened.

### Church at Pergamos

They're right there where Satan's seat is. Remember, Satan has many different avenues and 'religions' and things that he does. We've always said that the biggest problem with Satanism is manifest basically in what we call the Roman Catholic Church or the Orthodox churches. However, there's a problem with Jews, too, that we have not really looked into and how it effects the Church.

### Church at Philadelphia

Revelation 3:8: "I know your works. Behold, I have set before you an open door, and no one has

the power to shut it because you have a little strength, and **have kept My Word, and have not denied My name.**” We need to really focus in on that, how important that is. We have to keep the faith and not deny the name of Jesus Christ. That requires then some individual standing for Truth and love of God and those things constantly.

Verse 9: “Behold, **I will make those of the synagogue of Satan, who proclaim themselves to be Jews and are not, but do lie...** [I want to emphasize that it’s always based on lies. I want to emphasize that you’re going to always find lying at the root cause and problems of Judaism.] ...— behold, I will cause them to come and worship before your feet, and to know that I have loved you.”

I’m going to read several pages out of this book, *Anti-Semitism and the Babylonian Connection*. What is Judaism? *A lot of us think that Judaism is what is in the Old Testament*, but that is not true. Judaism is not what is in the Old Testament. I want us to really bear in mind that Judaism is the heart and core of the problem of Galatians. When Paul said, ‘I was more jealous in the Jews’ religion, the Greek there specifically states that ‘I was more zealous in Judaism than my contemporaries.’

When he rebukes Peter for the problem of separating from the Gentiles, he said, ‘Why do you compel the Gentiles to Judaize.’ There’s no law in the Old Testament that says you shall not eat with other people of other nations or races—it doesn’t say it!

- What is Judaism?
- Where did it come from?
- Who controls it?

From: *Anti-Semitism and the Babylonian Connection* by Des Griffin:

The overwhelming majority of Americans, particularly of the fundamental religious persuasion would answer without hesitation that Judaism is the religious belief system held by the Jews from time immemorial.

And the Jews would like you to believe that, but that is not so.

Judaism, they would say, is the ‘religion’ of the Old Testament, and it is based solidly on the teachings of Moses. Such an answer might be totally sincere but it is also totally wrong.

And I might add that people also make this conclusion without knowing a thing about Judaism. How many of us here really know much of anything

about Judaism? I mean really, truly, we don’t know a thing about it.

Judaism both in its present form and as it has existed since before the time of Christ is violently opposed to God, to the God of the Bible. Shocking? Yes, but true!

I’m going to make a statement here, which will be born out a little bit later: **Judaism is anti-Christ!** Judaism, by its nature, is anti-Christ. Now, Jews will not admit that because they don’t want to bring persecution on themselves. But everything they teach, and everything they say, is anti-Christ. We will see in this one what they did to Christ, how they looked at Christ and so forth.

We’re going to have some quotes that Des Griffin gives in this book from the *Universal Jewish Encyclopedia* itself.

Quote from: *Facts are Facts III* from *The Talmud* by Arsene Darmesteter translated by Henrietta Szold ([biblebelievers.org.au/facts2.htm](http://biblebelievers.org.au/facts2.htm))

Jews talking about Jews:

“Now Judaism finds its expression in the Talmud, which is not a remote suggestion and a faint echo thereof, but in which it has become incarnate, in which it has taken form, passing from a state of abstraction into the domain of real things. THE STUDY OF JUDAISM IS THAT OF THE TALMUD, AS THE STUDY OF THE TALMUD IS THAT OF JUDAISM ...THEY ARE TWO INSEPARABLE THINGS, OR BETTER, THEY ARE ONE AND THE SAME ... Accordingly, the Talmud is the completest expression of religious movement, and this code of endless prescriptions and minute ceremonials represents in its perfection the total work of the religious idea...

I’m just going to interject here: What is the problem in Galatians and partially in Romans? *Salvation by works!* That is the problem! Unless you understand what the works of Judaism are, you are not going to understand what works it is talking about. And particularly, if you have a Protestant background, because the Protestants equate that with the Ten Commandments and the laws of God. It’s a double-whammy confusion we’re living with today.

The miracle was accomplished by a book, the Talmud... The Talmud, in turn, is composed of two distinct parts, the Mishna and the Gemara; the former the text, the latter the commentary upon the text ...By the term Mishna we designate A COLLECTION OF DECISIONS AND TRADITIONAL LAWS EMBRACING ALL DEPARTMENTS OF



LEGISLATION, CIVIL AND RELIGIOUS ...This code, which was the work of several generations of Rabbis ... Nothing, indeed can EQUAL THE IMPORTANCE OF THE TALMUD unless it be the ignorance that prevails concerning it...

The DAILY STUDY OF THE TALMUD, WHICH AMONG JEWS BEGAN WITH THE AGE OF TEN TO END WITH LIFE ITSELF, necessarily was a severe gymnastic for the mind, thanks to which IT ACQUIRED INCOMPARABLE SUBTLETY AND ACUMEN—SINCE IT ASPIRES TO ONE THING: TO ESTABLISH FOR JUDAISM A "CORPUS JURIS ECCLESIASTICI."

Which then is it is the basis, the jurisdiction, for their religion. {Back to *Anti-Semitism and the Babylonian Connection*}

Following the destruction of the temple in 70A.D. the regulation of all Jewish affairs was left in the hands of the Pharisees.

A little later we're going to have an interesting study: Pharisees vs Sadducees and so forth because that will be important.

Quote: "The whole history of Judaism was reconstructed from the Pharisaic point of view. Pharisaism shaped the character of Judaism and the life and thought of all Jews for the future." (jewishencyclopedia.com)

What was Paul? *Paul was a Pharisee!* Why did God call him? *Because there had to be someone to teach why we don't do the laws of Judaism, but why we keep the laws of God!* There is a distinct difference.

Quote: "The Jewish religion as it is today traces its descent, without a break, through all the centuries, from the Pharisees. Their leading ideas and methods found expression in a literature of enormous extent, of which a very great deal is still in existence. The Talmud is the largest and most important single piece of that literature ... and the study of it is essential for any real understanding of Pharisaism." (Universal Jewish Ency. 1943 [come-and-hear.com/dilling/chapt01.html] )

Here's what we have: Pharisaism, Talmudism, Judaism, they are all one and the same. We need to keep that in mind.

We can go back and cover some of the things that we have here of the history of the Jews going off into captivity and so forth. We'll cover that at a little later time.

According to the celebrated Aldolph Moses, it was Flabious Josephus writing

for the instruction of Jews and Romans who coined the term: Judaism. It was only in comparatively recent times after the Jews became familiar with modern Christian literature that they began to name their religion *Judaism*.

This new *modus operandi*, which at first may well have had the appearance of being a great idea whose time had come, soon led to massive abuses. The interpretations of law rendered by the Scriptures soon became to have a unique legal authority of their own. They soon came to carry more weight than the books of the Old Testament.

I want to emphasize that, because we will see where Jesus said, '**Full well you reject the commandment of God that you may keep your tradition.**'

As a top Jewish authority expresses it, 'a method of exegesis had to be developed that would permit the interpretation of the Torah (the first five books of the Bible) beyond its literal meaning.' When the interpretations or vain reasonings of the Scribes were directly contrary to the Law of God, the Scribes 'attempted whenever possible not to abolish it (the Law), but to introduce some legal fiction whereby the authority of the law was upheld and yet at the same time rendered null and void for all practical purposes'" (Universal Jewish Encyclopedia, article on Authority, p 634)

Now, that's worded just a little bit differently than what Jesus said, but it is true. {Back to *Anti-Semitism and the Babylonian Connection*}

Soon there emerged another elitist group of individuals who considered themselves above the scribes. These were the Pharisees. Their exclusivist religion became known as Pharisaism. A modern day American researcher, who for many years has conducted an in-depth study of Pharisaism, explains: first the Pharisees said that as an architect uses blueprints to construct a building so God used the letters of the Hebrew alphabet to create the universe, including the Torah.

This gives us, also, a little insight into sacred names. Sacred-namers are going back to a 'Christianized Pharisaism.' That's exactly what they're doing.

The Torah, the Pharisees believed, contained two distinct layers of interpretations: the literal (that is the surface interpretation) and a much more profound mystic interpretation hidden in the letters of the Hebrew alphabet.

To the Pharisees, the letters of the Hebrews alphabet were not simply symbols, which stood for sounds which made up words for communication, quite the contrary. The letters of the Hebrew alphabet were tiny units, something like micro-chips in computer technology, which contained all the information about the history of the universe and God's will for man. Thus, a Hebrew letter held not only great significance in itself, but if it were combined with other letters, and those words with other words, as in the Scriptures, a tremendous source of mysterious knowledge became available (*Universal Jewish Encyclopedia*, articles on The Kabala, p 620; Gnosticism, p 635).

And there were Jewish Gnostics! We need to make that very important so that when we come to the book of Galatians we can understand it.

The Pharisees believed that only they had the key to the understanding of all the information contained in the Hebrew alphabet and the Scriptures. They believed that their most imminent Rabbis knew how to decipher the true meaning of the Scriptures because they had previously lived in heaven...

A bit like Mormon doctrine? There is 'nothing new under the sun'—right?

...and were now recalling what God had told them.

How are you going to go against that Authority? That's what they were establishing. Every cult, of which Judaism is, must establish a human authority that supposedly has Divine, mysterious, connection that you cannot refute.

Isn't it interesting? It says, Babylon the Great, the Mother of Harlots, and we've always been taught and have now learned and know that does not mean just the Catholics and Protestants, but we now also know it means the Catholics, a great majority of the Protestants, the Buddhists, Hindus, and Judaism. They have a mystery religion!

In their true meaning of the Scriptures, because they have previously lived in heaven and they were now only recalling what God had told them, the Talmud relates how Moses ascended to heaven...

The Bible doesn't; the Talmud does

...and there beheld Rabbi Akiba (still unborn) expounding the Torah "in a wondrous manner" (Menachoth 29b). Thus when the Pharisee read a verse from Scripture, which was contrary to his desires, he had to contempt for its obvious

meaning. That meaning was for the simple minded and the unlearned. Instead, he would ponder the shapes of the letters, notice which letters were next to each other, count up the number of times a letter was repeated, tally the numerical equivalent of letters and words and so on.

After consulting with fellow rabbis the Pharisee would then come up with an interpretation which no one would have dreamed existed, but which now squared exactly with what he, the Pharisee, wanted to believe. (*Israel, Our Duty, Our Dilemma* by Theodore Pike, pgs 16-17)

That is called *human justification*! It happens all the time. You must not be a Pharisee to do it.

In Christ's Time: During the 400 years preceding the birth of Christ, these new laws and interpretations literally exploded in number. They became more elaborate and complicated as the religious leaders strove mightily to circumvent God's Law in every phase and facet of their lives. They wished to disobey God while retaining the appearance of great Godliness.

I need to interject here, the most diabolical thing that could ever be done is take those people who should be the custodians of the Word of God, who should know the Word of God and turn them into serving Satan the devil while telling them that they're serving God. That is exactly what has happened in Judaism.

The Pharisees also became increasingly self-centered and self-righteous and brazenly intolerant of anyone who might question their claim to what amounted to Divine rule.

They still do it today! 'We are the chosen people.' Part of the reason the Jews have received so many things upon them is because they're getting back their attitude that they've heaped upon everyone else.

The Pharisees considered themselves the crème de la crème, the select of the elect of the Judean society. Over a period of approximately 1,000 years the voluminous decrees of the scribes and Pharisees developed in what we know today as the Babylonian Talmud.

As Benjamin Friedman (a Jew) points out, the forms of religious worship known as Pharisaism in Judea in the time of Jesus was a religious practice based exclusively upon the Talmud. The Talmud in the time of Jesus was the Magna Carta, the

declaration of Independence, the Constitution, the Bill of Rights all rolled into one to those who practiced Pharisaism.

The Talmud today occupies the same relative position with respect to those who profess Judaism. The Talmud exercises virtually totalitarian dictatorship over the lives of so-called Jews, whether they are aware of it or not. Their spiritual leaders make no attempt to conceal the control they exercise over the lives of so-called Jews. They extend their authority far beyond the legitimate limits of spiritual matters. Their authority has not limit outside of religion. (*Facts are Facts*, pp 25-26).

This evaluation was confirmed by another leading Jewish rabbi, the Talmud is the legal code which forms the basis of the Jewish religious law, and is the textbook used in training the rabbis.

Let's see what happened with the Jewish religious leaders and Christ. Let's go right back to the very beginning. Why was Jesus born of the tribe of Judah of the house of David? *Because God prophesied and promised it!*—that is why. If you were Satan the devil don't you think that the most important project that you would have to do would be to seduce the Jews into your control, to take them away from the Messiah? Don't you think that would be one of the most important things you could do?

Wouldn't you think that one of the most important things you could do would be to take the religious officials, have them change from following the Bible to their own, but keep them in authority to change the religion; instead of worshiping God, you are now worshiping Satan. That would be paramount to do.

We're to have pure minds—right? We're to have clean thoughts—right? So therefore, it's hard for us to think of this conspiratorial type of thing that Satan would do; to literally entrap people into it. That's what he has literally done! But he has to have *willing* servants to do it.

Let's see exactly what is said. They all knew and we're just going to summarize certain verses, Matthew 2:3—after the birth of Jesus, Herod and the wise men and so forth “But when Herod the king heard *this*, he was troubled, and all Jerusalem with him. And after gathering together all the chief priests and scribes of the people...” (vs 3-4). I want you to note: no Pharisees here. Pharisees did not really come into a chokehold power until after the crucifixion of Jesus Christ.

Then after the destruction of the temple all of the priests were killed who were the Sadducees. I just want to make that statement here because that will become important, and I'll go through the Scriptures and show you later on.

Verse 4: “And after gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.” They knew, and we know what happened.

Verse 16: “Then Herod, seeing that he had been mocked by the Magi, was filled with rage; and he sent *and* put to death all the boys who *were* in Bethlehem and in the area all around, from two years old and under, according to the time that he had ascertained from the Magi.” Herod was an Idumea of Esau, if you didn't know that.

Notice that when Jesus was 12-years-old He stayed back at the temple; Luke 2:46: “Now it came to pass *that* after three days they found Him in the temple, sitting in *the* midst of the teachers... [doctors of the law; who understood the law] ...both hearing them and questioning them. And all those who were listening to Him were amazed at *His* understanding and His answers” (vs 46-47).

John 1 in time setting is some 30 years after Jesus' birth. Here we find the Pharisees mentioned, along with the priests and the Levites.

John 1:19: “And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, ‘Who are you?’ Then he *freely* admitted, and did not deny, but declared, ‘I am not the Christ.’ And they asked him, ‘Then who *are* you? Are you Elijah?’ And he said, ‘I am not.’ *Then they asked*, ‘Are you the Prophet?’ And he answered, ‘No’” (vs 19-21).

I've gotten literature from four different people each claiming to be ‘the voice in the wilderness.’ If this keeps up there's going to be a ‘howl in the forest.’

Verse 23: “He said, ‘I *am* a voice crying in the wilderness... [he had his message directly from God; I don't see that from these other people.] ...“Make straight the way of *the* Lord,” as Isaiah the prophet said.’ Now, those who had been sent belonged to *the sect* of the Pharisees” (vs 23-24).

Let me say something about some of the religious parties. They had political affiliation. A Pharisee was a religious political organization. A priest could belong to the group of Pharisees, or he could belong to the Sadducees. A scribe could belong to either one. The Sadducees were of the priesthood and controlled the temple.

Matthew 3—again, we’re going to examine the situation of John the Baptist preaching, teaching and baptizing. We will see what he told those wondrous Pharisees. If you want to know who was anti-Jewish, in the sense of being anti-Judaism, Jesus Christ was! Maybe that will help you understand why they are so anti-Christ. And we’ll see next time why they so hated Christians. Even today, the movie put out by the Jews—*The Last Temptation of Christ*—to blasphemously attack Jesus

Matthew 3:7: “But after seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, ‘**You brood of vipers**, who has forewarned you to flee from the coming wrath?’” That’s a pretty strong statement. I don’t have to tell you what a Palestinian viper is like, I’ve described that several times in other sermons. Nevertheless, notice the ‘kind, Christian attitude’ that He had toward the Pharisees and the Sadducees.

“...‘*You brood of vipers, who has forewarned you to flee from the coming wrath? Therefore, produce fruits worthy of repentance*’ (vs 7-8). In other words, *works* showing that you have a change of heart and repentance *from*, obviously, your religious works and attitude *to God!*

Verse 9: “And do not think to say within yourselves, ‘We have Abraham *for our father*’...” That’s the thing that is used today. I suggest you read anything; the Jews say: they are the full 12 tribes of Israel, Abraham was a Jew; Isaac was a Jew. *No they weren’t!* But that’s their interpretation of it. They say the same thing to this very day. God is saying you can’t rely upon who your progenitors were.

John 3—we’re going to read a little bit about a ‘good’ Pharisee. Let’s see how he had to be good. This is about Nicodemus. Do you think Nicodemus was welcomed into the council after he buried Jesus? You can be guaranteed he was not.

John 3:1: “Now, there was a man of the Pharisees, Nicodemus by name, a ruler of the Jews. He came to Jesus by night and said to Him, ‘Rabbi, we know that You are a teacher *Who* has come from God; because no one is able to do the miracles that You are doing unless God is with him.’” (vs 1-2).

What did Jesus do? *Warmly embraced Him and patted Him on the head and said, ‘bless you.’ NO!* He corrected him, v 3: “Jesus answered and said to him, ‘Truly, truly I say to you, unless anyone is born again... [doesn’t matter who you are] ...he cannot see the Kingdom of God.’”

Verse 9: “Nicodemus answered and said to Him, ‘How can these things be?’ Jesus answered and said to him, ‘You are a teacher of Israel, and you do not know these things?’” (vs 9-10) ‘What would you

do if I told you heavenly things?’

I’m picking out verses so we see how Jesus and the Pharisees got along.

Matthew 12:34: “Offspring of vipers, how are you able to speak good things, being evil? For out of the abundance of the heart the mouth speaks.” Then He goes on to say that you’re judged by every word that you have to say and so forth.

Mark 12:37: “...And the whole multitude listened to Him eagerly. And He said to them in His teaching, ‘Beware of the scribes, who take pleasure in walking around in robes, and in salutations in the marketplaces, and in *the* chief seats in the synagogues and *the* chief places in the Feasts; who devour the houses of widows, and for a pretext make long prayers. These shall receive *the* greater condemnation’” (vs 37-40). The common people gladly heard Him. They were probably relieved that they didn’t have to do all this nonsense and falderal that the Pharisees were telling them to do.

We find in Matt. 9:36 that Jesus had compassion on the people. Nowhere did He have compassion on the Pharisees, the Sadducees and the scribes. As a matter of fact, when you go through and read it, you find it was a verbal war going on all the time.

Luke 4—Let’s see the wondrous reception that He received. This will kind of change your attitude a little bit about Jesus of the New Testament. A lot of Protestants have this feeling that Jesus was a wonderful man and everywhere that He went that everyone just became beautiful and wonderful and it was nice. No, it wasn’t! After He got done preaching:

Luke 4:28: “Now all in the synagogue who heard these things were filled with indignation.... [It wasn’t quite that loving reception—was it? They were filled with wrath!] ...And they rose up *and* cast Him out of *the* city, and led Him to the edge of the mountain... [a cliff] ...on which their city was built, in order to throw Him down headlong... [they were leading Him out] ...but He passed *safely* through their midst *and* departed.” (vs 28-30). So, He got away!

Mark 2—Jesus was in Capernaum. The whole house was surrounded by people, and here’s the man with palsy that wanted to be healed. When they couldn’t get in:

Mark 2:4: “And since they were not able to come near to Him because of the crowd, they uncovered the roof where He was; and after breaking *it* open, they let down the stretcher on which the paralytic was lying. Now, when Jesus saw their faith, He said to the paralytic, ‘Child, your sins have been forgiven you.’ But some of the scribes were sitting there and

reasoning in their hearts, ‘Why does this *man* speak such blasphemies?....’” (vs 4-7). We’re going to find that they accused Jesus of using Beelzebub; of blaspheming; being born of fornication, and so forth. That shows their attitude.

“...Who has the power to forgive sins, except one, *and that is* God?” And Jesus immediately knew in His spirit what they were reasoning within themselves, *and* said to them, ‘Why are you reasoning these things in your hearts?’” (vs 7-8). Just think of the power that Jesus had. He knew what they were thinking.

He said, “...‘Why are you reasoning these things in your hearts? Which is easier, to say to the paralytic, “*Your sins have been forgiven you*”? or to say, “*Arise, and take up your stretcher and walk*”? But in order that you may understand that the Son of man has authority on the earth to forgive sins,’ He said to the paralytic, ‘I say to you, arise and pick up your stretcher, and go to your house.’ And immediately he arose and, after picking up his stretcher, went out in the presence of them all... [walked out right in the middle of them] ...so that they... [the people] ...were all amazed and glorified God, saying, ‘We have never seen the like!’” (vs 8-12). So then, He went out.

Verse 15: “And it came to pass that, when He sat down to eat in his house, many tax collectors and sinners sat down with Jesus and His disciples; for there were many, and they followed Him. But when the scribes and the Pharisees saw Him eating with tax collectors and sinners, *they* said to His disciples, ‘Why *is it* that He eats and drinks with tax collectors and sinners?’ And after hearing *this*, Jesus said to them, ‘Those who are strong do not need a physician, but those who are sick. I did not come to call *the* righteous, but sinners to repentance.’ Now, the disciples of John and the *disciples* of the Pharisees were fasting; and they came and said to Him, ‘Why do the disciples of John and the *disciples* of the Pharisees fast, but Your disciples do not fast?’” (vs 15-18). They were continually criticizing what Jesus did and what He taught.

Mark 3—here’s where Jesus came into the synagogue, healed the man with the withered hand. They were mad at Jesus; they were angry, so Jesus again turned in anger:

Mark 3:5: “And after looking around at them with anger, being grieved at the hardness of their hearts, He said to the man, ‘Stretch out your hand.’ And he stretched *it* out, and his hand was restored *as* sound as the other. Then the Pharisees left *and* immediately took counsel with the Herodians against Him *as to* how they might destroy Him” (vs 5-6).

(go to the next track)

Who were the Herodians? *The Herodians were the political part of Herod!* This sounds a little bit like Israeli lobbying in Washington, D.C., today; to get what you want. The Jews use the same tactics today. Later we’ll see what they did in the book of Acts, it’s going to surprise you; the methods are exactly the same. So, Jesus withdrew Himself.

Now let’s go back to Matthew 11:20<sup>[transcriber’s correction]</sup>: “Then He began to castigate the cities in which most of His miracles had taken place, because they did not repent: ‘Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that have taken place in you had taken place in Tyre and Sidon... [Those are the people that the Jews hate, even to this very day.] ...they would have repented long ago in sackcloth and ashes. But I tell you, it shall be more tolerable for Tyre and Sidon in *the* day of judgment than for you. And you, Capernaum, who have been exalted to heaven, shall be cast down to the grave. For if the miracles that have taken place in you had taken place in Sodom, it would have remained until this day. But I tell you, it shall be more tolerable for *the* land of Sodom in *the* day of judgment than for you’” (vs 20-24).

You cannot get any greater of an insult. It would be like going to the Jewish political gathering today and insulting them. They would rise up in wrath and get rid of you! Write articles! Get the government against you! Is that not what they did with Jesus?

Matthew 12:22: “Then was brought to Him one who was possessed by a demon, blind and dumb; and He healed him, so that the one *who had been* blind and dumb both spoke and saw. And the multitudes were all amazed, and said, ‘Is this the Son of David?’ But when the Pharisees heard *this*, they said, ‘This *man* does not cast out demons except by Beelzebub, prince of the demons.’” (vs 22-24). And we will see, as we go along, that the encounter got more intense and more ferocious and more mindset.

Verse 34: “Offspring of vipers, how are you able to speak good things, being evil?....”

Verse 41: “*The* men of Nineveh shall stand up in the judgment with this generation and shall condemn it, because they repented at the proclamation of Jonah; and behold, a greater than Jonah *is* here.” Jesus is making some pretty powerful claims to these Jews.

Verse 42: “*The* queen of *the* south shall rise up in the judgment with this generation and shall condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon *is* here. But when the unclean spirit has departed from a man... [notice the

implication that is being given here talking to the scribes and Pharisees] ...it goes through dry places seeking rest, but finds none. Then it says, 'I will return to my house, from which I came out.' And after coming, it finds *it* unoccupied, swept and set in order. Then it goes and takes with it seven other spirits more wicked than itself, and they enter in and dwell there; and the last *state* of that man is worse than the first. **Likewise shall it also be with this wicked generation**" (vs 42-45),

He's also telling from whence *their religion* came from. I submit, when I look back at our experience in Worldwide (Church of God) whenever we came up against prominent Jews all they did was destroy; all they did was take. That can be pretty well documented.

Sometimes you have to pullout and isolate these verses so that we get the attitude and feeling of the Pharisees and so forth. This is when they were talking about John the Baptist and so forth:

Luke 7:28: "'For I tell you, among *those* who have been born of women there is not a greater prophet than John the Baptist; but the one who is least in the Kingdom of God is greater than he.' Now all the people and the tax collectors who heard this justified God *because* they had been baptized *with* the baptism of John. But the Pharisees and the doctors of the law had set aside the counsel of God concerning themselves, *and* had not been baptized by him" (vs 28-30).

They couldn't take it. John was saying, 'You generation of vipers; you're coming out here to be baptized. I 'ain't' baptizing you!' They weren't baptized!

Verse 36: "Now, one of the Pharisees invited Him to eat with him. And after going into the Pharisee's house, He sat down *at the table*." You know the whole account there, I'll just summarize it: He didn't say, 'Now, Simon, this is wonderful, oh this is nice food, this is great!' NO!

Verse 37: "And behold, a woman in the city who was a sinner... [v 38]: ...began to wash His feet with *her* tears...anointing *them* with the ointment..."

And Simon said in his heart, v 39: "... 'This *man*, if He were a prophet, would have known who and what the woman *is* who is touching Him because she is a sinner.' Then Jesus answered *and* said to him, 'Simon, I have something to say to you.' And he said, 'Teacher, say *on*.' 'There were two debtors of a certain creditor; one owed five hundred silver coins, and the other fifty. But when they did not have *anything with which* to pay *him*, he forgave *them* both. Tell *Me* then, which of them will love him most?' And Simon answered *and* said, 'I

suppose *the one* whom he forgave the most.' And He said to him, 'You have judged rightly.' (vs 39-43).

And Jesus said, paraphrasing: 'Simon, I came into your house and you didn't wash My feet, you didn't take care of Me, but this woman did, and her sins—which are many—are forgiven! Go your way in peace!'

Can you imagine what that Pharisee was thinking with this? Jesus insulted him, corrected him, after He [Jesus] had been invited to dinner. Now, if you've read a book of etiquette how to treat your guests, that's not how you treat your host or your guests—right? When you go to someone's house, you don't say anything against the host. You always praise their food, though it's burned. You always tell them how delicious it is, though you choke on it. Jesus didn't!

John 5:15—this is the healing of the man by the pool. After Jesus told him that He had healed him: "The man went away and told the Jews that it was Jesus Who had made him whole. And for this cause, the Jews persecuted Jesus and sought to kill Him, because He had done these things on a Sabbath. But Jesus answered them, 'My Father is working until now, and I work.' So then, on account of this *saying*, the Jews sought all the more to kill Him, not only because He had loosed the Sabbath, but also *because* He had called God His own Father, making Himself equal with God" (vs 15-18).

In the book of John {note sermon series The Gospel of John} the Gospel written by the apostle of love, there were an awful lot of confrontations and some very nasty sayings.

Verse 37: "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. And you do not have His Word dwelling in you..." (vs 37-38). Please understand and let's make it absolutely clear: ***Judaism, Pharisaism, Talmudism does not have the words of God abiding in them***, here referring to even the Old Testament.

They refer to it because from there they derive their 'authority.' Once they establish their authority they go on and do *their own teachings, their own thing, and their own traditions!* Jesus said:

"...you do not have His Word dwelling in you, for you do not believe Him Whom He has sent. You search the Scriptures, for in them you think that you have eternal life; and they are the ones that testify of Me. 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" (vs 38-42).

Strong, disastrous, attacking words—right? You can tell that to a Jew today and you might have the JDL throw a bomb on your porch for anti-Semitism! You might read this book about anti-Semitism—*Anti-Semitism and the Babylonian Connection* by Des Griffin—it is a thing that has been created by the Jews so that they can control the press, movies, books, people, politicians—if you don't believe it, just view the scenery today.

Verse 43: "I have come in My Father's name, and you do not receive Me; *but* if another comes in his own name, 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* from the only God? Do not think that I will accuse you to the Father. There is *one* who accuses you, *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 43-47). Those are strong sayings—aren't they? *Very strong sayings!*

Mark 7—here's a very critical chapter; very important for us to really grasp the heart and core of what it's saying and it's meaning. Not the technical terminology of whether to eat clean or unclean meats; that's not the subject here. What I want to focus in on is the attitude of Pharisaism in relationship to Jesus Christ. Pharisaism and Judaism are—still are today; have been—anti-Christ. That's why when people talk about Judeo-Christian 'religion,' there is no such an animal.

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.... [with the fist] ...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. 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?'.... [I'll explain this to you very nicely"—NO!] ...And He answered *and* said to them, '**Well did Isaiah prophesy concerning you hypocrites**, as it is written....'" (vs 1-6).

I tell you one thing, if you want to really get into any argument and a fight; if you've ever been in an argument or fight and you point your finger at someone and say, 'You're a lying hypocrite,' I guarantee you that's not going to be a sweet ending. I guarantee it's going to be more adamant, more

hostile— isn't it? *Yes!* The truth is, this was not a fight against Jesus and the Pharisees man-to-man, **this was the fight of the Son of God against the sons of the devil!**

"... 'This people honors Me with their lips, but their hearts are far away from Me. But in vain do they worship Me... [uselessness, faulty, wrong] ...teaching *for* doctrine the commandments of men.' For leaving the commandment of God..." (vs 6-8). Isn't that what we read here, what the Pharisees did from their own *Jewish Encyclopedia*? *They set aside the words of God so they could have their own interpretation or traditions!* That's what Jesus said.

"...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). Judaism is based upon *tradition*. Tradition existed even during the days of Jesus. It was not wholly compiled into its modern form until it was in Babylon some 200 years after Jesus, when that was one of the safe havens for the Jews.

Verse 10: "For Moses said, 'Honor your father and your mother'; and, 'The one who speaks evil of father or mother, let him be put to death.' But you say, 'If a man shall say to *his* father or mother, 'Whatever benefit you might receive from me *is* corban' (that is, *set aside as* a gift... [dedicated to the temple] ...to God), he is not obligated to help his parents.' .... [that is the sum of the thought there] ... And you excuse him from doing anything for his father or his mother, nullifying the authority of the Word of God by your tradition which you have passed down; and you practice many *traditions* such as this'" (vs 10-13). That is about as strong a condemnation as you can get.

Imagine that if any one of the ministers of God were to march into an assembly of the bishops of America and walk up there as guest speaker and stand there and tell them these things, or to the convention of rabbis and tell them these things, can you imagine what a wild time he would have getting out alive? That's what Jesus was doing here. He was making it clear!

John 7:1—again, this intensifies all the way through: "After these things, Jesus was sojourning in Galilee, for He did not desire to travel in Judea because the Jews were seeking to kill Him." We know the account about the Feast of Tabernacles.

Verse 16: "Jesus answered them and said, 'My doctrine is not Mine, but His Who sent Me. If anyone desires to do His will, he shall know of the doctrine, whether it is from God, or *whether* I speak from My own self. The one who speaks of himself is seeking his own glory... [That eliminates a lot of

televangelists today—doesn't it?] ...but He Who seeks the glory of Him Who sent Him is true, and there is no unrighteousness in Him. **Did not Moses give you the Law**, [True? Yes? or No? *Yes, he did!*] ...and not one of you is practicing the Law?... [Why? *They rejected the Law*, as we read, keeping their traditions!] ...Why do you seek to kill Me?" (vs 16-19).

Verse 20: "The people answered and said, 'You have a demon. Who is seeking to kill You?'" Isn't that the same derision that is used today if you try to say something about some of the religious practices. 'Who are you? Who do you think you are? You must be demon possessed.' They accused Jesus of being born of fornication, following Beelzebub, blaspheming God. They accused Him of being demon possessed. Is that not anti-Christ? *It's got to be!*

John 8:19: "Then they said to Him, 'Where is Your Father?' Jesus answered, 'You know neither Me nor My Father. If you had known Me, you would also have known My Father.' Jesus spoke these words in the treasury *while* teaching in the temple; but no one arrested Him because His time had not yet come. Then Jesus said to them again, 'I am going away; and you shall seek Me, but you shall die in your sin. Where I am going, you are not able to come.' Therefore, the Jews said, 'Will He kill Himself? *Is that why* He says, 'Where I am going, you are not able to come'?' And He said to them, 'You are from beneath; I am from above. You are of this world; I am not of this world. That is why I said to you that you shall die in your sins; for if you do not believe that I AM, you shall die in your sins'" (vs 19-24). Jesus told them, 'I have told you who I AM.'

Verse 28: "Then Jesus said to them, 'When you have lifted up the Son of man, then you yourselves shall know that I AM, and *that* I do nothing of Myself. But as the Father taught Me, these things I speak. And He Who sent Me is with Me. The Father has not left Me alone because I always do the things that please Him.' As He spoke these things, many believed in Him. Therefore, Jesus said to the Jews who had believed in Him, 'If you continue in My word, you are truly My disciples. And you shall know the Truth, and the Truth shall set you free'" (vs 28-32).

Verse 33: "They answered Him, 'We are Abraham's seed, and have never been in bondage to anyone. What do You mean by saying, "You shall become free"?' Jesus answered them, 'Truly, truly I say to you, everyone who practices sin is a servant of sin. And the servant does not live in the house forever; *but* the Son lives forever'" (vs 33-35). He's telling them they are going to be evicted out of their land and their home.

Verse 36: "'Therefore, if the Son shall set you free, you shall truly be free. I know that you are Abraham's seed; but you are seeking to kill Me... [even the ones that believed on Him; think of that] ...because My words do not enter into your *minds*. speak the things that I have seen from My Father, and you do the things that you have seen from your father'" (vs 36-38).

Verse 39: "They answered and said to Him, 'Our father is Abraham.' Jesus said to them, 'If you were Abraham's children, you would do the works of Abraham. But now you seek to kill Me, a man who has spoken the Truth to you, which I have heard from God; Abraham did not do this. You are doing the works of your father.' Then they said to Him, 'We have not been born of fornication. We have one Father, *and that is* God.'" (vs 39-41)—and the Talmud said that He was conceived during a 'menstrual time,' too, by the way. And more blasphemous things of Jesus are in the Talmud than I care to bring in and read here in the Church.

Verse 42: "Therefore, Jesus said to them, '**If** God were your Father, you would love Me, because I proceeded forth and came from God. For I have not come of Myself, but He sent Me. Why don't you understand My speech? Because you cannot *bear* to hear My words.... [Why can they not hear His words?] ...**You are of your father the devil**, and the lusts of your father you desire to practice. He was a murderer from *the* beginning, and has not stood in the Truth because there is no Truth in him. Whenever he speaks a lie, he is speaking from his own *self*; for he is a liar, and the father of it. And because I speak the Truth, you do not believe Me. Which *one* of you can convict Me of sin? But if I speak *the* Truth, why don't you believe Me? The one who is of God hears the words of God. For this reason **you do not hear, because you are not of God**'" (vs 41-47).

What is the sum of all of this? *Jews who follow Judaism are not of God!* Jesus clearly said so!

Verse 48: "Then the Jews answered and said to Him, 'Are we not right in saying that You are a Samaritan and have a demon?'"

You know the rest of the account. He ended up by telling them, v 58: "Jesus said to them, 'Truly, truly I say to you, before Abraham was born, I AM.' Then they picked up stones to throw at Him.... [There seems to be a good supply of stones still in Judea] ...But Jesus concealed Himself and went out of the temple, passing through the midst of them, and in this manner departed" (vs 58-59). *Strong!*

John 9:16—this is the account when the



blind man whom Jesus gave sight to was testifying to the Pharisees: "Then some of the Pharisees said, 'This man is not from God... [Do the Jews believe that to this day? *Yes!*] ...because He does not keep the Sabbath.'...."

Verse 40: "And those of the Pharisees who were with Him heard these things; and they said to Him, 'Are we also blind?' Jesus said to them, 'If you were blind, you would not have sin. But now you say, 'We see.' Therefore, your sin remains'" (vs 40-41). What did Jesus say, 'You will die in your sins because you believe not on Me and on Him Who sent Me.'

John 10:30: "I and the Father are one.' Then the Jews again picked up stones so that they might stone Him" (vs 30-31). The rest of the account there they said, 'You're blaspheming because you say that You're the Son of God.'

John 11:46—after the raising of Lazarus from the dead: "But some of them... [spies and tattletales] ...went to the Pharisees and told them what Jesus had done. Then the chief priests and the Pharisees gathered a council..." (vs 46-47). Isn't it interesting, that today the Jews always have some sort of council? They always have some sort of group that they always go to? That's incredible—isn't it?

"...and said, 'What shall we do? For this man does many miracles. If we allow Him to continue in this manner, all will believe in Him, and the Romans will come and take away from us both this place and the nation.' But a certain one of them, Caiaphas, being high priest that year, said to them, 'You have no understanding, nor consider that it is better for us that one man die for the people, than that the whole nation should perish'" (vs 47-50).

What did Jesus say? *He who seeks to save his life shall lose it!* Did not the Jews lose their nation? *Yes, they did!*

Verse 51: "Now he did not say this of himself, but being high priest that year, he prophesied that Jesus would die for the nation; and not for the nation only, but also that He might gather together into one the children of God who were scattered abroad. Therefore, from that day they took counsel together, so that they might kill Him" (vs 51-53).

I want to cover just one thing here, which we will come back and cover in detail later on. Matthew 23:1: "Then Jesus spoke to the multitudes and to His disciples, 'The scribes and the Pharisees have sat down on Moses' seat *as judges*'" (vs 1-2). A lot of people refer back to that saying that they still sit in Moses' seat. I would have to say that this refers to only when they are reading the Scriptures. Could not

mean anything else, after He called them *the sons of the devil*, followers of Satan, and so forth.

Verse 3: "Therefore, every judgment that they tell you to observe, observe and do. But do not do according to their works; for they say and do not." That's the only way you can reconcile the Scriptures together. It would only be when they are reading out of the Scriptures that they are sitting in the *seat of Moses*. They're actually reading the Scriptures of Moses that they have that authority. He said they don't have authority to do anything else.

Verse 27: "Woe to you, scribes and Pharisees, hypocrites! For you are like whited sepulchers, which indeed appear beautiful *on the outside*, but within are full of the bones of the dead, and of all uncleanness. Likewise, you also outwardly appear to men *to be* righteous, but within you are full of hypocrisy and lawlessness. Woe to you, scribes and Pharisees, hypocrites! For you build the sepulchers of the prophets, and adorn the tombs of the righteous; and you say, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' So then, you are testifying against yourselves, that you are the sons of those who killed the prophets; and *as for you*, you are filling up the measure of your fathers. *You serpents, you offspring of vipers*, how shall you escape the judgment of Gehenna?" (vs 27-33). Those are strong, strong words!

I've preached some tough sermons once in a while, but never like that! I mean never, never like that!

Verse 34: "Because of this, behold, I send to you prophets and wise *men* and scribes; and *some* of them you shall kill and crucify, and *some* of them you shall scourge in your synagogues, and *some of them* you shall persecute from city to city." We'll see that in the book of Acts and also some of the other histories of the Jews; attitude toward the Christians.

Verse 35: "So that upon you may come all *the* righteous blood poured out upon the earth, from the blood of Abel the righteous, unto the blood of Zacharias son of Barachias, whom you murdered between the temple and the altar. Truly I say to you, **all these things shall come upon this generation**" (vs 35-36). That's tough! And it did come upon that generation! If you want to know how bad it came, just read some of the history of *Josephus* and what happened. It was gruesome and awful!

Verse 37: "Jerusalem, Jerusalem, *you* who kill the prophets and stone those who have been sent to you, how often would I have gathered your children together, even as a hen gathers her brood under *her* wings, but you refused! Behold, your house is left to you desolate. For I say to you, **you shall not see Me at all from this time forward,**

**until you shall say**, ‘Blessed is He Who comes in the name of the Lord’” (vs 37-39). I’ll tell you one thing: The Jews today have not yet said that!

Matthew 27—this will help explain some of the Jewish problems today in their anti-Christ attitude and why they have gone through so many things, and why these things have occurred in every nation wherever the Jews have been gathered. I’ll have to give some references for some other books:

I remember reading a magazine by J.R. Church, how he had in there a writing of a Jewish rabbi in 1932 warning the Jews that they better change, because they were going to have God’s hand raised up against them. That was really something. I couldn’t believe it when I read that, but it was really just astounding.

Here is part of the problem the Jews have today, and it cannot be denied. They don’t like anyone to say this to them; they don’t like the Catholics to say, ‘You are the people that crucified Jesus.’ But it is true!

Matthew 27:22<sup>[transcriber’s correction]</sup>: “Pilate said to them, ‘What then shall I do with Jesus Who is called Christ?’ They all said to him, ‘Let *Him* be crucified!’ And the governor said, ‘Why? What evil did He commit?’ But they shouted *all* the more, saying, ‘Let *Him* be crucified!’ Now Pilate, seeing that he was accomplishing nothing, but *that* a riot was developing instead, took water *and* washed *his* hands before the multitude, saying, ‘I am guiltless of the blood of this righteous *man*. You see *to it*.’ And all the people answered... [at the instigation of the priests, Pharisees, and the scribes] ...*and* said, ‘His blood *be* on us and on our children’” (vs 22-25). And it is to this very day!

- until the Jews repent of that attitude
- until the Jews throw away their traditions
- until they get away from their anti-Christ attitude and stance

that is going to happen time and time again! When you couple that together with what they do in every society where they go, that eventually it ends up that you must do something about the Jewish problem to get rid of them and their control, or the nation is destroyed!

- How close are we to destruction because of the Jews taking over *financially* in America?
- *educationally* in America?
- *philosophically* in America?

We are closer and closer to destruction! Wait until you read some of the things in this book—*Anti-Semitism and the Babylonian Connection*—it will make your hair stand on end; we are right there.

Wait until you read what Benjamin Franklin had to say about letting the Jews take over. It’s going to be something!

I think we have discounted the Jewish problem and the rise of ‘one-worldism’ and we have viewed—since some of the Jews are back in Palestine—that everything is hunky-dory. NO! They will be *a*—not *the*—major factor in the rising of the antichrist, because they are of themselves anti-Christ.

Wherever a Jew has repented and accepted Jesus, then that’s a different story. But they, at that point, have to get rid of all of their traditions and get rid of all of the presumptuousness that they have of coming to come and teach Christians how they ought to live.

That’s how Jesus got along with the Jews and what they were: *They were of their father the devil!* They took upon themselves and their children the blood of Jesus Christ.

We’ll see how the Jews are the only people of the tribes of Israel that have a double curse upon them! Prophesied right in the book of Ezekiel and Isaiah. That’s tough! I feel sorry for the Jews. We can’t change it. We didn’t make it that way. I’m not anti-Jewish. But I’m anti anti-Godism! That’s what I’m against, whether it be of Jews, Catholics or whatever.

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

#### Scriptural References:

- 1) Revelation 2:9
- 2) Revelation 3:8-9
- 3) Matthew 2:3-4, 16
- 4) Luke 2:46-47
- 5) John 1:19-21, 23-24
- 6) Matthew 3:7-9
- 7) John 3:1-3, 9-10
- 8) Matthew 12:34
- 9) Mark 12:37-40
- 10) Luke 4:28-30
- 11) Mark 2:4-12, 15-18
- 12) Mark 3:5-6
- 13) Matthew 11:20-24
- 14) Matthew 12:22-24, 34, 41-45
- 15) Luke 7:28-30, 36-43
- 16) John 5:15-18, 37-47
- 17) Mark 7:1-13
- 18) John 7:1, 16-20
- 19) John 8:19-24, 28-48, 58-59
- 20) John 9:16, 40-41
- 21) John 10:30-31
- 22) John 11:46-53
- 23) Matthew 23:1-3, 27-39
- 24) Matthew 27:22-25

Scriptures referenced, not quoted: Matthew 9:36

Also referenced:

Books:

- *Anti-Semitism and the Babylonian Connection*  
by Des Griffin
- *Jews Must Live* by Samuel Roth
- *Protocols of the learned elders of Zion* by Victor  
Marsden (biblebelievers.org)
- *Israel, Our Duty, Our Dilemma* by Theodore  
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- *Josephus*

Sermon Series: *Gospel of John*

FRC:bo

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## Covenants of God IX Jews vs the Church

Fred R. Coulter

Today I want to cover the problem of the Jews vs the Church. When the Church first began, every member was a Jew. Please understand, not all Jews today are what were Jews back then—it's considerably different. I'm going to stick mostly to the Scriptures, but I'm going to read out of a couple of books that I have. Again, let me caution: Don't get carried away with everything that's written in a book. You have to balance it all out with the Word of God. This book is

*Israel, Our Duty, Our Dilemma* by Theodore Winston Pike, which is a good and very informative book to read. As long as he sticks with the facts and quotes that, that's fine. But when he starts getting into some of the prophecies and gets carried away with that, then you can see he's got his own little axe to grind.

I want to stay away from axe grinding and I don't want to get into a situation where there is a lot of villainist's things brought out. However, in order for us to understand what happened with the Church and the Jews and why we are in such a situation today, and how that has a bearing on the book of Galatians.

The book of Galatians is a Christian/Jewish problem. That's what it is, and unless you know something about the Jews and Judaism as a 'religion' you're not going to understand very much as to what the problem in Galatians really is. I'll have to admit that that is certainly true.

- How much do you know about Judaism?
- Have you ever been in a synagogue?
- Have you ever read any Jewish encyclopedias?
- Have you ever read any Jewish publications?

I mean, just for Jews alone. The only thing you can conclude is *probably not*; you probably haven't. The only thing we know about Jews is, don't say anything bad against them, because you're an anti-Semite. Well, that's not necessarily so.

From: *Israel, Our Duty, Our Dilemma*—  
Introduction—The Unknown Religion:

In contrast to the Judaism of the Bible, modern or rabbinic Judaism is the least understood of the great world religions. At the same time, there is no culture or religion which is in greater in need of being understood, especially in the light of the events of the troubled Mid East.

That is certainly true. We made a comment here, and we have observed, the wheel turns. After the Second World War the Jews screamed 'genocide; they kicked us out of our homes; they took all of this.' Now what is happening to the Palestinians at the hands of the Jews? What we're talking about is not something that is unusual to human nature, but part of human nature.

This book, which attempts to identify from the Scriptural view point, the roll modern Israel plays in God's plan for the ages, and our duty to her as Christians and as Americans.

However, it's extremely difficult to arrive at such a definition simply because we know astonishing little about rabbinic Judaism.

We'll get into the New Testament and see where it started and then we will see how they treated the Church. Then we will look at how they treat the Church today, and in particular I want to call you attention to the movie that was put out: *The Last Temptation of Christ*. That will pretty well solidify in your mind how the Jews, even to this day, view Jesus; how they view the Christian religion.

This book has, unfortunately, so many things that I've marked down that I can only bring out some of them. But did you know that the Jews do not feel that anyone but the Jews should keep the Sabbath? That they try and do everything within their power so Gentiles will not keep the Sabbath? I never knew that!

I read Exo. 20, the commandment for the Sabbath, and what did I find? *It says, 'the stranger within your gates shall rest.'* The Sabbath was made for the stranger. As a matter of fact, Jesus said it was 'made for all mankind.' When I would meet a Jew I would tell them that I keep the Sabbath. Now I know why I would get some of these weird looks.

However it is extremely difficult to arrive at such a definition because we know, astonishing little about rabbinic Judaism. In contrast to our ample knowledge of the Hebrew religion as recorded in the Old Testament, Christians today are unbelievably ignorant of the history, beliefs, literature of the Jews After the Biblical account comes to an end in the book of Acts.

I would have to say ‘Amen’ that is true!

In fact, most Christians know next to nothing concerning Jewish history during the 800 years following the destruction of Jerusalem in 70 A.D. Yet, that period is of equal significance with the Old Testament toward understanding what rabbinic Judaism is all about. It was during that period when the Jewish people returned in mass to Babylon that the bulk of modern Jewish attitudes and literature emerged.

Let’s see how this started in the book of Mark. If you go back and study Matthew, Mark, Luke and John from the point of view of who were the enemies of Jesus and what did Jesus say to them, it gives you a little more inkling of some of the things that were being built up.

We also have to understand certain attitudes that the Jews had {see part eight of this series}. ‘We are the children of Abraham; we be Abraham’s seed and never in bondage to anyone.’ They’ve exalted themselves to the position that all the rest of human beings are animals compared to Jews.

When we get into the book of Acts you’ll see that’s how the problem came about with Peter and Cornelius and all the problems that affected them. I just want to let you know where I’m headed in this so we can understand. Please understand, it can happen to any people if they give themselves over to that kind of thinking. Whether you give yourselves over to thinking as Jews, or thinking as the Gestapo, or thinking as other people in such a way that you narrow it down to just me and You, Lord, and the rest of the world go into Gehenna. That’s not what God has in mind.

Mark 8: 14: “But they [the disciples] had forgotten to take bread; and they did not have *any* with them, except one loaf in the ship. Then He charged them, saying, ‘Watch out! Be on guard against the leaven of the Pharisees and the leaven of Herod.’” (vs 14-15). The Pharisees were the one who produced the religion of modern Judaism today, direct from that time—Pharisaism.

Who were the Herodians? We’re to watch the leaven of both. The Herodians, or Herod, and the Herodian Party were the political ones involved, the ones in charge of politics. Jesus says to ‘beware of the leaven of the Pharisees, and of the leaven of Herod.’ And there’s a reason for it.

Verse 16: “And they were reasoning with one another, saying, ‘*It is* because we do not have *any* bread.’ But Jesus knew *it and* said to them, ‘Why do you reason *that I said this* because you do not have *any* bread? Do you still not perceive or

understand? Are your hearts still hardened? Don’t you see with your eyes? Don’t you hear with your ears? And don’t you remember? When I broke the five loaves for the five thousand, how many baskets full of fragments did you take up?’ They said to Him, ‘Twelve.’ ‘And when *I broke* the seven *loaves* for the four thousand, how many baskets full of fragments did you take up?’ And they said, ‘Seven.’ Then He said to them, ‘Why is it that you *still* don’t understand?’” (vs 16-21).

He didn’t answer the question right there; He left them hanging in the account of Mark—right? *Yes, He did!* So, we have to go to Matthew 16 and we’ll see a parallel account of it. So far we have the Pharisees and Herod—or the Herodians.

Matthew 16:1—a parallel account: “Then the Pharisees and Sadducees came to Him...” The Pharisees were in charge of the temple. They were the ones who set all the festival dates; did all of the offerings, and the Chief Priests belongs to the Sadducean Party. It important to remember for something we will cover at a later date.

“...came to Him, tempting Him and asking Him to show them a sign from heaven” (v 1). Notice how many times Jesus never did what they wanted. He never did! Jesus would be a real renegade today, to put it in a little modern parlance: Are You who You say You are? Prove it! So, they said ‘show us a sign.’

Verse 2: “But He answered *and* said to them, ‘When evening has come, you say... [notice how he handles this and puts it back on their head]: ...“*It will be* fair weather, for the sky is red.” And in the morning, *you say*, “Today *it will* storm, for the sky is red and lowering.” Hypocrites! You know *how* to discern the face of the sky, but you cannot *discern* the signs of the times. A wicked and adulterous generation seeks after a sign, but no sign...” (vs 2-4).

There’s a reason for why He says ‘a wicked and adulterous generation’—it’s brought out in this book. I won’t bring it out here, but I ask you to trace down most of the pornography and most of the things that come today as far as lax morals. I think you will find that it comes out of some of the roots of Judaism. This tells why.

“...shall be given to it except the sign of Jonah the prophet.’...” (v 4). That really made them angry because Jonah was sent to Nineveh. He didn’t cater to their whims of how great they were. He did that on several occasions.

“...Then He left them and went away. Now when His disciples came to the other side, they had forgotten to take bread. And Jesus said to them,

‘Watch out, and be on guard against the leaven of the Pharisees and Sadducees.’” (vs 4-6). So, we’ve got three things they had to beware of:

1. Pharisees
2. Sadducees
3. Herodians

Verse 7: “Then they reasoned among themselves, saying, ‘*It is* because we did not take bread.’ But when Jesus knew *this*, He said to them, ‘O *you* of little faith, why are you reasoning among yourselves that *it is* because you did not bring bread? Do you still not understand? *Do you* not remember the five loaves of the five thousand, and how many baskets you took *up*? Nor the seven loaves of the four thousand, and how many baskets you took *up*? How is it that you do not understand that I was not speaking of bread *when I told* you to beware of the leaven of the Pharisees and Sadducees?’ Then they understood that He did not say to beware of the leaven of bread, **but of the doctrine of the Pharisees and Sadducees**” (vs 7-12).

That becomes very important. What is doctrine? *Doctrine comes from the word ‘didaskos’ or teaching—the teaching!* Why would they have to beware of the teaching of the scribes, the Sadducees, the Pharisees and the Herodians? *Most people assume*—because of their ignorance of Judaism—that *Judaism was following the Bible!* Judaism was not, as we saw last time. That’s very important to remember and keep in mind. They were not; they had *their traditions*.

Let me read a couple of other pages out of this book: *Israel, Our Duty, Our Dilemma* so we know where we’re heading:

Where did the Pharisees come from?

We saw last time how that they rejected God’s Word by keeping their traditions. Here’s what they say out of their own writings:

Moses handed down to Joshua, Joshua to the elders, elders to the Prophets, Prophets to the men of the great synod, the men of the great synod to the rabbis.

Despite God’s testimony—He made a covenant with Israel because of the written law—the scribes claim that the Holy One, blessed be He, only made a covenant with Israel on account of the oral Torah.

As it is said, after the tenor of these words, “I have made covenant with you and with Israel.” Now they have their oral tradition.

This then was compiled into what is the Talmud, the Mishna and all that sort of thing.

As custodians and interpreters of the secret tradition, the Pharisees invested themselves with tremendous authority. By majority decision, their most eminent rabbis could overturn anything Moses had said. If a particular rabbi was acclaimed by his fellow Pharisees to be the greatest of that generation, then he is—by virtue of that position—as chief of the courts of justice invested with the same authority as Moses.

Matthew 23—let’s cover right here what Jesus said. First we have to separate out the teachings that they would teach, which would be in accordance with the Word of God vs the teachings that they would teach, which were not in accordance with the Word of God. If you read the whole chapter, that’s the worst, most stinging indictment of any people anywhere that Jesus talked about.

Matthew 23:1: “to the multitudes and to His disciples, saying, ‘The scribes and the Pharisees have sat down on Moses’ seat *as judges*; therefore, every judgment that they tell you to observe, observe and do. But do not do according to their works; for they say and do not’” (vs 1-3).

At this point they were still preaching a lot of the commandments of God. They had their own traditions. They did sit in the seat of Moses, and I think that had to do with when they were teaching from the Law of Moses. Jesus made it clear that certainly their traditions has no authority. I mean, that’s clear. So, they cannot take upon themselves that kind of situation where the traditions are greater than the Bible.

from: *The Universal Jewish Encyclopedia, Article on Pharisaism:*

“With the destruction of the temple the Sadducees disappeared altogether...

I might add here: it gave the Pharisees the chance to alter the history to make it appear that they were always in charge—and that’s precisely what they did.

...leaving the regulation of all Jewish affairs in the hands of the Pharisees. Henceforth, Jewish life was regulated by the teachings of the Pharisees, the whole history of Judaism was re-constructed... [their own admission] ...from the Pharisaic point of view, and a new aspect was given to the Sanhedrin of the past. A new chain of tradition supplanted the older, priestly tradition. Pharisaism shaped the character of Judaism and the life and thought of the Jew for all the future.

The Jewish religion as it is today traces its descent without a break through all the centuries from the Pharisees. Their leading ideas and methods found expression in a literature of enormous extent, of which a great deal is still in existence. The Talmud is the largest and most important single piece of that literature...and the study of it is essential for any real understanding of Pharisaism.”

From: Israel, Our Duty, Our Dilemma:

For this reason, to understand the Jews, the only sensible approach is to quote directly from their most trusted authorities. Because this book primarily concerns our duty to the state of Israel, here is the Orthodox position, a statement of faith, for most of the religious inhabitants of Israel today.

Thus the ultimate authority for Orthodoxy is the Babylonian Talmud. The Bible itself ranks second to it in reality, if not in theory.

Jesus said they have their traditions that reject the Word of God. That’s actually true. They have it where the Bible is secondary. They have it where that all of *their traditions* take primary teaching over the Bible.

The outstanding achievement of the academy... [in 189 A.D. when they got the Talmud together] ...under the rabbi was the final authoritative arrangement of the entire oral tradition—the Mishna

The effects of this great work were incalculable in the period of the teachers, which came to a close with the rabbi. The Bible had been studied and expounded as the primary source of religious tradition. Henceforth the Mishna became the primary text.

So, Judaism kicked out the Bible!

Let’s go to the book of Acts and follow this through. There are some very important things that we need to look at and see what has happened from a historical point of view. Let’s begin with the Apostle Paul:

Acts 9:1—this is after the martyrdom of Stephen: “Now Saul, still breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest, asking him *for* letters *to take* to the synagogues at Damascus, so that if he found any who were of that way, he might bring *them* bound, both men and women, to Jerusalem” (vs 1-2).

The Jews—and we need to understand this in

relationship to understanding the problem in Galatians—from the time that they crucified Christ, except for those who were converted and brought into the Church, they had to take an opposite stance. They had to take a stance that they were right and they were going to stop this Christianity. Notice the extent that they went to.

So, God reached down and took care of Saul. *God called him!* Reached right down into the most zealous of any in Judaism and called him.

Now you know where the law came from, Acts 10:28: “And he said to them, ‘You know that it is unlawful for a man who is a Jew to associate with or come near to anyone of another race....’”

That was a Jewish law. That was one of the *their traditions*. That’s why God chose Paul to go to the Gentiles, and when he was out there three and half years in the desert, I imagine God really had to teach him an awful lot of things. What did Paul say to the Greeks on Mars Hill? *God has created all men under heaven of one blood!*

Unless you understand the hatred that the Jews have toward other people, you don’t understand what a fantastic statement that was to be coming from Paul. I’m not going to belabor you with it, I just wanted to point out a couple of basic things.

Acts 11—We know that Herod was stretching forth his hand, that he was going after the Church, that he was arresting and putting people away and all these sort of things.

Acts 11:19—a key historical verse; it’s not necessarily a key doctrinal verse: “Now, those who had been scattered... [because of the thing with Herod] ...by the persecution that arose concerning Stephen went through Phoenicia and Cyprus and Antioch, speaking the Word to no one except Jews only.” So, there was a time when it only went to the Jews.

Verse 20: “But certain men among them who were Cypriots and Cyrenians came to Antioch *and* spoke to the Greeks...” When you see the word ‘Greeks’ in Matt., Mark, Luke and John the Greek word is ‘Hellenists’ and those were Hellenist Jews. Here where it is Greeks (or Grecians) it is to the Greek people—not Greek-speaking Jews. That’s why historically this is a major point here.

“...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. Now the report concerning them was heard in the ears of the Church that *was* in Jerusalem, and they sent out Barnabas to go as far as Antioch. When he arrived and saw the grace of God, he rejoiced; and he

exhorted *them* all to cleave to the Lord with purpose of heart, for he was a good man, and was filled with *the* Holy Spirit and with faith. And a large multitude was added to the Lord. Then Barnabas went to Tarsus to seek Saul; and after finding him, he brought him to Antioch. And it came to pass *that for* a whole year they assembled together with the Church and taught a great multitude. And in Antioch the disciples were first called Christians” (vs 20-26).

Here we have now going to the Gentiles. It's very important to understand when we come later on to the book of Galatians and the problem of circumcision, the problem of keeping law/not to keep law and the function of law. We need to keep that in mind as we're going along.

Acts 13:2—let's notice what happened immediately after Paul and Barnabus were sent out: “And as they were ministering and fasting to the Lord, the Holy Spirit said, ‘Separate both Barnabas and Saul to Me for the work to which I have called them.’ And when they had fasted and prayed, they laid hands on them *and sent them out*. So then, after being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed away to Cyprus. And when they came to Salamis, they preached the Word of God in the synagogues of the Jews. And they also had John *as* an assistant. And when they had gone through the island as far as Paphos, they found a certain sorcerer, a false prophet, a Jew whose name *was* Bar-Jesus” (vs 2-6).

Most people don't realize it, but even then—and today—Judaism is full of witchcraft! It is full of magic! It is full of all the superstitions! I was shocked to really understand how much that that was involved in Judaism. That's why you find so many of the Jews—even to this day—a lot of them are not Jews the way that God looks at a Jew. *They say they are Jews but are of the synagogue of Satan and are not Jews!* That's why they're all involved in this thing.

Look at this right here: “...certain sorcerer, a false prophet, a Jew whose name *was* Bar-Jesus”—which means *the son of Jesus*. That makes you wonder—doesn't it? Makes you wonder about some of these things!

Verse 7: “He was with the proconsul Sergius Paulus, an intelligent man, who called Barnabas and Saul to *him*, desiring to hear the Word of God. But Elymas the sorcerer (for so was his name interpreted) withstood them, seeking to turn away the proconsul from the faith” (vs 7-8). It's still a goal of Judaism to this day. Please, brethren, understand that!

Verse 9: “But Saul, who *was* also called Paul, being filled with *the* Holy Spirit, fixed his eyes on him, *and* said, ‘O full of all guile and all

craftiness, *you* son of the devil... [A Jew, which is not but ‘of the synagogue of Satan’ clearly fits here—doesn't it?] ...*and enemy of all righteousness*, will you not cease to pervert the straight ways of *the* Lord? And now behold, *the* hand of the Lord *is* upon you, and you shall be blind, not seeing the sun for a season.’ And immediately a mist and darkness fell upon him, and he went about seeking someone to lead *him* by the hand. And after seeing what had happened, the proconsul believed, being astonished at the teaching of the Lord” (vs 9-12). So then, Paul went on his way.

Verse 14: “Now, after passing through from Perga, they came to Antioch of Pisidia; and they went into the synagogue on the Sabbath Day *and* sat down. And after the reading of the Law and the Prophets, the rulers of the synagogue said to them, ‘Men, brethren, if you have a word of exhortation for the people, speak.’ Then Paul stood up...” (vs 14-16). Read the whole account, he really laid it out; let them have it. He went through the whole history, talking about Jesus:

Verse 30: “But God raised Him from *the* dead.” They were witnesses; ‘we declare these good things to you.’

Verse 38: “Therefore, be it known to you, men *and* brethren, that through this man *the* remission of sins is preached to you. And in Him everyone who believes is justified from all things, from which you could not be justified by the Law of Moses” (vs 38-39).

Let me emphasize here very clearly: What is the function of law?

- To show what sin is!
- To give us a standard of conduct to live by!
- ***Law never forgave sin!***

Forgiveness is required to have justification. Under the Old Covenant they were *justified to the temple* by the sacrifices. The Jews took law-keeping and applied it to *justification by works*.

- ***Law never forgives a thing!***
- ***Law never justifies a thing!***
- ***Law was never given to give eternal life!***

Keep that in mind. That's very important to know, especially when you read ‘by works of law is not man justified, but by the faith of Jesus Christ.’ Then the minister stands up and says we've got to keep the laws of God. You go cross-eyed on that, because one seems to contradict the other. They don't! Paul went through the same thing here bringing this out. It's a Jewish problem!

Verse 40: “‘Take heed, therefore, lest that which is spoken in the Prophets come upon you:



“Behold, you despisers, and wonder and perish... [what a sermon!] ...for I work a work in your days, a work that you will in no way believe, *even* if one declares it to you.” And when the Jews had gone out of the synagogue, the Gentiles entreated *him* that these words might be spoken to them on the next Sabbath. Now, after the synagogue had been dismissed, many of the Jews and the proselytes who worshiped *there* followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of God. And on the coming Sabbath, almost the whole city was gathered together to hear the Word of God. **But when they saw the multitude, the Jews were filled with envy....** [and also wrath] ...and they spoke against the things proclaimed by Paul, *and* were **contradicting and blaspheming**” (vs 40-45).

So, the Church’s big troubles were not really with the Gentiles, but with the Jews right at the beginning. The reason I’m going through this is so that you can understand how this foundation of anti-Christism in Judaism got its start. Some of the things that have said about Jesus is just mind-boggling.

In this book: *Anti-Judaism and the Origin of Sunday*, in the synagogue—because there were so many Christians—everyone would have to get up and they would have give an oath cursing the ‘minim,’ the ‘minim’ was a derogatory name for Christians. If you didn’t you were kicked out of the synagogue. What did Jesus say?

- The hour is going to come that they are going to kill you and think that they do God’s service!
- They hated Me before they hated you!
- He who hates Me, hates the Father Who sent Me!

Here’s where it’s building right here, v 46. “But Paul and Barnabas spoke boldly, saying, ‘It was necessary for the Word of God to be spoken to you first; but since you reject it and do not judge yourselves worthy of eternal life, behold, we turn to the Gentiles... [What a teeth-gnashing thing to say to the Jews] ...for so the Lord has enjoined *upon* us: “I have set You for a light of *the* Gentiles that You should be for salvation unto *the* uttermost parts of the earth.” And when the Gentiles heard *this*, they rejoiced; and they glorified the Word of the Lord, and believed, as many as were appointed to eternal life. And the Word of the Lord was carried throughout the entire country” (vs 46-49). This was over a period of time.

Verse 50: “But the Jews stirred up...” If you dare say or write anything against Jews, what’s going to happen? *The Jews will stir up someone and come after you!*

“But the Jews stirred up the devout and

honorable women, and the principal men of the city... [always a political in, always a political power coming after you] ...and raised up persecution against Paul and Barnabas, and expelled them from their borders.... [What did they do?]: ...And after shaking the dust off their feet against them, they came to Iconium. Then the disciples were filled with joy and *with the Holy Spirit*” (vs 50-52).

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. But the unbelieving Jews...” (vs 1-2). Now we’re getting more political momentum; more political organization going here.

“...stirred up the Gentiles and poisoned their minds against the brethren. For this reason, they stayed a long time, speaking boldly in the Lord, Who bore witness to the message of His grace, granting that signs and wonders be done through their hands. But the multitude of the city was divided...” (vs 2-4). Notice that everywhere Paul went it turned into an uproar! Here’s this peaceful little village of Iconium; Paul and Barnabas come in and start preaching Christ. Everybody’s in an uproar!

“...the city was divided and some were with the Jews, and some *were* with the apostles” (v 4). If it’s anything like what we see with these riots in the Middle East, I mean, it gets tough. Poor Paul was in the middle of it.

Verse 5: “And when an assault was *about to be* made by both the Gentiles and *the* Jews with their rulers to insult and stone them, they became aware of it; so they fled to Lyconia, into the cities of Lystra and Derbe and the surrounding region. And there they preached the Gospel” (vs 5-7). Then they healed a man who was impotent from birth. There was little bit of devotion by the pagans. They came and said, ‘Hey, this is great!’

Verse 11: “And when the multitude saw what Paul had done, they lifted up their voices in Lyconian, saying, ‘The gods have become like men *and* have come down to us.’ And Barnabas they called Zeus; and Paul, Hermes, because he was the principal speaker. Then the priest of Zeus, who *officiated* before their city, brought oxen and garlands to the gates, desiring to sacrifice with the multitudes. But when the apostles, Barnabas and Paul, heard *this*, they ripped their *own* garments *in disbelief*, and rushed into the multitude, shouting out and saying, ‘Men, why are you doing these things? We also are men, with the same nature as you, and we have been preaching the Gospel to you, *so that* you will turn from these vanities to the living God, Who made heaven and earth, and the sea, and all the things in them; Who in the past generations allowed all

peoples to go in their *own* ways” (vs 11-16). No problem! They didn’t slay them; they didn’t haul them up before the majesties.

Notice, all this great rejoicing, they turned them to God, turned them from the pagan gods!

Verse 19: “Then Jews from Antioch and Iconium came there; and after persuading the multitudes, they stoned Paul and dragged *him* outside the city, supposing *that* he was dead.”

Here comes the subterfuge again, going to fight Christianity with political means. Brethren, that’s still going on today. Political means of the media: television, printed word—it’s something. The same spirit lies within Judaism. I’m not saying within every Jew, but within Judaism.

Just like here there were Jews who believed and became part of the Church; didn’t get involved in it. But if you’re going to hold to your own ways, as these Jews did; they use political means to get back at them; stirred people up; created enemies; talked against them. They left Paul as dead.

He got up and went back again and preached in the cities, ordained elders and went on his way. Then they came back and rehearsed all the things.

Acts 15:1: “Now, certain men who had come down from Judea were teaching the brethren, *saying*, ‘Unless you are circumcised after the custom of Moses, you cannot be saved.’”

(go to the next track)

Now we start having the problems. Here’s where the Jewish problem begins entering in on a religious basis. They had no small stir. They had disputations. In other words they had a heated, knocked-down drag out argument, is what they did.

Verse 4: “And when they came to Jerusalem, they were welcomed by the Church and the apostles and the elders, and they declared all the things that God had done with them. But there stood up certain of those who believed...” (vs 4-5)—that didn’t mean that they gave up all of *their traditions*. They believed that Jesus was the Lord.

Just like anybody else, they didn’t want to get rid of some of the things that they believed in. It was really hard for them, because it was not like coming out of, say, Catholicism, into the Church of God; that’s an easy thing compared to this. This was a very difficult thing. After all, they were God’s people. After all, they had been right. After all, Christ was of tribe of Judah. They believed! They were ‘good guys.’

“...who were of the sect of the Pharisees, saying, ‘It is obligatory to circumcise them, and to command *them* to keep the Law of Moses’” (v 5).

That’s where everybody doesn’t understand what’s being said. The Law of Moses to the Jew, the Pharisee, includes *all the traditions as well as the Law of Moses!* That’s what that really means.

We’ll come back to this and deal with this at a later date, in greater detail. I just want to go through this and show you the time-setting where the problem began. This reflects greatly in the book of Galatians. But notice it was the *sect of the Pharisees, certain ones*. They believed!

Does that necessarily mean they were all converted? *I don’t know!* Read John 6 where there were many Jews who believed in Jesus. Then when He said, ‘You have to eat My flesh and drink My blood,’ those who believed on Him turned their back on Him. So, we don’t know the situation with the Pharisees, except they were causing a lot of problems.

Acts 16:1: “He then arrived at Derbe and Lystra; and behold, there was a certain disciple named Timothy, son of a certain Jewish woman who believed, but *his* father *was* a Greek. He was recommended to *Paul* by the brethren in Lystra and Iconium, *and* Paul desired to take him with him; but because of the Jews in those places, he took him and circumcised him, for they all knew that his father was a Greek” (vs 1-3).

He had him circumcised so that the Jews wouldn’t cause him any problems. In other words, Timothy then would then be allowed to come into the synagogue when Paul would go into the synagogue, because that’s where Paul would always go to start.

Notice the pressure here, and I’m sure that that was from Jews within the Church. Apparently they were much more intimate in their investigations of people than we would think of today.

Acts 17:1: “And after journeying through Amphipolis and Apollonia, they came to Thessalonica, where *there* was a synagogue of the Jews. And as was the custom with Paul, he went in to them and for three Sabbaths reasoned with them from the Scriptures, expounding and demonstrating that it was necessary for Christ to suffer and to rise from *the* dead, and *testifying*, ‘This Jesus, Whom I am proclaiming to you, is the Christ’” (vs 1-3). That is in Jewish terminology *Messiah*.

Verse 4: “Now, some of them were convinced, and joined themselves to Paul and Silas, including a great multitude of devout Greeks, and of the chief women not a few. But the unbelieving Jews... [see where the resistance comes] ...became envious and took to *them* certain evil men of the baser sort; and when they had gathered a huge crowd, they set the city in an uproar...” (vs 4-5). Are

there people who would cause riots? Is this the 'AAA Rent a Mob' as it is in today's terminology? *Yes, it is!* Tactics haven't changed much—have they?

"...and they assaulted the house of Jason, looking for *Paul and Silas*, to bring them out to the people" (v 5). If we could somehow with our television minds sort of equate some kind of picture that was going on there, there was a near riot: yelling and screaming, demanding that these people be brought out.

Verse 6: "And when they did not find them, they dragged Jason and certain brethren before the city magistrates, crying out, 'Those who have set the whole world in confusion have come here also, whom Jason has received; and these all do *what is* contrary to the decrees of Caesar, saying *that* there is another king, Jesus.' And they caused *great* agitation among the people and the city magistrates, who heard these things. But after taking security from Jason and the rest, they let them go" (vs 6-9). It's going to build up even more as we'll see a little later on.

In a recent ruling in New York? There was a marriage between a Jew and a Catholic, which resulted in divorce. The court ruled that the children would have to be Jewish; go to Jewish synagogue. The point I'm making is: Do the Jews to this day resort to civil means to execute what they want done? *Yes!* Same thing they used here; they went to the magistrates—right?

Acts 18:1: "Now after these things, Paul departed from Athens *and* came to Corinth; and *there* he found a certain Jew named Aquila, a native of Pontus, who had recently come from Italy with Priscilla his wife (because Claudius had ordered all the Jews out of Rome)...." (vs 1-2). Why? *They set the city in an uproar!* They rioted! They looted! They killed! There's even an allegation in this book—*Israel, Our Duty, Our Dilemma*—which may be true:

Why did the Emperor Nero hang the Christians on crosses and burn them for burning the city—allegedly? *He did it under the advice of his wife* who was a Jew. Have things like that been done? *Yes, many, many things!*

Who are we going to be confronted with, brethren, in this end-time? *The synagogue of Satan*, which is going to be—if you read this book—the epitomized in *humanism!* Humanism is a secular expression of all the religions of the world out of Babylon, *including Judaism*. That's why we're admonished to *beware* of those of the synagogue of Satan.

That's why, and I want you to understand

what has subtly happened in this political campaign about family values—traditional family. That's telling a message; that's Bible over here:

- husband
- wife
- children
- family together

vs

- family over here: that is anyone who agrees with humanism:
  - ✓ you can be a homosexual, you can have children
  - ✓ you can be a lesbian and bring up your own kids
  - ✓ you can be a homosexual and teach in the Boy Scouts
  - ✓ you can have no God taught in school—atheism
  - ✓ teaching sex in school

Those are the *other values* over here. Even in the political scene today there is this great chasm between the two that's going on.

But they dare not say: *the Jews*. Everybody over here on this side who are saying 'traditional values' knows that they will not get a thing printed in the Jewish press or the Jewish media or the Jewish television or the Jewish movies—which they all are. They will be totally blackballed!

So, they have to code what they're saying. What did they say with the ALCU flap that we had? *Had to be coded!* We need to realize that this same thing that was going on then in starting is still going on today.

Verse 4: And he reasoned in the synagogue every Sabbath, and persuaded *both* Jews and Greeks. Now, when Silas and Timothy came down from Macedonia, Paul was stirred in his spirit *and* was earnestly testifying to the Jews *that* Jesus was the Christ" (vs 4-5). So, apparently, three Sabbaths Paul was in there persuading the Jews and the Greeks that were there, then he let it loose on the fourth Sabbath:

Verse 6: "But when they set themselves in opposition and were blaspheming... [I can almost see that in a movie; just picture this in a synagogue now]: ...*Paul shook his garments and* said to them, 'Your blood *be* upon your own heads. I am pure *of it*. From this time forward I will go to the Gentiles.'" Whoa! Tough! I mean, tough! I've never preached like that in my life! Paul did, and it was a good thing it was one Jew against another. Can you imagine what it would have been if God would have called a Gentile an apostle to go into the synagogue of the Jews? Christianity would have never gotten off the ground anywhere!

Verse 7: "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). They he stayed there a year and six months. He had a wild time there.

Verse 12: “Now when Gallio was proconsul of Achaia, the Jews rose up against Paul with one accord and led him to the judgment seat, saying, ‘This *man* is persuading men to worship God contrary to the law’” (vs 12-13)—that means contrary to Judaism, brethren. They always hide behind *the law*. They hide behind the Torah! They kiss the Torah! But they don’t keep it.

Verse 14: “And when Paul was about to open *his* mouth, Gallio said to the Jews, ‘Now then, if it were a matter of some injustice, or wicked criminality, O Jews, according to reason, I should put up with you; but on the other hand, if it be a question about a message and names and a law of your own, you see *to it* yourselves; for I have no desire to be a judge of these things.’ And he drove them from the judgment seat. Then all the Greeks laid hold on Sosthenes, the ruler of the synagogue, *and* beat *him* before the judgment seat. But none of these things mattered to Gallio” (vs 14-17). Then they left.

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 had to re-baptize them because they had not received the Holy Spirit.

Verse 8: “Then he entered into the synagogue *and* spoke boldly for three months, reasoning and persuading the things concerning the Kingdom of God. But when some were hardened and refused to believe, **speaking evil of the way** before the multitude, he departed from them *and* separated the disciples; *and* he disputed *these things* daily in the school of a certain Tyrannus. And this took place for two years, so that all those who inhabited Asia heard the message of the Lord Jesus, both Jews and Greeks. And God worked special works of power by the hands of Paul” (vs 8-11).

Verse 13: “Then certain vagabond Jews, exorcists, took it upon themselves to pronounce over those who had wicked spirits the name of the Lord Jesus, saying, ‘We adjure you *by* Jesus, whom Paul proclaims.’ Now, there were certain *men*, seven sons of a Jew *named* Sceva, a high priest, who were doing this. But the wicked spirit answered *and* said, ‘Jesus I know, and Paul I have knowledge of; but you, who are you?’ And the man in whom was the wicked spirit attacked them, overpowered them and prevailed against them, so that they escaped out of

that house naked and wounded.... [that must have been quite a bloody fight] ...Now, this became known to everyone inhabiting Ephesus, both Jews and Greeks; and fear fell upon them all, and the name of the Lord Jesus was magnified.” (vs 13-17).

Now we find a situation coming where the idol business was affected, the idols to the goddess Diana. They had a big uproar with the Gentiles—that the first one Paul had a big uproar with.

Acts 20:1: “When the tumult was over, Paul called the disciples to *him* and embraced *them*; *then* he left to go into Macedonia. And after passing through those parts and exhorting them with much speaking, he came to Greece. Now, after he had been *there* for three months, he was going to sail to Syria. But when *he learned that* the Jews were lying in wait for him, he decided to return through Macedonia” (vs 1-3). So, they were out there waiting for his life.

Paul doesn’t tell us all the things that he went through, but here he gives one little summary, 2-Corinthians 11:23—speaking of false apostles: “Are they servants of Christ? (I am speaking as if I were out of my mind.) So am I, above *and beyond measure*—in labors more abundant, in stripes above measure, in imprisonments more frequent, in deaths often. **Five times from the Jews I received forty stripes less one**” (vs 23-24). Five times! That’s the only place it tells us. It doesn’t tell us in the book of Acts that he received the whip—39 stripes!

If we saw the body of the Apostle Paul... Remember, Jesus said, ‘I called you to show you the things that you must suffer for Me.’ Paul had scars! You and I get hurt a little bit, you can show me a scar. Think of Paul, he was stoned! His eyes were real ugly! His back was laced open because of these five beatings!

Now you know why the book of Hebrews says that ‘you haven’t resisted unto blood, yet; striving against sin!’ We’ve gone through a few little tittley-wink things; I mean, really compared, what we’ve gone through is nothing compared to what this is.

Verse 25: “Three times I was beaten with rods... [in addition to it] ...once I was stoned; three times I was shipwrecked...” It’s a disaster for us if we have a flat tire on the way to Church—right? How about on the ocean you have a shipwreck? I know the first thing my wife would say: ‘The sharks! The sharks!’

“...a night and a day I spent in the deep” (v 25). I wonder what his prayer was? Holding on—a day and a night—to something? God is all powerful! God is all wise! God knows everything! If he didn’t believe in God, he would say, ‘If you are God, why

would You let me go through this?" There are people who take that point of view. There are people who leave the Church of God because they have a little trouble, saying, 'If God be God, surely He wouldn't let this go on.'

Look at the Apostle Paul; what did he say when he was done? 'I've run a good race, I finished my course, fought the fight of faith and now there's a crown of life laid up for me.' I imagine by that time he was creaking in his bones. If you have a hip broken or something, that will affect you the rest of your life.

Going through this I really felt sorry for the Apostle Paul. I'm going to be very cautious in taking my complaints to God. I'm just thankful that He hasn't come back and said, 'Come on, grow up, don't be stupid!' Sometimes God will give you an answer a different way.

Verse 26: "*I have been in journeyings often, in perils of rivers, in perils of robbers, in perils from my own race, in perils from the Gentiles, in perils in the city, in perils in the desert, in perils on the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides all these things from the world outside, pressing on me daily is the care of all the Churches*" (vs 26-28). No comment, just let it sink in!

1-Thessalonians 2:14—Paul is talking to the Greeks here: "For, brethren, you became imitators of the Churches of God in Judea which are in Christ Jesus; because you also suffered the same things from your own countrymen as they also *suffered* from the Jews." How convenient would it be on Sabbath just to stay home because you might have a Jew throw a rock at you on the way to Church? Possible? *Yes, very possible!*

Verse 15: "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." It is absolutely amazing, the greatest writings against the Jews are by Jews.

{by the way, this guy is a Jew who wrote *Israel, Our Duty, Our Dilemma*}

Paul, no doubt, was a Jew. Does anybody doubt that Paul was a Jew? *No doubt about it!* Lest anyone say we are anti-Semites, we're not, we're reading what Jews have written about Jews! I'm torn in-between. I know a Jew who is one of the nicest men I have ever met. Nicer than some people that were supposed to be ministers in the Church of God. So, don't get to thinking that I'm blaming Jews by pointing it out. I'm just reading what has been written about the Jews so that we understand what that problem was with the Church of God.

Read Acts 21-28 and it shows how the Jews would come down and they would put the pressure on to try and get Paul killed. Especially read when Paul was arrested. They had spies up there. He went back and came to the apostles and they said, 'Look, Paul, you're in trouble. And we know it's not true, Paul, but there are a lot of the brethren who are zealous of the law and the word is coming back that you're teaching contrary to the Law of Moses. What we want you to do, we want you to take this vow and offer these offerings at the temple. Will you do that, Paul?'

He said, 'Sure.' He did it, no problem. But what happened? Some of the Jews from Asia saw him and said, 'That's the one, get him.' They had Paul arrested. They were going to stone Paul right there at the temple. The Roman soldiers had to run in and intervene, save Paul from that, and he said, 'Please, may I talk to the people?' They brought him up on a balcony and here were all the Jews out there. He started talking to them in Hebrew. Everything quieted down right away.

Paul told them about what he was doing and when he said the word *Gentile*, there was a riot! They went absolutely bonkers! There was a riot that they were tearing their clothes! I mean, I've been accused of having a temper, but never have I been so angry that I've torn my clothes. That's how upset they got.

Acts 26:9—Paul is saying what he did: "For this *very* reason, I truly thought in myself that I ought to do many things contrary to the name of Jesus the Nazarean, Which I also did in Jerusalem; and many of the saints I shut up in prisons, having received authority from the chief priests; and when they were put to death, I gave *my full* consent against *them*. And *by* punishing them often in all the synagogues, I compelled *them* to blaspheme. And being exceedingly furious against them, I persecuted *them* even as far as to foreign cities. During this *time*, I was journeying to Damascus with authorization and a commission from the chief priests" (vs 9-12). Then he tells about his calling.

I tell you, the Jews have a lot of ability. They are very politically shrewd. When they get the forces against you, look out! Maybe that's one reason why we're in a smaller group. I know I would have great difficulty in bringing this to a larger group, I know I would.

Acts 28:17: "Now, it came to pass *that* after three days, Paul called together those who were chief among the Jews. And when they had come together, he said to them, 'Men *and* brethren, although I have done nothing against the people or the customs of our fathers, I was delivered into the hands of the Romans *as* a prisoner from Jerusalem.

After examining me, they desired to let *me* go because there was not one cause of death in me. But when the Jews objected, I was compelled to appeal to Caesar—not as though I had anything to charge against my nation. For this cause then, I have called for you, in order that I might see you and speak to *you*; because *it is* for the hope of Israel that I have this chain around *me*.’ Then they said to him, ‘We have neither received letters concerning you from Judea, nor have any of the brethren...’” (vs 17-21).

I want you to notice the close ties the Jews always had. You have to get permission from someone high up—right? That’s the implication here. Keep that in mind.

“...who have arrived reported anything or spoken evil of you. But we would like to hear from you *and to know* what you think, because we are indeed very aware that this sect is everywhere spoken against” (v 21-22). By whom? *The Jews!*

Verse 23. And when they appointed a day for him to speak, many came into his lodging to hear him; and he expounded to them from morning until evening, fully testifying of the Kingdom of God and persuading them of the things concerning Jesus, both from the law of Moses and from the prophets. And some were truly convinced of the things that were spoken, but some did not believe. And they departed in disagreement with one another after Paul had spoken *these* words: ‘Well did the Holy Spirit speak by Isaiah the prophet to our fathers, saying, “Go to this people and say, ‘In hearing you shall hear, and in no way understand; and in seeing you shall see, but in no way perceive. For the heart of this people has grown fat, and their ears are dull of hearing, and they have closed their eyes; lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them.’” Be it known to you, that the salvation of God has, therefore, been sent to the Gentiles; and they will hear.’ And after he said these things, the Jews went away with much debate among themselves” (vs 23-29). He stayed there two years, preached concerning the Kingdom of God.

That ends the Bible account of the history of the Jews against the Church. I won’t get into anymore of how the Jews are dealing today, I’ll let you do that. Remember the ghastly things that the Germans were accused of, taking Jews and skinning them alive and using the skin for lampshades. That’s what the Jews did to the Gentiles! It’s recorded in history. God is not unfair! I don’t want to fall into the judgment of God. Lord knows, I have my own sins and weaknesses—you do and everybody else does—right? I’m not going to stand up and say we’re better than anybody else or we’re greater than

anybody else, because we’re not. We’re only here because of the grace and mercy of God. But we need to understand what has gone on. We’re also admonished at the end-time about ‘the synagogue of Satan who say they are Jews and are not, but do lie.’

I know that I have a greater appreciation of what Paul went through after going through and just seeking that, realizing what he went through. How many other Christians went through things. It’s not only just those other pagan Christians we have to fight, but there are also pagan Jews that we have to aware of. I’m very, very glad that I wasn’t living back then. Lot’s of times we think we would love to have seen Jesus. Would you really? I suppose it would have been nice. It wouldn’t guarantee that you would be in the Kingdom of God anymore than now. I hate to see all the evil things that are coming on the world, what’s happening to the people—I really do! But we can’t change what we’re living in, the time we’re living in.

When we get to the book of Galatians I hope you will see that all of a sudden these things will open right up to you. That you will now understand them as you never have before.

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

#### Scriptural References:

- 1) Mark 8:14-21
- 2) Matthew 16:1-12
- 3) Matthew 23:1-3
- 4) Acts 9:1-2
- 5) Acts 10:28
- 6) Acts 11:19-26
- 7) Acts 13:2-12, 14-16, 30, 38-52
- 8) Acts 14:1-7, 11-16, 19
- 9) Acts 15:1, 4-5
- 10) Acts 16:1-3
- 11) Acts 17:1-9
- 12) Acts 18:1-2, 4-8, 12-17
- 13) Acts 19:1, 8-17
- 14) Acts 20:1-3
- 15) 2 Corinthians 11:23-28
- 16) 1 Thessalonians 2:14-15
- 17) Acts 26:9-12
- 18) Acts 28:17-29

#### Scriptures referenced, not quoted:

- Exodus 20
- John 6
- Acts 21-28

#### Also referenced: Books:

- *Israel, Our Duty, Our Dilemma* by Theodore Winston Pike
- *Anti-Judaism and the Origin of Sunday* by Samuele Bacchiocchi

FRC:bo  
Transcribed: 12-27-12

## Covenants of God X Justification to the Temple vs Justification to God

Fred R. Coulter

I hope that you followed through with all of the first nine sermons that we have, and really there is no other way to fully understand the things concerning the difference between the Old Covenant and the New Covenant as they are commonly known, and the problems and difficulties with the Jewish religion as they interface with it.

This time we're going to start getting into some more technical Scriptures. However, I hope that it will really be as simple and easy to understand with the background that we've gone through with the other sermons up to this point.

Acts 13—here is a very important place to start; it gives us a lot of understanding—though I may have passed over it a little bit. Here is the whole crux of the problem between the Old Covenant/Testament—which we could call the *Covenant with Israel*; and the New Covenant/Testament—the *Covenant with the Church*.

Paul was preaching, and we know the whole background about Paul, that he said that he was 'a Pharisee of a Pharisee' of the tribe of Benjamin; 'a Hebrew of Hebrews' concerning law-keeping 'blameless.' That's pretty good; that's better than you and me.

Here he comes into the synagogue and tells them all about Christ—His death and resurrection—he said, "Acts 13:38: "Therefore, be it known to you, men *and* brethren, that through this man *the remission of sins* is preached to you." That's a very important key statement in reference in relationship to the New Covenant.

Verse 39: "And in Him **everyone who believes** is justified from all things... [That's everything; and in the Greek that is a tremendous statement; that's all inclusive—*everything*!] ...from which you could not be justified by the Law of Moses." That is a powerful, powerful set of two Scriptures when we really look at it, think about it and understand it.

Let's dissect this just a little bit so we can understand. With the Law of Moses we need to understand that *justification under the Law of Moses* did what? What was required? That is what we need to understand first! Once we understand that and we understand the *function of law* and really grasp that, then we are going to be able to understand the difference and the problems between the Old Covenant and the New Covenant and the intermixture of Judaism with it.

To be justified under the Old Covenant there was required sacrifices, circumcision, obedience to the laws of God. This justified them *to the temple only*; the temple on earth *only*; with the exception of those individual prophets and kings that God called and chose; that they had the Spirit of Christ *in* them (1-Peter 1:10-14).

There's a very important Scripture that we need to understand in relationship to this, because most people—Protestants, Catholics (not to say Jews) and those who believe in dispensationalism—have the erroneous conclusion that there were dispensations that God worked through. One of the dispensations was with the law with Israel and they received salvation. They had their sins forgiven by the sacrifices. What does Paul say concerning the blood of bulls and goats? *It is impossible for the blood of bulls and goats to bring the remission of sins!*

Hebrews 9:11: "But Christ Himself has become High Priest of the coming good things, **through the greater and more perfect tabernacle...**" Let's please understand that, though the tabernacle and temple on earth was inspired of God under His plans and directions, it was still *physical, imperfect!* God knew that! And the Covenant with Israel was physical and imperfect. The fault was—not with God in giving it—but the lack of the people in being able to obey. There had to be something better! There had to be something greater! That's why Christ came.

"...not made by *human* hands (that is, not of this *present physical* creation). Not by *the* blood of goats and calves, but by the means of His own blood, He entered once for all into the Holiest, having *by* Himself secured everlasting [eternal] redemption *for us*. For if the blood of goats and bulls, and *the* ashes of a heifer sprinkled *on* those who are defiled, sanctifies **to the purifying of the flesh**." (vs 11-13). That's all it did. For the physical ritual worship at the temple, that's all it did!

Verse 14: "To a far greater degree, the blood of Christ, Who through *the* eternal Spirit offered Himself without spot to God, shall purify your conscience from dead works to serve *the* living God."

One of the key, important things that was never accomplished under the Covenant with Israel was, *it didn't change the heart!* That required something else, indeed!

Verse 15: “And for this reason He is *the* Mediator of *the* New Covenant: in order that through *His* death, *which* took place for the release of the transgressions *that were committed* under the first covenant...” This shows technically what happened. All the sins committed by Israel were never truly forgiven. They were only held in a ‘pool’ at the temple on earth.

In order for Christ to work with the New Testament Church, all of that past sin of Israel had to be born—as well as all the sins of all humanity, past, present and future—by Christ when He died. God wiped out all of that in the past, not until then. The assumption of dispensationalism then that they received salvation under the Old Covenant is completely wrong. You can’t have eternal life until your sins are forgiven. Their sins were really not forgiven until Christ died—long after they had died many, many hundreds of years before.

Acts 13:39: “...from which you could not be justified by the Law of Moses.” In other words, it was impossible through the Law of Moses to forgive sins in heaven above. So, with the Old Covenant they were not justified to God in heaven above, nor did law-keeping forgive sin.

For example: I just read in the paper this morning that one of the Canadian viewers of Unsolved Mysteries—this has happened quite often in many different cases and locations—and it was one of the fellows that he was a co-worker with. He was wanted for murder and kidnapping. But he was one of the nicest co-workers that they had had in a long time. Did good things for them, brought presents, was easy and congenial to get along with, etc., etc.

He was a fugitive from the law; he had broken the law, committed murder, kidnapping; he ran off, went to Canada and became of model citizen. Did that law-keeping by him—after the murder—justify him to the law of the land because he did obey the law after he committed the murder? *NO!* So the co-worker called the station, they called the police and the next morning he was arrested on his way to work, brought back to face the consequences of the law. Wherever there is a transgression, there is a penalty to be paid. When the penalty is paid, there is justification.

Does everyone follow that clearly? We must follow that concept clearly. With that we can also see the situation that law-keeping is still required, but it didn’t redeem him from what he had done. That’s a vast, important difference between the Old Covenant and the New Covenant.

With the New Covenant justification by grace is to justify us to God the Father through Jesus

Christ in the presence of God the Father in heaven above. ***Far greater!*** It needs a different means than law to do that. Paul said, ‘*If there were a law whereby eternal life could be given, then eternal life would have been by law.*’

Don’t you believe there would be a lot of people around trying to do that? *Sure there would!* But it would be so perfect and demanding that no one would meet it. What are the requirements for justification under the New Covenant by grace?

1. repentance
2. baptism
3. believe and faith in Jesus Christ and God the Father

You must receive the Holy Spirit and you must keep God’s laws.

Let’s just review again: The function of law is to show what sin is, to give us a minimum standard of conduct whereby we should live. Grace starts out with the forgiveness of sin upon repentance and belief in Jesus Christ. But what the Jews were actually trying to do is they were trying to get in right standing with God *by their law-keeping*, which included *some* of the laws of God and *all of their traditions* and everything that they had, which *they felt that indebted God to them to make God do something for them!* That’s still the basis of most religions today.

Did you hear what the Buddhist explanation was for the assassination of those five kids over here in Stockton, Calif.? The Buddhist explanation was that it’s karma. Karma is not the name of a woman. Karma is the name of a concept in Buddhism, which is this: Since they believe in re-incarnation everyone has to die at some time, and your life is based upon merits and demerits. The reason that these kids were slain over here was because, obviously, in their previous life they had done something like that to someone else, so therefore, karma worked out in their lives and they had to be slain this way.

Isn’t that a handy-dandy answer? No atonement! No forgiveness! No understanding of allowing depraved, wretched individuals to go through the society and kill innocent people. That’s a penalty that society pays when you let depraved, wretched people roam the society, they’re going to do things like that.

Then we can add the case of Ted Bundy; thank you that he was executed! Someone asked if that was a Christian attitude. I’ll tell you what a Christian attitude is: God will throw him in the Lake of Fire! It’s that simple. God gave to man the authority to take the life. He gave that to the civil governments, not to us as people, as a church. That’s



why I explained that we don't bring *the administration of death*.

Ted Bundy was so depraved. I saw part of the interview by James Dobson—Focus on the Family. He interviewed and took Bundy's last confession and all of this thing. Bundy said that it started with pornography. That was only part of it. I also think that he was pretty much in love with himself, thought he was pretty smart and good looking, and thought that he could do almost anything and get away with it. This is the guy who would put his arm or leg in cast—a clamp-on cast—and then he would get some of these girls to help him out; then take them out and murder them.

All of his law-keeping in jail did not undo all of the murders that he committed. Did not change him. That's why God says you don't let depraved people run through the society, because they're going to wreak havoc on innocent people. It's your choice to make. If you want them to run wild then you're going to reap the results. If you don't take care of it the way God instructed you to—get rid of these people—then it's going to be an awful and terrible thing to live with.

That may be kind of a diversionary from what we're talking about, but it effectively brings home the point and the principle that the law-keeping is required, but law-keeping does not correct a past situation. That's what justify means: *to correct*. That's what God gave under the Old Covenant: if you would do such and such that would pay for it. That is justify.

- How are we going to be justified with God?
- The great, ever-living, fantastic, all-powerful God?
- How are we as human beings—though sinners we are—have access to God?
- That we can have the privilege granted to us, given to us, the right to pray to God and actually be brought into His presence through that prayer in heaven above?

That's what we're talking about. This is what Paul is trying to explain. Yes, through the temple you can have certain blessings; yes, you can have certain things forgiven. But through this One—Christ—you are justified from all things, which could not be done through the Law of Moses, or—I might add: *any other law or tradition*.

We need to understand this first. We're going to come across some difficult Scriptures. Many of the things we're going to cover from now on are going to be difficult Scriptures. But, if you really understand what we've covered previously, it will clear up—just like taking your windows and finally getting them clean.

Romans 9:30—It's interesting that I'm going here, because this is the conclusion, the sum of chapters 2-8, and the first part of 9. "What then shall we say? That *the* Gentiles, who did not follow after righteousness..." What are we dealing with here? *The Gentiles who didn't receive the Law of God, had not the Law of God!* They had how many centuries of just given over to idolatry, wretchedness and stupidity? Of course, Israel never did—did they? *Oh, yes, they did!* Sure they did! But at least God worked with them, because He said He would, because of His promise to Abraham.

I tell you what, if I had to put up with all the nonsense that God had to put up with, I would look for some way to break that promise somehow, because of all the trouble putting up with it. I wouldn't have making it to the original person. But God is true and God is right and God is great, so He's going to keep it down. He said so. His very existence and being depends upon it.

Now we have a situation where the Gentiles—whom the Jews considered as animals, subhuman, worthy of death; can't even be in their company—now God rejects the remnant of the Jews and Paul says, 'I'm going to the Gentiles.' A Pharisee going to the Gentiles? I hope you understand what that really means! I hope you understand how severe that Judaism was at that time. It's even more severe now, but how that they called what they said and did—their traditions and everything—the Law of Moses.

Now Paul's making a profound statement, v 30: "What then shall we say? That *the* Gentiles, who did not follow after righteousness **have attained righteousness...**"—through Christ. This righteousness means *right standing with God through the justification and forgiveness of your past sins by grace!*

"...even *the* **righteousness that is by faith**" (v 30). We all understand that—don't we? Hopefully! This is not been easy even for me as a minister to understand that down through the years. One of the reasons that I had to get in study these things was because you read some of the things that the Protestants put out and you think: *they're right*. If they're right, then we're wrong! What are you going to do? Are you going to have a bifurcated or split-conscious and say, 'I know that even though that sounds right, they're still wrong'—and go on and never find out whether it's really right or wrong.

Here's the one that really blows your mind, v 31: "But Israel, although they followed after **a** law of righteousness, did not attain to a law of righteousness." Are the laws of God righteous? *Psa. 119:172 says 'all Your commandments are*

*righteousness!* They had it. Did they follow it? Did they add to it try and make it better? Did they try and improve on God? *Yes!* A law of righteousness did not attain.

- Did it make them perfect? *No!*
- Did it make them spiritual? *No!*
- Did it bring eternal salvation? *No!*

This is why you get the statement, which is true: ***All the law-keeping in the world will not bring you salvation!*** That is a true statement. But the conclusion made by the Protestants is: so therefore, don't keep the Law. That's the wrong conclusion! They don't know the difference between salvation and the requirement of law-keeping.

Verse 32: "Why? Because *they did not seek it by faith*, but by **works of law**..."

(KJV): "Wherefore? Because they sought it not by faith, but as it were by **the** works of **the** law...."

The works of the law is an incorrect translation. It should be *works of law*. If you read *the* works of *the* law, then you wonder what on earth are you doing keeping the commandments of God? If it isn't going to get me anything, why am I doing it? Isn't that the first question that would come to mind?

It's very important to know that it's a principle: by works of law. They didn't want to have any faith. 'If it isn't written down, I don't have to do it.' If we don't have something describing it, 'I'm not held responsible.'

- If I make a sacrifice to God, He must honor it.
- If I follow the traditions of the elders, God must honor it.

That is a *work of law*. A work of law is to *have God indebted to you*, because you do one of His laws or you do a law that you *think* is a law of God and *God must do something for you*. That's the whole basis.

When you talk about keeping the laws of God so you can have the blessings of not having sin in your life, that's fine. But that doesn't force God to give you eternal life. Keeping the law after receiving the Spirit of God is different than trying to go off on your own without any faith, without any belief—rejecting Christ in effect and saying, 'God, I'm doing this; You said to do these things, so therefore, You must do something for me.'

Total difference! That's different than claiming the promise of God! That's trying to undo your own sin by your own righteousness, which is *a* work of *a* law. That's very important that we grasp that function right now, because when we get to the

book of Galatians then we are going to sail through and that's going to be so clear it's going to be absolutely unbelievable. They didn't attain to it!

"...for they stumbled at the Stone of Stumbling [Christ], exactly as it is written: 'Behold, I place in Sion a Stone of stumbling and a Rock of offense, but everyone who believes in Him shall not be ashamed'" (vs 32-33).

It isn't either/or; you're going to do it God's way. It isn't one way or the other. It isn't going to be 'I'm going to do by law because I'm a Jew and circumcised, and we're the chosen people.' *NO!* It isn't going to be 'I grew up in this church, therefore, God has to accept me.' *NO!* That's *a work* you're doing; that's a law that *you* are creating. So, you're going to stumble at Christ.

I heard this guy on KGO and they were interviewing him on a book *How to Get Unstuck*—to get out of the problems of your life. He kept saying that everything comes down to a spiritual thing and we must take care of our spiritual lives: God or whatever you believe in.

I thought to myself, *isn't that clever*. He says, 'I'm a Christian myself, but whatever works for you.' He isn't really a Christian, because you can't tell people 'whatever works for you' if Jesus said, 'I am the Way, the Truth and the Life, and no one comes to the Father but by Me.' There's only one way; there isn't going to be any other way.

I thought to myself: that is so subtle; that is so clever; that is so enticing to get people. Doesn't everyone want to be successful? *Yes!* Doesn't everyone want to progress? *Yes!* That's the first thing that Satan told Adam and Eve. "...but everyone who believes in Him shall not be ashamed" (v 32).

Romans 10:1: "Brethren, the earnest desire of my heart and my supplication to God for Israel is for salvation. For I testify of them that they have a zeal for God, but not according to knowledge" (vs 1-2). That is not according to the knowledge that God gave them, that they needed a Savior: Jesus Christ. "...not according to the knowledge" because they rejected the knowledge, laws and commandments of God that they could *keep their own traditions*. There are many ways that you could apply this.

Verse 3: "For they, being ignorant of the righteousness *that* comes from God, and seeking to establish their own righteousness, have not submitted to the righteousness of God." What Paul is saying is that you cannot reject the sacrifice of Jesus Christ and say you're going to go out and establish your own righteousness, which God must accept. Let's take even one step further and make it very

clear: You cannot—even if you desired—keep the laws of God and reject Jesus Christ and say that you're righteous before God. *Won't happen!*

Now we come to a verse that the Protestants love to read and they don't even understand it; they don't understand what's being said. I hope you do; I hope I do.

Verse 4: "For Christ *is the end of works of law* for righteousness to everyone who believes." What on earth are we talking about? The Protestants erroneously believe that Christ is the end of the law, therefore, there's no law to be kept or enforced. That is completely wrong and erroneous. What are we talking about? We are talking about *a law of self-righteousness!* If you accept Christ and His righteousness to be applied to you, Christ ends all the *works of law* to establish your own righteousness. That's what he's really saying. Christ ends that!

It's been explained in the past that Christ is the purpose or the 'teleios'—*the end result of what the law is to point to*. That is not quite exactly correct. That's better than the other explanation: *that Christ did away with the Law!* It means that if you accept Christ for the forgiveness of your sins; if you repent and are baptized and receive the Holy Spirit:

- You're going *to walk in the ways of God!*
- You're going *to walk toward the Light Who is Christ!*
- You're going *to keep the commandments of God!*

But in keeping the commandments of God you know that your only righteousness or justification before God is through Jesus Christ. What Paul in effect is saying is that Christ ended the misapplication of the self-righteousness for *their own* justification. That's another way to put it. ***Christ did not end the Law!***

- Who is Creator? *Christ!*
- Who is Lawgiver? *Christ!*
- In Whose name is the Holy Spirit sent? *Christ's!*

If everything does not come through Christ for that right standing, righteousness, or justification—which comes from God the Father through Jesus Christ—all of your own 'good' works, if you reject Christ or you do not accept Christ, amount to nothing: *spiritually, eternally!* You might have 'good' works and be an honest and sincere person, so you lead a decent and normal and acceptable and sincere life. That's fine, but that has nothing to do with salvation.

You might even be kind to your neighbor. You might never have stolen a thing in your life. You might have been as righteous as George

Washington. This is a message within a message for those whom God calls, so that we can understand not to be entrapped into the snares of Judaism; or not be entrapped into the snare of law-keeping and forget Christ. That's what it's talking about.

We do have to keep the commandments of God. But I tell you what, after you know them and you have them in your heart and mind, you don't have to go around saying, 'I'm keeping this commandment.' ***NO! You know it!***

(go the next track)

Romans 2—Here's one of Paul's long sentences. The reason that it's so difficult is because with the Greek you can have dangling this and dangling that all the way through. As far as English grammar goes, it blows your mind. Any editor today would just pick this up and shoot it and send it back full of holes from a shotgun saying 'you don't know how to write.'

Romans 2:1—after Paul condemns all the Gentiles for all the things and rejecting God: "Therefore, you are without excuse, 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. But we know that the judgment of God is according to Truth upon those who commit such things. Now, do you think yourself, O man..." (vs 1-3). He's talking to any human being anywhere in the world. In the Greek this what they call the vocative mode, which is mankind, anyone who reads it, men in general.

"...whoever is judging those who commit such things... [the thing in the first chapter] ...and you are practicing them *yourself*, that you shall escape the judgment of God? Or do you despise the riches of His kindness and forbearance and long-suffering, not knowing that **the graciousness of God leads you to repentance?**" (vs 3-4).

We can't even claim our own repentance—right? Our own repentance is not even a work that we can say that *we* do—though *we* go through it. Who leads us to it? *God does!* God in His graciousness calls us and leads us to it.

There comes a time in your life when you go along and if God's dealing with you, all of a sudden you really realize what a rotten, miserable dodo you've been. God has led you to that! That is fantastic! What we're beginning to see is, yes, there are certain things that we can do; yes, there are certain things that can be done; but unless God does it spiritually—eternally forever—we're not going to march up to God and say, 'God, I kept the Sabbath all my life.' God could look back and say, 'I've been here for all eternity, tell me more.'

Verse 5: “But you, according to your own hardness and unrepentant heart, are storing up wrath for yourself against *the* day of wrath...” I could not help but think of this Ted Bundy character. When he was asked: ‘Do you really have any sorrow for what you’ve done, killing all these women’—30 plus. He said he still had more that he could confess about, but ‘unless you lift the execution I’m not going to tell you.’ I couldn’t help but think: He’s hardened his heart so hard he doesn’t have any feeling at all.

Not even when James Dobson was there interviewing him, trying to elicit some kind of sorrow and emotion out of him, that he could have even a drop of the milk of human kindness. The hardness and unrepentant heart! Wasn’t it ironic, he didn’t want to die. You talk about a hardened heart!

But you look at him, because he’s supposedly good looking and all of this sort of thing, isn’t it something how some people rely on their good looks and they get away with absolute atrocities! Everyone is so ready to run in and hold their hand and forgive them. I’ve seen that so many times! That’s why Proverbs talks about the deceitfulness of beauty.

“...and revelation of God’s righteous judgment, Who [God] will render to each one according to his own **works**” (vs 5-6). It looks like we’ve got to do some things. The word ‘deeds’ (KJV) in the Greek is ‘*ergon*’—*works*. Something’s going to happen with our works. Is this a contradiction of the thing before? *No, it’s not!* We’re still held accountable.

Verse 7: “On the one hand, to those who with patient endurance in good works... [doesn’t say they’re sinless (note Eph. 2:10—that we are created to walk in good works, which He before ordained.)] ...are **seeking glory and honor and immortality**—eternal life.” Keep seeking for that; for glory, honor and immortality and God is going to give you eternal life. It means that the result is going to be eternal life.

- Isn’t that true?
- Aren’t we seeking to do well?
- Aren’t we here on the Sabbath?
- Aren’t we trying to be inspired by God’s Word?
- Aren’t we seeking the honor that comes from God?

At the Feast of Tabernacles I was tremendously inspired when we were talking about what it’s going to be like to be as God *is* God. I do every time I think of it. It really just inspires me, tremendously. You want eternal life! I want eternal life!

Verse 8: “On the other hand, to those who are contentious and who disobey the Truth... [the commandments of God, Word of God, the Truth of Jesus Christ] ...but obey unrighteousness... [to them] ...—indignation and wrath, tribulation and anguish—upon every soul of man who works out evil, both of *the* Jew first, and of *the* Greek; but glory and honor and peace **to everyone who works good...**” (vs 8-10)—‘*ergon*’—*the one who is working good*. What is good? *The things that God has said is good!* That’s what you’re working for. So, Paul is lifting everything above the standard of any human judgment, but the standard of God.

“...both to *the* Jew first, and to *the* Greek” (v 10). That’s shocking to the Jews! They just will not accept that any other people have any rights but them.

Verse 11: “Because there is no respect of persons with God. For as many as have sinned... [apart from law; apart from the knowledge of law] ...without law shall also perish without law; and as many as have sinned within *the* law shall be judged by *the* law, (because the hearers of the law *are* not just before God, but the doers of the law **shall be justified**” (vs 11-13). A key and very important thing to understand.

The sum of that is this:

- if you’re Abraham’s seed, don’t count on it for justification; *it won’t work*
- if you have the knowledge and don’t live by it, *it won’t do you any good whatsoever*
- If you try and live by it without Jesus Christ, *it’s worthless*

Verse 14: “For when *the* Gentiles, which do not have *the* law, practice by nature the things contained in the **Law**...” The only place in the whole New Testament showing it means the commandments and laws of God; other places where it says ‘the works of the law’ are generally *a work of law*.

“...these who do not have *the* law are a law unto themselves; who show **the work of the Law** written in their own hearts...” (vs 14-15). Isn’t that almost the same thing that God wants to do (Heb. 8, 10)—putting the Law in their hearts and minds and their inward parts.

Example: The pygmies—even though they’re in the jungle, cursed in the seat of Ham, and in the middle of the rain forest—they still have one thing that they follow. They do not tolerate adultery. Are they not before God’s eye greater than our society for that one thing? *Yes!* So, who are we to stand up and condemn them? That’s what Paul is

talking about here.

“...their consciences bearing witness, and their reasonings also, as they accuse or defend one another); in a day when God shall judge the secrets of men by Jesus Christ, according to my Gospel. Behold, you are called a Jew... [now we’re getting down to the real difference here] ...and you yourself rest in the law, and boast in God, and know *His* will... [Paul is really taking them to task; this is really hard stuff to a Jew] ...and approve of the things that are more excellent, being instructed out of the Law; and are persuaded *that* you yourself are a guide of *the* blind, a light for those in darkness, an instructor of *the* foolish, a teacher of babes, having the form of the knowledge and of the Truth *contained* in the Law” (vs 15-20).

Verse 21: “You, then, who are teaching another, do you not teach yourself also? You who preach, ‘Do not steal,’ are you stealing? You who say, ‘Do not commit adultery,’ are you committing adultery? You who abhor idols, are you committing sacrilege?” (vs 21-22).

That’s exactly what Judaism did; created every way where they could rob, steal, lie, and as matter of fact, when you go through it and really understand about Judaism and its source—as outlined in this series of articles put out by the *Good News* magazine put out years and years ago by Ernest Martin—shows that what happened in the Hellenism of the Jews before the Macabean Revolution. They actually absorbed into their traditions all the elements of Platonic philosophy, where you must minutely control everyone’s individual life with a law. Unbelievable! We could spend days, hours, months, and years going into that—we won’t do that.

Verse 23: “You who boast in law... [Isn’t that exactly what happens in Judaism? We have the Torah, but the Torah to them is everything that’s in the Talmud, the Mishna.] ...are you dishonoring God through your transgression of the Law?” He’s saying very clearly: you have it, but you’re not doing it.

Verse 24: “For through you the name of God is blasphemed among the Gentiles, exactly as it is written.” That’s a powerful statement. You Jews who are supposed to know what’s right and wrong and do ‘good,’ you’re causing the people to blaspheme the name of God.

- How many people have been turned away from the Sabbath because of Jews?
- How many people have been turned away from wanting to find out about God because of Jews?

Verse 25: “For on the one hand, circumcision profits if you are observing *the* Law; on the other hand, if you are a transgressor of *the* Law, your circumcision has become uncircumcision.” Whoa! Those are strong words, because a Jew believe that if he is circumcised nothing can take him away from God’s obligation to him; that God must honor that!

Paul is saying, ‘*No!* Don’t you go out there and have a flesh inspection and think that everything is hunky-dory! It’s not!’ ***If you’re breaking the Law***—and it doesn’t matter if you circumcise five fingers on each hand and have stubs—***it’s worthless!*** Also, you don’t have God’s Spirit.

Verse 26: “Therefore, if the uncircumcised is keeping the requirements of the law, shall not his uncircumcision be reckoned for circumcision?” A horrible thought to the Jew that man uncircumcised—who is counted less than a beast, worse than an animal, made to be robbed and cheated and looted from—that God would count him as circumcised? That’s what Paul is saying. This is powerful, powerful heady stuff!

Verse 27: “And shall not the uncircumcised, who by nature is fulfilling the law, judge you, who, with *the* letter and circumcision, *are* a transgressor of *the* law?... [That is strong, strong stuff!] ...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 27-29).

Again, powerful Scripture. It shows that we’re dealing with eternal life and justification for eternal life with something that’s going on here.

Philippians 3 is just crushing to the Jew who doesn’t know Christ. I mean, totally devastating! This follows right along. Now you know why the Jews made the statement: ‘Jesus we can understand, but Paul we will never forgive!’

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... [Those aren’t pooches running around the neighborhood. He’s talking about people who act like vicious dogs to chew you alive!] ...beware of evil workers, beware of the concision” (vs 1-2).

Think about this for a minute. Paul looked upon those who cross-bred Judaism and Christianity as they were going around, instead of circumcising a little flesh, but were taking meat cleavers to do the operation. That’s what he’s talking about: *the cut off ones*. Very frank!

Verse 3: “For we... [the Christians] ...are the circumcision, who serve God in *the* spirit and rejoice in Christ Jesus, and do not trust in *the* flesh.” Maybe in reading some of these things we’ve not understood the power with which Paul was writing these things.

Now you know why Jews hate Christianity. Jews cannot stand the New Testament. There are some who have read it and been convicted and have been converted. But I’m talking about Judaism per se, not the exception.

Verse 4: “Though I might also have *reason* to trust in *the* flesh. If any other thinks he has *cause* to trust in *the* flesh, I have much more: Circumcised on *the* eighth day; of *the* race of Israel, from *the* tribe of Benjamin, a Hebrew of Hebrews; with respect to law, a Pharisee; with respect to zeal, persecuting the Church; with respect to righteousness that *is* in law, blameless. 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 4-8).

There’s Paul’s evaluation of Judaism without Christ, or the Old Testament without Christ if you seek eternal salvation. That is why a lot of these sacred namers—when they bring back a Pharisaical type of cross-breeding of Pharisaism and sacred names into the New Testament, it breeds all the stuff that comes with it:

- strife
- contention
- laws
- rules
- regulations

It’s amazing! Paul said, v 8: “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.” You wouldn’t give the time of day to a pile of manure—would you? That’s what he’s saying.

Verse 9: “And may be found in Him, not having my own righteousness, which *is derived* from law... [people can be as self-righteous as the Jews were] ...but that *righteousness* which *is by the* faith of Christ—the **righteousness of God** that *is based on faith*.” The word *of* is ‘ek’—*comes out from God to you*; it’s imputed to you.

Now you know why I tried to build up to this, because we’re getting into some heavy stuff to

really understand. But it’s fantastic once you understand it. It is magnificent! It is great that God would call us and grant us this grace and His love, to deal with us in this manner. I’m sure that Paul was frustrated in dealing with all of these nit-picky people that would come along. You can’t dismiss them; you’ve got to answer them.

Colossians 2:11—this shows how that this circumcision of the heart is accomplished: “In Whom you have also been circumcised with *the* circumcision not made by hands, in putting off the body of the sins of the flesh by the circumcision of Christ”—which is Christ *in* you that happens after you’re baptized and receive the Holy Spirit. That’s the circumcision of Christ.

That is what counts, brethren. Nothing else in this world counts! If we can just get that one thing today: ***Nothing else in this world counts, if you do not have the circumcision of Christ!*** You may be a ‘good’ person as far as this society is concerned. But that doesn’t mean that you’re right with God. ***Being right with God is the most important thing that there is!***

What did Paul say? *Count everything else but dung!* That’s what counts. It doesn’t matter

- who you are
  - what you are
  - who your ancestors were or who they weren’t
  - how tall you are
  - how short you are
  - how fat you are
  - how thin you are
  - how beautiful you are
  - how ugly you are
  - whether you’re male or female
- or as we’ll find when we get to Galatians:
- Scythian
  - barbarian
- or whatever

What counts is that ***you have that circumcision that is in Christ***—which is of the mind!

Just keep this in mind: Whenever you hear or see anything done by a Jew who is following Judaism—that’s not to condemn Jews—keep this as an observation.

Sometimes I can’t sleep so I got up and watched Night Line. They had the governor of Florida—Martinez—and he was talking about the death penalty for Bundy, why it should be done. They also had an attorney for the ALCU—Swartzkman; here’s a good example of a Jew who is supposed to know law, and he’s also an attorney. He twisted everything and got it so out of whack and out of proportion that people can’t think when they try to

follow that kind of reasoning.

This is what God absolutely condemns! God says it's going to be harder on them because 'you make people blaspheme Me through your law-breaking.' I couldn't help but think of that when I saw that. You'll see a Jew of the synagogue of Satan somewhere there spouting off all of this stuff all the time.

That's why it's very powerful where Paul is writing against the Jews; writing against his own people! That's something!

People will protect their family regardless. Again, since we're talking about Bundy, even Bundy's mom said, 'Well, we didn't raise him that way; he was a nice boy.' Even she protected her son to the very end and said, 'We still love you, son.'

Paul got up here and wrote some powerful things against the Jews! They were impeding the progress of Christianity.

Romans 3:1: "What then *is* the advantage of the Jew, or what *is* the profit of circumcision? Much in every way. Primarily, in that they were entrusted with the oracles of God. For what if some did not believe? Shall their **unbelief nullify**... [make of no effect God's faith] **...the faithfulness of God?**" (vs 1-3).

That is a powerful statement, too. Make God's faith of no effect? God has faith? Where does faith come from? Can God give you something He doesn't have? *Faith comes from God! God has faith!* He has faith that His Word, His way, His plan and everything is going to be done. Furthermore, He has the power to carry it out! So, Paul is saying, 'What if you Jews don't believe? Are you going to change God?'

Verse 4: "MAY IT NEVER BE! Rather, let God be true but every man a liar, exactly as it is written: 'That You [God] might be justified in Your words, and might overcome when You are being judged *by men*.' But if our unrighteousness brings to reality God's righteousness..." (vs 4-5). What if we're all so unrighteous? What if we're all such dirty, rotten, miserable sinners that that actually commends the righteousness of God, showing that God's way is righteous.

In other words, there comes a time when there's so much sin that you think there's got to be a better way. Even though you're sunk down into the middle of it, like some of these dope addicts, etc. They're right at the bottom of it, and all their behavior does is show that God's way is right.

That's what he's saying here, that their unrighteousness commends the righteousness of God. It's kind of difficult statement to understand

just reading it. I know that if you have no background at all in the Bible, they read that and it's almost a cross-eyed statement to try and understand.

"...what shall we say? *Is* God unrighteous to inflict His wrath (I am speaking according to man's view.) MAY IT NEVER BE! Otherwise, how shall God judge the world?" (vs 5-6). God judges it many different ways. All you have to do is read Deut. 28.

Verse 7: "For if, by my falsehood, the Truth of God has shown itself *to be* supremely great, to His glory..." Who is Paul talking to? *To the Jews!* The Jews are saying, 'Paul, you're lying.' He's saying, 'Look, even if I am lying, that ought to be known.'

"...why am I still being judged as a sinner?.... [Some pretty sarcastic stuff—isn't it?] ...But not, according as we are being blasphemously charged, and according as some are affirming *that* we say, 'Let us practice evil things in order that good things may come.' Their condemnation is deserved" (vs 7-8).

That's the thing to this day that has worried people who are convinced in keeping the laws of God that if we really preach the Truth about grace we're going to be accused of preaching '*let evil reign that we may have forgiveness*' and have a wonderful time, because after all, God is going to forgive us. Paul is saying, '*No!* That's not what I'm preaching!'

Verse 9: "What then? Are we [Jews] of ourselves better [than Gentiles]? Not at all! For we have already charged both Jews and Gentiles—**ALL—with** being under sin"—because

- the only thing that can take you out of sin is Jesus Christ
- the only thing that can remove it is the grace of God
- the only thing that can put you in right standing is the grace of God

Verse 10: "Exactly as it is written: 'For there is not a righteous one—not even one! There is not one who understands; there is not one who seeks after God' (vs 10-11). All you have to do is turn on your television set if you want to know if that's true or not.

Verse 12: "'They have all gone out of the way; together they have *all* become depraved. There is not *even* one who is practicing kindness. **No, there is not so much as one!**'"

Technically, when you look at it before God, when you look at from God's perspective—as a human being who is imperfect, who has the law of sin and death within in them—is there truly any good thing that you can really do that is at the level

that God is good? *No! That's what Paul is saying here!* None is good! That doesn't mean they can't be kind to their neighbors and things like this, but to do good the way God requires it, NO ONE is doing good. That's why when you do your best you feel like you've come up short—right? Don't worry! Don't feel bad! That's just part of the way we are. Turn yourself to God. Let God intervene in your life and help you.

Verse 13: “Their throats *are* like an open grave; with their tongues they have used deceit; *the* venom of asps *is* under their lips, whose mouths are full of cursing and bitterness; their feet *are* swift to shed blood; destruction and misery *are* in their ways; and *the* way of peace they have not known. There is no fear of God before their eyes” (vs 13-18).

No wonder Paul was chased out of every synagogue he went to. I mean, that is strong stuff! That's equivalent to walking in to a Protestant church and just lambasting, just going after them; or a Catholic church. It would be fruitless to saying anything to these Buddhists who reason in circles.

Verse 19: “Now then, **we know** that whatever the law says, it speaks to those who are under [in] the law... [those within the law; those who know the law; as included under an umbrella, you're within the radius of that umbrella] ...so that every mouth may be stopped... [even those who don't consider themselves sinners but are sinners] ...and all the world may become guilty before God”—under God's judgment! Everyone is under God's judgment!

Don't come along and say, ‘I'm in the seat of Abraham, therefore, I'm not under God's judgment; but you dirty Gentiles over here, you're no good, I don't even want to sit down and eat with you. I don't even want to touch you. I don't even want to look at you.’ That's the attitude that the Jews had. Paul is laying it out them.

Verse 20—the real key: “Therefore, **by works of law there shall no flesh be justified before Him...** [Why can't you be justified by a work of law, any law? *Because law is to tell us the knowledge of sin!*] ...for **through the law is the knowledge of sin.**” The Law was not designed to justify! ***Only God can justify!***

Romans 3:21 (KJV) “But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.” That is in the *King James* a very difficult Scripture. It sounds like that now God is going to do what He's going to do without any law at all. But that isn't what it means.

*It means:* “But now, *the* righteousness of God *that is* **separate [apart] from law...** [that is above law the righteousness of God] ...has been revealed... [The righteousness and justification of God is a separate act which is above law. As God, it comes down, not from law up to God.] ...being witnessed by the Law and the Prophets.” It doesn't mean doing away with law; it doesn't mean in the absence of law. It means: *separate from the law!*

It's kind of reasoning in a circle. If you think it's throwing out law, and yet, the Law and Prophets witnessed to this. ***NO!*** It means *separate from!*

Example: If Ed were sitting a room and saying, ‘I'm without a wife.’ If you didn't know he was married you would think he didn't have a wife—right? But if you knew that he was married, you would know that he's saying, ‘I'm separated from my wife, she's in the other room, out of town or at work.’ It doesn't mean you don't have a wife.

That's the problem in trying to understand this without law. People think the absence of entirely. But it means only *separate from*. It doesn't mean the removal of.

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter (except where noted)

#### Scriptural References:

- 1) Acts 13:38-39
- 2) Hebrews 9:11-15
- 3) Acts 13:39
- 4) Romans 9:30-32
- 5) Romans 10:1-4
- 6) Romans 2:1-29
- 7) Philippians 3:1-9
- 8) Colossians 2:11
- 9) Romans 3:1-21

#### Scriptures referenced, not quoted:

- 1 Peter 1:10-14
- Psalm 119:172
- Ephesians 2:10
- Hebrews 8; 10
- Deuteronomy 28

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Transcribed: 12-27-12



## Covenants of God XI Faith & Grace *vs* Works of Law

Fred R. Coulter

I might mention that if you don't have a Greek Interlinear don't make the mistake of buying one with all of the added numbers to look up the Greek words in the *Strong's Concordance*, because those numbers just confuse everything. In the *Interlinear Greek-English New Testament* by George Ricker Berry, if you can read the English you'll pick up an awful lot with it and learn quite a bit from it.

We did not finish Romans 3. Rather than leave you in suspense. Once we get through this, I plan today to finish through Gal. 2, because those things come along in its continuity.

Romans 3:19 (*Moffatt*): "Whatever the Law say, we know, it says to those who are **inside the Law...**" (*KJV*): "...under the Law..."—but the Greek there is 'en'—which means *in, within* the Law, not under the Law. Almost every place they use *under the Law*. "...**inside the Law...**" Their lives compassed about by the Law.

"...that every mouth may be shut and all the world made answerable to God" (v 19). That shows that the laws apply to everyone—doesn't it? *Sure it does!*

Verse 20 (*Moffatt*): "For no person will be acquitted in his sight..."—justified; remember: justification is making a past wrong right; once a person has been justified then they are justified by grace and they stand in that grace.

Verse 20: "For no person will be acquitted in his sight on the score of obedience to law. What the Law imparts is a consciousness of sin." That's what the Law is supposed to do, give the knowledge of sin.

- The Law was never designed to make right your past sins.
- The Law was never designed as the sole means of being in right standing with God.

We'll see today what does that.

1-Corinthians 9:20 (*KJV*): "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law."

(*FV*): "Now to the Jews I became as a Jew, that I might gain *the* Jews; to those who are under ['hupo'—in this case *under*; not *in*—'en'] ...law, as under law... [In this particular case 'hupo'—under law—means *under the penalty of law*. Everyone is

under that] ...that I might gain those who are under law." He came to them saying, 'I know what it's like to be a sinner.'

Verse 21: "To those who are without law, as without law... ['anomos'—*in the absence of the knowledge of law*] ...(not being without law to God, **but within law to Christ**) that I might gain those who are without law."

(*KJV*): "...under the law to Christ..."

In the Greek it is *within law*; *in* 'nomos' to Christ. So, he was "...within the law to Christ)..." The reason that this is a very important statement is because it shows that Christians must be within law to Christ. Jesus said, 'If you love Me, keep My commandments.' However, the Law does not justify. The Law is made to be obeyed. When you transgress the Law—broken the Law—and it must be made right. The way you make it right is through *repentance*.

This is why when people just follow the *King James* alone have a hard time understanding some of these things. This is where when they had the different translations of the Bible in English, where they started getting off the beam in keeping the laws and commandments of God by saying, 'It's all grace and no law.' They misunderstood the function of grace, and they misunderstood the function of law.

That's why the Protestants have to say 'we throw out all the Law, we take all the grace, and by the way, we have to take back some of the Law, because we can't live in sin.' It shows that even there they're trying to undo some of their misunderstanding.

Romans 3:20 (*Moffatt*): "...What the Law imparts is a consciousness of sin. But now we have a righteousness of God disclosed apart from law altogether..." (vs 20-21).

(*KJV*)—this is where it become really confusing: "Therefore, by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God **without** the law is manifested..." (vs 20-21).

The word *without* in the English gives the connotation of *the absence of*. The word here in the Greek for *apart from law* is not anti-law, or against law, or the absence of law; it means *separate, aside from law*. That's the way that *Moffatt* translates it.

Verse 21 (*Moffatt*): “But now we have a righteousness of God disclosed [revealed; (*KJV*): manifest] ...apart from law altogether...” In other words, the way to be put in right standing with God is not through law-keeping. Law-keeping is required. Law-keeping is a function to tell us what sin is.

Now, there is something that is unusual that happens with the carnal mind. **The carnal mind** tries to figure a way around the letter of the Law so that it can do what it wants to do. **The converted mind**, with the laws of God in your heart and mind, is not trying to look for a way around the Law to break it; it's looking for how to stay within the Law, how to be pleasing to God. That's a very important thing to understand.

Romans 3:31: “Are we, then, abolishing [make void] law through faith? MAY IT NEVER BE! Rather, we are **establishing law**”—with grace, with the Spirit of God in your mind, with the laws of God written in your heart and mind, you really establish law. You establish the full effect of the Law, because it's functioning and part of you. No law ever made anyone do anything. That's why there has to be conversion from within.

You see that the next time you drive down the highway. Everyone is clipping along at 75 mph. Does the sign that says 65 or 55 make anyone go that speed? *No!* But as soon as they see a highway patrolman, guess what?

Now, concerning the laws of God: **The carnal mind**—using the example of marriage and adultery—when it's under the sway of temptation will figure a way how to commit adultery and justify it mentally—right? A lot of examples concerning this. **A converted mind**—with the choice—before God, when a person is married, he will say this commitment before God is forever, so therefore, I block out everything that has nothing to do with this marriage.

Block it out! Never give it thought! Never let any temptation come along to sink in and take root and breed and bring forth sin (James 1). Then when sin has conceived it brings forth death. That's why we establish law through faith, because you believe!

Romans 4—I will summarize so we understand what is going on: Many people will read Rom. 4 and James 2—both talking about Abraham. Rom. 4 talks about Abraham and *his faith*. James 2 talks about Abraham and *his works*.

Some people think one contradicts the other. As a matter of fact, the first time I read both, I thought they did contradict each other. The truth is, Rom. 4 is talking about one event: when God took

Abraham out and said, ‘Look at the stars and if you can number them, so shall your seed be’; and Abraham believed God and it was counted to him for righteousness.

The other event in James 2 was that God told Abraham, ‘Take your only son, and saddle up that jackass over here with wood and you go to a place that I tell you and sacrifice your son.’ His faith at that point required obedience, so by *his works* in that case it was made perfect.

What was he to do when God said to look at the stars? ‘That's how your seed is going to be!’ He had been trying how long to have his own son? God had promised him for how long? *It took 25 years after the promise until Isaac was born!* What work could Abraham do? *Nothing!* It was strictly faith! He believed God, and that was accounted him for righteousness.

It's exactly the same way when we go to God and we ask God to deal with us, to forgive us, to bless us. Does God send you an ‘answer-gram’ from heaven? And God says do this, and you do it? *NO!*

By faith! By belief! That's what it's talking about. Same way with the sacrifice of Jesus Christ. You must accept that on *faith*. You have to have faith and you have to have belief, and it has to be educated. It can't be just a dumb simple faith that sooner or later it's going to get led astray and something comes along and you give it up.

Romans 4:19: “And he, not being weak in the faith, considered not his own body, already having become dead, being about one hundred years old, nor *did he consider* the deadness of Sarah's womb; and he did not doubt the promise of God through unbelief; rather, he was strengthened in the faith, giving glory to God; for he was fully persuaded that what He has promised, He is also able to do. As a result, it was also imputed to him for righteousness. But it was not written for his sake alone, that it was imputed to him; rather, *it was also written* for our sakes, to whom it shall be imputed—to those who believe in Him Who raised Jesus our Lord from *the* dead... [here is the key]: ...**Who was delivered for our offenses and was raised for our justification**” (vs 19-25). A key, absolutely important thing. Christianity without the Christ is dead!

A lot of people think that the instant Christ died your sins were forgiven right at that instant. Not quite! He had to also ascend to heaven to be accepted of God the Father. It's the same way with the symbolism of the animal sacrifices. The animal was sacrificed, but that sacrifice was not finished until the blood was taken into the Holy of Holies or the blood was sprinkled on the altar.

1-Corinthians 15 tells us this very clearly. We're going to learn from this that justification to put a person in right standing with God is a three-step process. We know that he [a person] must be resurrected in order to have complete justification. Justification involves the beginning of forgiveness of sin to be put in the right standing with God.

1-Corinthians 15:12<sup>[transcriber's correction]</sup>: "But if Christ is being preached that He rose from *the* dead, how *is it that* some among you are saying that there is no resurrection of *the* dead?" There are a lot of people who mouth about the resurrection of the dead, but they say right in the funeral that 'so and so is right up in heaven looking down on us right now; they've gone to heaven.' It's amazing what people do!

Verse 13: "For if there is no resurrection from *the* dead, neither has Christ been raised. And if Christ has not been raised, then our preaching *is* in vain, and your faith *is* also in vain. And we are also found *to be* false witnesses of God; because we have testified of God that He raised Christ, Whom He did not raise, if indeed *the* dead are not raised. For if *the* dead are not raised, neither has Christ been raised. But if Christ has not been raised, your faith *is* vain; you are still in your sins" (vs 13-17). You have no justification!

So, *He was raised for our justification!* Had to be! Christ had to go into the Holy of Holies with the sacrifice of Himself.

Verse 18: "And those who have fallen asleep in Christ have then perished. If in this life only we have hope in Christ, we are of all people most miserable" (vs 18-19). Justification depends upon the resurrection.

Romans 5:8: "But God commends His own love... [This is a very interesting statement in the Greek. It's very powerful! His very own—His own love!] ...to us because, when we were still sinners, Christ died for us. Much more, therefore, having been **justified now by His blood...**" (vs 8-9).

#### **Steps of justification:**

1. Sacrifice of Christ—He was delivered for our offenses
2. We are justified by His blood
3. When Christ was raised and went to God the Father in heaven above justification was established for all of those who believe

*belief must precipitate:*

- repentance
- baptism
- the receiving of the Holy Spirit

Romans 5:1: "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ. Through Whom we also have access by faith into this grace in which we stand..." (vs 1-2).

It tells us very clearly that once a person has repented, accepted the sacrifice of Christ and the blood of His sacrifice to be applied to you, and the resurrected Christ at the right hand of God, you are justified. Once you are justified God puts you in a condition of standing in grace. That grace covers your entire life. That grace covers your entire relationship with God. This is why we are to love God with all our heart, mind, soul and being.

With a dedication to God, that's where everything is. When all else falls down all around—which it's going to one of these days—that's where it's got to be! It's a shame that we are so dependent upon our modern conveniences. We're really slaves! We're becoming more and more slaves to it. Really is true!

- What would you do without electricity delivered to the home?
- What would you do without water delivered to the home?
- What would you do without clothes that you could just go down and buy at the department store?
- What if you had to grow your own cotton, make your own thread, weave your own clothes, have your own lambs for the wool and use the skin and make your own shoes?
- Where would you be if you had to save your own seeds so you could have your own garden and you couldn't run down to the handy-dandy garden store and get all of these things?

We are slaves! We are so vulnerable! That's why God is not going to cut us off bit-by-bit. When it happens, it's going to happen all at once! The tragedy is going to be so miserable.

That's why we have to ***count this grace we're standing in; that is the only permanent thing in our life!*** That's where the conviction of Christianity has got to fall! That's why there has been so much misplaced Christianity.

I'll tell you why: Because the ministers made the people suffer and the ministers didn't suffer. So, they did not understand what on earth they were doing. What is God going to do? *Make the ministers suffer so they're going to learn something!*

We ***stand in this grace***, which we have by faith, "...and we ourselves boast in *the* hope of the

glory of God.... [that's the whole goal in life: *to become God as God is God*] ...And not only *this*, but we also boast in tribulations..." (vs 2-3). That's a switch! Most everybody complains and is miserable. I have to admit that it's awfully hard to stand up and shout for joy, 'Hooray! I'm in the middle of a trial!' I'm not at that point, yet; and I don't think Paul was either. But after it takes place we can look back and see the value of it.

"...realizing that tribulation brings forth **endurance**" (v 3). That's a key thing! How relentless are you in your belief toward God? That's another way of putting it, if you have that kind of patience.

Verse 4: "And endurance *brings forth character*..." God has got to know what you're made of. God has got to know that you're going to rely on Him in faith. That's proof!

"...and character *brings forth hope*" (v 4). That's why a lot of people are going to be converted when all these things are taken away. When they're taken away, God is going to punish and chastise for a while. Do you know what Americans still do this day? *They pray!* So, when all these physical things are removed, they'll pray in a totally different attitude; they'll have hope in God.

Verse 5: "And the hope *of God* never makes us ashamed because..." Here's the reason for all of this; this is the heart and core of real Christianity, right here. Law-keeping/commandment-keeping is part of it, but law-keeping/commandment-keeping alone *breeds fear*, because no one is perfect. If you don't have the love of God, it says here:

"...the love of God has been poured out into our hearts through the Holy Spirit, which has been given to us" (v 5). Then we might add 'and you and me, as individuals, are never *ever*, *ever* the same again that we were up to that point. That's the key to remember.

I can look back to this day and I know the day that I was baptized. I know that when I was baptized my life changed. I had a long way to go, but I never have forgotten that. I never will forget it. To me it was a very powerful and moving event. That doesn't make me perfect. That doesn't make me greater than anybody else. But I remember that, and my life has not been the same since then. I'll tell you one thing that difficulties, sufferings and trials really do: *It makes you really appreciate the love of God!* That's why it's got to be that you love God with all your heart, mind soul and being, and that is where true Christianity is. That's how it's down with the grace of God.

Verse 6: "For even when we were without strength, at the appointed time... [the set time of

God, ordained and appointed] ...Christ died for *the* ungodly.... [that's us] ...For rarely will anyone die for a righteous man, although perhaps someone might have the courage even to die for a good man. But God commends **His own love**..." (vs 6-8). In English we make it emphatic by saying, *His very own love*. Example: that's my car, but if it's a really nice car, and you really want someone to know that it is your car, you say, 'that is *my own car*.'

Same way in the Greek, but it's done a little different. It's done with a letter instead of a word. *Own* or *self* comes from the Greek is 'auto.' If you want to make that emphatic, you put a little 'e' in front of it so it's pronounced 'e auto.' That's what it is here in the Greek: 'e auto'—*God's very own love*. That's something to understand.

When you're in your troubles, trials and difficulties, what is the saying? *When all else fails, remember that God still loves you!* Think of it even greater than that. God, *His very own self, His very own love to you, loves you!* That's why you need to be inspired to love God with all your heart, mind, soul and being. That's how God loves you! He didn't send the love by an angel. He didn't send you a heart-shaped box of candy saying 'I love you.' *NO!*

*He sent His very own Spirit; He sent His very own Son to say to you, 'I love you!'* That's something to think about!

Tell me, that being the case, what law makes you right before God? *No law can, because the function of law does not establish that!* Does that make it more abundantly clear why we need grace. It's not a matter of grace *vs* law; it's matter of grace and everything that that contains within it, which also contains commandment-keeping.

Verse 8: "God commends His own love to us because, when we were still sinners, Christ died for us. Much more, therefore, having been justified now by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God through the death of His own Son, much more *then*, having been reconciled, we shall be saved by His life. And not only *this*, but we also boast in God through our Lord Jesus Christ, by Whom we have now received the reconciliation" (vs 8-11).

I know that some of these words get a little tricky, so let me review it here just for a second: *Justification means to be put in right standing with God the Father in heaven above through the sacrifice of Jesus Christ and His resurrection.* That is called *justification, reconciliation*—you're reconciled with God. Reconcile means that you've quit your fighting.

- God is no longer warring against you; you are no longer warring against God.
- You are not an enemy of God; God is not an enemy of yours.

God loves you! You're reconciled!

Then Paul explains, beginning in v 12, concerning how that human beings inherently have sin in them. I know from a human point of view—looking at it myself, to me, and then back to God—that is something I didn't ask for, but it came along with the package.

We all wished we were perfect. There's still enough of the spark of God in us by creation—before conversion—that we would that we would be perfect but still be able to sin and get away with it. But God won't let us do that.

Paul explains about the nature of human beings and how it came about. And when you think about it, that's why he says, 'I want you think about the death of Christ.' Who would you die for? We hear some accounts of people who have fallen on hand-grenades and saved their buddies and let themselves be blown apart. But I want to ask *you*: Who are you willing to march out and be slain for? *No one!*

Picture this: God created and made all of humankind. God even put into them 'the law of sin and death. The righteous God said, 'I am going to die for all humankind! That's something! That is amazing!

In that you need to realize that even though some people will not repent—because their sins are so bad—You still have to die for their sins because You (God talking to Himself—Christ) put the law of sin and death in them, therefore You must die for every sin of all human beings. If You repent and accept Your death then their sins can be forgiven. But if they don't repent, You still die for their sins. The only condition that God the Father and Christ will have is perfect righteousness and you must then die even for those sins that they don't repent of.

Those sins are not forgiven then, and they are cast into the Lake of Fire, and that ends the matter; but Christ still must die for them. Now, how would like to have the sentence upon you? That's what he's saying here. Then Paul goes on to explain how this all came about with us as human beings:

Verse 12: "Therefore... [on this account] ...as by one man sin entered into the world, and by means of sin *came* death; and in this way, **death passed into all mankind; and it is** for this reason that **all have sinned.**"

It's confusing in the *King James*:

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." When I first read that, and the implication that was given with our previous teaching was that children are born perfect. That's an erroneous statement. They're not born perfect. Are they subject to death at anytime? *Yes!* That means they have the *law of death* in them. Do they have human nature? *Yes!* That means they also have the *law of sin*. So, they have the 'law of sin and death' in them.

But we were told, and one of the reason they had such problems with childrearing in the church that we were associated with was because we were told that 'children are born perfect' and all you have to do is raise them up in the right way and the implication is that they won't be sinners. So, they were taught to 'beat the sin out of them'—which you can never do because it's part of them.

When you read this, it's an erroneous assumption with not a clear translation. It doesn't say that people die because people have sinned. *NO!* Because there was sin originally, *death passed to all and for this very reason* we're subject to death. *All sin!* That's what it's saying.

This appears to be an inherited thing; yes, human nature is inherited; death is inherited. What about Christ who was conceived with the Holy Spirit? *He got his human nature from the genes of Mary!* Did Jesus die? *Yes!* So, He had the *law of death* in Him. He had to have, otherwise He couldn't have died. If you don't have the *law of death* in you, you can't die. That's why God in spirit lives forever. What Christ had to do was fantastic. To become a human being and take on a nature like unto the sons of Adam (Heb. 2)—not the nature of angels. So, He had human nature, and all the pulls of the flesh. If He would have died for His own sin, that would have been it!

I mean, when we stop and realize that God actually gave up His Divinity to be human and was subject to death, and if He would have sinned, that would have been it for that God, because He gave up His Divinity. He gave up being God!

Example: As a human being, if you gave yourself up to be your friendly pooch, saying 'I want to be a dog for a day.' There you are, you're transformed into a dog and you do something so stupid as to run out and get run over by a car and you die as a dog, you're dead. You're no more human; you are dead!

That's kind of a rough example, but very easily understood of what would have happened if Christ would have sinned. That's why, even though right before He was going to be crucified and He

was sweating these great drops of blood, He said, 'Father, if You be willing, let this cup pass from Me; but nevertheless, Your will be done'—because anything contrary to the will of God would have been sin.

- That gives us a greater appreciation of Christ.
- That gives us a greater appreciation of God.

You talk about a love! In order to do that for all the human race, that's a fantastic love!

(go to the next track)

That is a tremendous love that God has given us. He's done everything to ensure that we're going to be in the Kingdom of God, to be the very sons of God. That's a fantastic thing! That's why you ask: What can I do in the way of a law or work to deserve that? **Nothing!** You must *believe* that's what God has done! That's where the belief comes in. That even though you were sinners, even though you have 'the law of sin and death' within you, Christ came and He died!

Now, I'll just summarize the rest of Rom. 5: From Adam until Moses everyone sinned, though it wasn't the same kind of sin, or the same similitude as Adam's sin—sin directly to God's face. I mean, Adam was the only one that sinned directly to God's face! That's quite a sin. All died! Everyone was subject to sin; sin abounded, sin everywhere.

Now Christ comes, and by the one man—Christ—grace abounds even more, because the grace of God is able to cover all the sins of all human beings, but it's not automatically applied until God calls a person and gives that person an opportunity to repent. That's why the sacrifice of Christ and the grace of God is so absolutely fantastic.

Romans 5:19: "For even as by the disobedience of the one man [Adam] many were made sinners, in the same way also, by the obedience of the one [righteous] *Man* [Christ] shall many be made righteous." That's why it's with the *righteousness of Christ*, not our own.

Verse 20: "Moreover, the law entered, so that transgression might abound... [We see that today—don't we? Sin everywhere.] ...but where sin abounded, the grace of God did super-abound." Grace is able to take care of any sin that a person will truly repent of, providing they have not hardened their heart to the point that they have committed the unpardonable sin.

Verse 21: "So that even as sin has reigned unto death, so also might the grace of God reign through righteousness unto eternal life through Jesus Christ our Lord."

- Is death still reigning in this world through the sin of Adam and all human beings? *Yes!*
- Have we received grace as part of the firstfruits of good things to come? *Yes!*
- When is the grace—talked about here—going to super over-abound in the entire world? *When Christ returns!*
- Can you imagine what this world is going to be like with nothing but grace everywhere? *It's going to be absolutely fantastic!*

It says in Isa. 2 and 11 that 'the knowledge of God is going to cover the earth like the seas cover the earth.' That is fantastic! It is going to be so utterly different for human beings then; so utterly different for us as spirit beings.

God says that those whom He calls of the firstfruits, if they endure, are worthy of greater honor and a better resurrection than the rest of the people.

Let's not get uptight and pull our suspenders out and say we're greater. That's not true. So, the suffering and difficulties that we go through are going to pay off—not in this life; don't look for it in this life—at the resurrection, and that's going to be fantastic, and have that opportunity to bring that grace to the whole world. That is marvelous!

Verse 21: "So that even as sin has reigned unto death, so also might the grace of God reign through righteousness unto eternal life through Jesus Christ our Lord."

Romans 6:1: "What then shall we say?... [What are we going to do?] ...Shall we continue in sin so that grace may abound? MAY IT NEVER BE!..." (vs 1-2). That's not the purpose of grace. Grace is not license to sin. Grace is to put you in right standing with God! **Woe** be to the person who takes grace and makes it license to sin. Your comeuppance is going to come from God! Don't worry; God's going to work it all out.

- Should we live in sin? *No!*
- What do we do with grace? *We establish law, because it's in our heart and mind!*
- Shall we continue in sin? *Absolutely not, because our lives are dedicated—completely and totally—a different way!*

Let's establish something concerning the Gospel. I think you'll find the first two chapters of Galatians after what we've covered so easy to understand. It will be so easy to understand you're going to wonder why you ever had difficulty understanding it.

Acts 20:24: “But I myself do not take any of *these* things into account... [all the warnings that Paul is going to be taken off in chains and taken to Rome] ...nor do I hold my life dear to myself...” That’s quite a statement—isn’t it? Look at Paul’s attitude. You talk about converted! You talk about looking at every rotten miserable trial in the flesh, looking it square in the face and saying, ‘I don’t count my life dear to myself.’ That’s pretty strong language—isn’t it?

“...so that I might finish my course with joy, and the ministry that I received from the Lord Jesus, to fully testify the Gospel of the grace of God” (v 24). That is part of the Gospel of the Kingdom of God.

Verse 25: “And now behold, I know that you all, among whom I have gone about proclaiming the Kingdom of God, will see my face no more.” So, the grace of God and the Kingdom of God should be preached together. Can you really have a Gospel without the grace of God through Christ. What is the good news? Tell me what the good news is without that? *No such thing!*

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.**” Why must Christ be raised? *For our justification!* Now you begin to put all of this together.

Verse 2: “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” (vs 2-3). Fantastic when you understand about what grace is going to do and that you have peace with God.

Verse 4: “Who gave Himself... [in the Greek it is ‘e auto’ that Jesus gave His very own self, emphatically gave Himself] ...for our sins, in order that He might deliver us from the present evil [age] world, according to the will of our God and Father; to Whom *be* the glory **into the ages of eternity.** Amen.” (vs 4-5). Some people may say that that’s a contradictory statement.

But if eternity is eternity, and it’s still ongoing forever and ever, are there ages or eras within that eternity? *Yes!* Obviously, there are! I mean, we are part of this age now, which is part of the eternity of God—right? *Yes!* So, into the ages of the ages is just a wide opened statement what is God’s plan for all eternity? It’s going to be fantastic!

I just heard on the radio the other day that astronomers are all excited; they are seeing a star born, and they are going absolutely bananas viewing this, because the same power and density of our sun has been contracted down into an area smaller than five miles across, and it is spinning 2,000 times per

second, which is three times faster than they ever figured something could happen out there.

Are there signs in the heavens that God is giving to men? *Yes!* The reason that I mention that is because that is fantastic just to think on. Now you take the statement *into the ages of eternity* with God the Father and Jesus Christ and the plan that God has for us, makes shivers go up and down my spine and hair stand up on the back of my neck. I don’t know about you, but I get really excited with that; that’s fantastic!

Verse 6: “I am astonished that you are so quickly being turned away... [so quickly being changed; the root being metamorphosed, slightly changed] ...from Him Who called you into *the* grace of Christ, to a different... [‘another’ (KJV)] ...gospel”—which there’s not another, because there can’t really be such thing as *another* gospel. You can call it another gospel, but there’s only one Gospel, and if there’s only one Gospel that is it! You can’t change it! You can’t modify it! You can’t add to it! Isn’t that what we found with the covenants.

Man can’t do that. Oh, he can, but of what effect is it? *None!* It may be to the people suffering it; it may be to the people who are living in it, but it’s of none effect to God. God is not going to change because man has changed. Man is going to change because God demands it. That’s the way it ought to be.

Verse 7: “Which *in reality* is not another *gospel*; but there are some who are troubling you and are desiring to pervert the Gospel of Christ.” In this case we’re talking about perverting the Gospel of Christ through Judaism.

Verse 8: “But if **we, or even an angel** from heaven, should preach a gospel to you *that* is contrary to what we have preached, **LET HIM BE ACCURSED!**” That’s pretty heady stuff—isn’t it? Paul is pronouncing a curse on an angel! Think on that for a minute; that’s pretty powerful! If anyone should preach unto you contrary to what you have received, **let him be accursed!**

Verse 9: “As we have said before, I also now say again. If anyone is preaching a gospel contrary to what you have received, **LET HIM BE ACCURSED!** Now then, am I striving to please men, or God?...” (vs 9-10). You talk about independent! Paul turned out to be the most anti-political person in the world! You talk about having to have a conversion that is absolutely headstrong, Paul had to have it.

“...Or am I motivated to please men? For if I am yet pleasing men, I would not be a servant... [‘doulos’ or bondsman or slave] ...of Christ. But I certify to you, brethren, that the Gospel that was

preached by me is not according to man; because neither did I receive it from man, nor was I taught it by man; rather, it was by the revelation of Jesus Christ. For you heard of my former conduct when I was in Judaism..." (vs 10-13). The *King James* says 'the Jews' religion'; what did we learn about Judaism? About all the rules, regulations, traditions and so forth?

"...how I was excessively persecuting the Church of God and was destroying [ravaging] it; and I was advancing in Judaism... [a political thing] ...far beyond many of my contemporaries in my own nation, being more abundantly zealous for the traditions of my fathers" (vs 13-14).

(KJV): "For ye have heard of my conversation in time past in the Jews' religion... [When you read it in the King James you don't get the meaning of it, because it is Judaism.] ...how that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers" (vs 13-14).

- Did Paul have a 'bone to pick' then? *Yes!*
- Did he know what he was talking about when it came down to Judaism? *Yes!*

Remember what was one of the main constituent functioning parts of Judaism: *you worked a work of law for justification*, and that made you better than others. Judaism grew out of what should have been the religion of Moses. So, therefore, they still retain circumcision. That was part of a problem that we find in Gal. 2.

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, in order that they might bring us into bondage." That is to force circumcision upon the church members. That was a problem.

After Paul said that was resolved, and they said, 'All right you're preaching to the uncircumcision.' This becomes the heart and core of the problem. Unfortunately, the King James Version of the Bible adds to the problem of understanding it, because of the simple three-letter word *the*.

Verse 11: "But when Peter came to Antioch, I withstood him to *his* face because he was to be condemned... [we'll see he did it publicly] ...for before certain *ones* came from James, he was eating with the Gentiles. However, when they came, he drew back and separated himself *from the Gentiles*, being afraid of those of *the* circumcision party" (vs 11-12).

Why did we have the problem of

circumcision? *Because of an outgrowth of those who were first called into the Church being all Jews.* And as an outgrowth of the problem of the converted Pharisees that they were saying every new convert to Christianity must be like every new proselyte to Judaism; you must be circumcised. They resolved that by saying, 'No, they don't have to be circumcised.'

One of the other problems of Judaism was habits that are there, they're hard to change—don't eat with anyone who is not a Jew. That was a Judaism law. That was a work that they did. 'Oh, we will be accepted by God over here if we separate and eat over here by ourselves. And the Gentiles, you eat over here by yourselves.'

Paul is saying, 'Wait a minute, Peter! You're creating a problem.' Why did he withstand him publicly? *Simply because what they were doing was public!*

Verse 13: "And the rest of *the* Jews joined him in *this* hypocritical act, insomuch that even Barnabas was carried away with their hypocrisy. 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...'" (vs 13-14). Either Christ did something to change things, or Christ didn't do something and things aren't changed. But He did do something! *He died!*

"... 'If you, being a Jew, are living like the Gentiles... [not reckoning or abiding by all the laws and rules of Judaism] ...and not according to Judaism, why do you compel the Gentiles to Judaize?'" (v 14). Stop and think about it! If one of the rules of Judaism was to separate the Jews from the Gentiles when they were eating, so that the Jews would remain clean and uncontaminated, were they not also causing the Gentiles to Judaize by saying, 'You go over here, because we're going over there.' Is that not correct? *Yes!*

So, we're not talking about to keep the commandments of God or not, we're talking about the application of Judaism.

(KJV): "... 'If thou, being a Jew, live after the manner of Gentiles, and not as do the Jews, why compel you the Gentiles to live as do the Jews?' (v 14). That's an incorrect translation. It should be "... '...why do you compel the Gentiles to Judaize?'"

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).

(KJV): '**the** works of **the** law'—the is not in either place. No work of any law can bring the justification of Christ because Christ is the means of justification, not the separation of people, which is *a*



work of *a* law.

By the way it is in the *King James* you think it is talking about commandment-keeping. But it is not talking about commandment-keeping at all. It's talking about *a work of a law*, which is, in fact, commandment-breaking, because you are not loving your neighbor as yourself, you're kicking them out into the other room out of your presence.

Let me emphasize that again. What was being done was *a work of a law* of Judaism. It had nothing to do with the commandments or the laws of God. If you don't believe me, you show me any place in the Old Testament where it says what to do with Gentiles other than there shall be one law—and under the Old Covenant they did have to be circumcised, that was true. How many times did God say, 'You shall not oppress the stranger'?

Judaism at this point, especially in combat against Christ and Christianity, turned more and more inward, and more and more evil, and more and more anti-Christ. So, in effect, Paul is saying to Peter, 'You and the rest of the Jews are going against Christ and following Judaism and that, my friend, is perverting the Gospel; because in effect you are saying that God loves the Jew more than God loves the Gentile, and God justifies the Jew greater than God justifies the Gentile—which is wrong! And you can't say that we will do this work of a law to separate following the traditions of Judaism and we are more righteous.'

Verse 16: "Knowing... [we understand] ...that a man is not justified by works of law but through *the* faith of Jesus Christ..." It's very interesting in the Greek, because this means *Jesus' very own faith—His faith!* It is in the possessive tense of Jesus' faith given to us.

- Who is the One Who really justifies us? *God justifies us through Christ and the operation of faith that Christ had!*
- Did not Christ have to have faith? *Absolutely!*
- How could he have lived as a human being?
- Does God have faith? *Yes, God has faith!*
- Don't you think that God has faith that His plan is going to be carried out? *Certainly!*
- What is it that we as human beings can do?
- What can we do to indebt God to us as an obligation to do something for us?
- Can we do something and hand it to God as an IOU and say, 'God, You pay us'? *NO!*

That becomes ridiculous when you think about that!

...we also have believed in Christ Jesus in order that we might be justified by *the* faith of Christ... [by Christ's own faith] ...and not by works of law..." (v 16). When I first read that [in the *King James*—'the works of the law'] I could not understand why I had to keep the commandments. It is *by works of law*.

"...because by works of law shall no flesh be justified" (v 16). Why? *Because the sacrifice of Christ is the only vehicle that justifies you!* Law was not made to justify.

Verse 17: "Now then, if we are seeking to be justified in Christ... [which is what we need to be doing] ...and we ourselves are found to be sinners... [because we still have the law of sin and death in us, and working in us] ...is Christ then *the* minister of sin?..." He's saying, 'Peter, what you're doing is sin. Are you telling me that you're doing this in the name of Jesus Christ, and you bring Christ into it and now Christ is a minister of sin?'

"...MAY IT NEVER BE! For if I build again those things that I destroyed, I am making myself a transgressor" (vs 17-18). Hence, Christ had nothing to do with my sin. Could Paul go back and rebuild Judaism again? *Yes, he was an expert in it! Absolutely!*

Verse 19: "For **I, through law, died to law**... ['the' is not there in either case. He's talking about the principle of it: *The wages of sin is death! The law wrought upon me! I died!* (Rom. 7)] ...in order that I may live to God." So, he's talking about a figurative death, but it's really a powerful death when we understand it.

Verse 20: "I have been crucified with Christ..." Was Paul ever crucified on the cross with Christ? *No!* How was he crucified with Christ? *Through the operation of baptism—conjoined to His death!*

"...yet, I live. *Indeed*, it is no longer I... [I'm not living for me.] ...but Christ lives in me..." (v 20). You talk about complete, totally dedication to God—right?

(KJV): "I am crucified with Christ: nevertheless I live; yet not I ['ego'—*myself*] ...but Christ lives in me... [Christ is living in me. How? *Through the power of God's Holy Spirit!*] ...and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

"...For *the* life that I am now living in *the* flesh, I live by faith—**that very faith of the Son of God**, Who loved me and gave Himself for me. I do not nullify the grace of God; for if righteousness is through... [established or accomplished] ...*works of law*, then **Christ died in vain**" (vs 20-21).

Do you understand what that is saying? Again, the word *the law* is just law. If through law, righteousness—*right standing with God the Father* in heaven above—if that came through law why did Christ die? *There was no reason for it!*

It doesn't come that way; it comes through Christ. Righteousness is the result of being justified; justified by His blood, through His resurrection. So, the righteousness, the justification comes through Jesus Christ and the operation of the death, the sacrifice, the blood and the resurrection of Christ, and that is how grace is given to you.

- you cannot earn it
- you cannot create it
- you cannot have God indebted to you, to force Him to give it to you

It comes through Christ.

We're going to be tackling every difficult Scriptures from now on, so you've got to stay on your toes. You've got to stay sharp and I think you understand it.

### **Question:**

- Why did God say He created evil?

Isaiah 45:5: "I *am* the LORD, and *there is* none else. *There is* no God besides Me; I clothed you, though you have not known Me; that they may know from the rising of the sun, and from the west, that *there is* none besides Me. I *am* the LORD, and there is none else; I form the light and create darkness; I make peace and create evil. I the LORD do all these *things*" (vs 5-7).

You're going to find that the answer is much more simple than they appear. When you read that, you read it with the connotation that if God *is* God—which He is; and if God is righteous—which He is; and if God does not sin—which He doesn't; why is it that God creates evil? That's basically the question.

You have the thought that if God creates evil then God Himself is evil. If God Himself is evil, then how can God be righteous? That's the thought process that we go through.

Let's approach this from a different point of view: How can a righteous God Who has never sinned create evil and, yet, not be evil? That's really the question. The answer is this—and we'll use an analogy: If you have your own children and you tell them, 'Don't you do that or you're going to get a paddling' If you always threaten and you do nothing to correct, you are not in control—you are not God—you are not a parent. Who then rules? *The*

*child does!*

Is a spanking—compared to non-spanking—evil? *Yes!* Spanking is evil, but necessary. It is to correct a greater wrong or sin. I have never felt good spanking my kids. They never felt good being spanked. It was necessary so that we would not have greater evil ruling. So, if God makes and creates laws—which He has and He does—and if He says, 'If you break these laws I myself will judge you.' Then He must create evil to enforce His Sovereignty of being God, while He Himself is not evil.

I hope that is clear. All you have to do is read Deut. 28 where God says, 'If you don't keep My commandments, I will send this curse upon you.' I've heard this answered from the point of view that God really doesn't create evil, but He allows it. *NO!* He creates it! But He Himself is not evil.

If God is love, why does He allow these things to happen? *Because people don't love God!* They're reaping the results of their lack of love to God, so don't come and blame God when these things happen. God set it in motion because of sin. So, the root cause of the necessity of creating evil results to correct people is their own sin. If God didn't create evil, what is He going to correct people with? *It's the same way if you don't ever teach and train your kids and discipline them!* They will hate you! They will absolutely be against you!

They have found by tests that people who make less money, have to work together and suffer together, have greater love and respect for each other than those who are rich and wealthy and have everything brought to them. Does that tell you something?

- Think what the human race would be like if they were blessed for all their evil?
- Think what the homosexual population would be doing if they did not have things come upon them?

Deuteronomy 28:16: "Cursed *shall* you *be* in the city, and cursed *shall* you *be* in the field. Cursed *shall be* your basket and your store. Cursed *shall be* the fruit of your body, and the fruit of your land, the increase of your livestock, and the flocks of your sheep. Cursed *shall* you *be* when you come in, and cursed *shall* you *be* when you go out. **The LORD shall send on you cursing, vexation, and rebuke** in all that you set your hand to do until you are destroyed, and until you perish quickly **because of the wickedness of your doings** by which you have forsaken Me. **The LORD shall make the pestilence** cling to you until He has consumed you from off the land where you go to possess it. **The LORD shall strike you** with lung disease and with a fever, and

with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew. And they shall pursue you until you perish” (vs 16-22).

FRC:bo  
Transcribed: 12-27-12

***God is the One Who is doing it! God creates evil!*** I’ve heard ministers say that God allows it. *NO!* Nothing is done by allowance; it is all done by determination! God doesn’t allow it; He says it’s going to happen, He’s caused it; it’s going to happen. Thankfully, to God, in the end run He’s going to justify it all and make it right, but not until we have learned something. Unfortunately, that’s the way that it is. That’s the choice that has been made from Adam until Christ returns. We can’t change it.

You hear people all the time: If God is a God of love, why did He allow this crash to happen. Well, God was not the pilot. He didn’t wire the plane. He didn’t put the bomb on it.

If God were down here trying to straighten things out, everyone would get mad and chase Him off. ‘God, how dare You close down all of these dens of iniquity. How dare You close down all of the gambling, prostitution, and You’re stopping the lottery! We’re going to riot! Closing all the stores on the Sabbath. Get Him out of here, we don’t want God.’

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter (except where noted).

#### Scriptural References:

- 1) Romans 3:19-20
- 2) 1 Corinthians 9:20-21
- 3) Romans 3:20-21, 31
- 4) Romans 4:19-25
- 5) 1 Corinthians 15:12-19
- 6) Romans 5:8-9, 1-12, 19-21
- 7) Romans 6:1-2
- 8) Acts 20:24-25
- 9) Galatians 1:1-14
- 10) Galatians 2:4, 11-21
- 11) Isaiah 45:5-7
- 12) Deuteronomy 28:16-22

#### Scriptures referenced, not quoted:

- James 1; 2
- Hebrews 2
- Isaiah 2; 11
- Romans 7

#### Also referenced: Books:

- *The Greek-English New Testament* by George Ricker Berry
- *Moffatt Bible Translation*

## Covenants of God XII Justification by Works of Law *or* by Grace?

Fred R. Coulter

Let's just briefly review. What are we talking about? *The overall thing that we are talking about concerns justification!*

1. Justification by *a work of law*; which does not forgive sin spiritually before God the Father in heaven above!
2. Justification by *faith*; which is called *grace*, through our Lord and Savior Jesus Christ!

Let's briefly review in Gal. 2. If you need to review the whole chapter see part 11 of this series. Here is what I want to cover so that we understand very thoroughly what we have.

Galatians 2:16: "Knowing that a man... ['anthropos'—*a human being, a person*—men and women] ...**is not justified by works of law**..." Note that the *KJV* erroneously adds the word 'the' before works and law. When you read that here is the problem that people have and the problem that this presents for people who believe in keeping the commandments of God end up with a question:

- if we are supposed to be right with God
- if we are to keep the commandments of God

Why does the Bible say that a person is not justified by *the* works of *the* law? It creates a lot of confusion. It doesn't mean *the* works of *the* law, but it is *works of law*—*any law*! We are not talking about whether to keep commandments or not, ***we are talking about how one is justified to God.***

The reason that we need the justification of Christ is because there is nothing that we will ever do, which will be perfect enough to be accepted on its own merit. Why is that so? There is nothing that we of ourselves can do—*apart from God*—that would be perfect enough to be accepted of God. Why? ***Because we're human and we have the 'law of sin and death' in us! Nothing we can do will be perfect before God of it's on merit!***

So therefore, to be justified to God the Father in heaven above. It's not just what you do, it is whether you have Christ's Spirit *in you* is what we're talking about when we get to the end of the chapter here. God ordained it that we are justified through the sacrifice, that is the blood and the resurrection. God is ordained! That's how we are justified to Him, so anything you do—which is apart from God—cannot satisfy that requirement, because you are not Christ.

We'll see it's expressed almost exactly that

way, v 16: "Knowing that **a man is not justified by works of law**..." Doesn't mean that you don't keep the laws or commandments of God. It doesn't bring you justification.

**"...but through *the* faith of Jesus Christ...** [Jesus' very own faith] ...we also have believed in ['eis'—meaning *into*, showing what kind of faith we need] ...Christ Jesus in order that we might be justified by *the* faith of... ['ek'—*out of this faith*] ...Christ and **not by works of law; because** ... [Here's the reason; it doesn't say don't keep the commandments of God; it doesn't say not to have the good works that God ordains; it is that works were not made to justify.] ...**by works of law shall no flesh be justified**" (v 16).

Works of law were not designed to bring justification. They're designed for what? *By the Law is the knowledge of sin*; that's what it's to bring. *By the Law* it exposes what sin is. That's what the Law was designed to do.

The English translation of Galatians 2 in the *KJV* is—on a scale of one to ten—probably six and a half. That's what the problem is. When you read the *King James* it becomes so confusing.

The *New American Translation* is not too much different from the *King James*. The only thing is it removes the *eths* and the *thees* and *thous*. Verse 16: "Nevertheless, knowing that a man is not justified by works of the Law..." That is not correct, and they even capitalize the word *law*. Remember, what Paul is talking about here is not the works of the commandments of God, but *he's talking about a work of Judaism* to separate people from eating—Jews over here because 'we're better' and Gentiles over there because 'you're no good and God loves us more than you Gentiles, because we separate. So, you Gentiles just also Judaize, because you eat over there and we'll Judaize because we're eating over here.' Paul said that's **wrong!** That isn't going to make you just before God, or accepted by God.

It does cause confusion. That's why I'm saying that we are at the most difficult point in the Bible to understand, because we're not only trying to understand a concept, we're trying to wade through mistranslations and we're trying to wade through the problems that commandment-keepers are confronted with, and believers in faith and grace are confronted with. I can understand where there would be some confusion. One of the biggest problems that you have is that you can never establish doctrine by the *King James* Bible alone. It is a translation, not by

any other translation can you establish doctrine. You have to go back to the original.

Where is the most confusion centered? *Right here in Gal. 2 & 3!* Why is that? *Because of improper translation and misunderstanding on people's part!* It does create a confusion. A person who doesn't want to labor through it—and you have to labor... As a minister, I've had to labor, struggle, pray, study, work it through. It is difficult! I agree, it is tough! I'm reading in the *Interlinear Greek-English New Testament* {note: The Holy Bible in Its Original Order is used for this transcript} I'm not trying to add confusion to it, I'm just saying: Do we want to understand it? and If we do, how are we going to understand it? How is that going to be done? Then we have to plow into it. It gives a basis for all to understand it. We'll go through the complicated things, and then I'll try and say *the bottom line is this...*

***A work of a law does not perform the function of the sacrifice of Christ!*** That's what it's saying. That's why I've said that if you don't understand let me know. There are times I can sail right over everybody's head, and if everybody says, 'Yes, I understand' then I think you understand. If you don't understand, let me know.

Right now we're right at the heart, core and meat of the toughest, most tangled problem that there is to understand in Christianity. It's been tough, confused and tangled from many different directions.

Brethren, one of the things I'm going to love to do at the resurrection is I want to corner Paul and say, 'Okay, let's just have a couple hours we can sit down and talk; tell me what were the problems that created this?' It is confusing. It gets discouraging to people.

Why did God write it in a difficult way? Even Peter said that Paul wrote things 'hard to be understood'—which people twist and turn. It's going to make you earn understanding. I'm sharing with you the results of my labors and studies of years as a minister. I know that it's difficult! I know it's hard! I'm not trying to do it in such a way as to be difficult, but we have to labor to get it.

This is one of the leaps we have to go through, though it's difficult. There are a lot of churches—even Churches of God—who have not really plowed through it to understand it. It's confusing to the mind if you're told to keep the Law and then you're told it doesn't do you any good. How does that make you feel? It does give you that implication there when you read it in the *King James*.

Well the reason is this, brethren: We have to look to Christ. This is the whole thing, Paul is pointing to Christ. We'll get through this and then we'll go through Rom. 6 and we will see the personal, individual justification that we need, and the operation of how that is accomplished, because every religion in the world—except through Christ—is a religion of dos and don'ts, every one! Every one is by works! It covers all people. This is a vast, wonderful, fantastic thing, though complicated that it is.

“...because **by works of law shall no flesh be justified**. Now then, if we are seeking to be justified in Christ... [which is what we're trying to do] ...and we ourselves are found to be sinners... [Hasn't that happened? Haven't you gone to God and say, 'God forgive me,' and you still find yourself a sinner? And we're still seeking that continual justification of Christ—isn't that true? Yes! If we are sinners, did Christ cause it? Did Christ make that happen?] ...is Christ then *the* minister of sin? MAY IT NEVER BE!” (vs 16-17)—very emphatic!

Verse 18: “For if I build again those things that I destroyed, I am making myself a transgressor.” Christ doesn't make Paul a transgressor. Paul makes himself a transgressor. He's just explaining what happens to us as individuals. Do you doubt your conversion because you sin? *Some people do!* Some people are very frustrated because they think that they should not be sinning. You become the sinner; does that deny Christ? *Not necessarily!* Does that make you reject Christ? *No!*

Here's what it gets down to, v 19: “For I, **through law...**”—‘the’ is not there; to law—‘the wages of sin is death’ The Law defines sin! What brings the death penalty? *Sin!* What is the sting of the law? *Death!*

Paul is saying, “...I, through law, **died to law...** [as a means of justification. Why? *Because the means of justification is through Christ!*] ...**in order that I may live to God**” (v 19). A great distinction here. The Jews took the laws of God, built all kinds of other laws around them *to live to the law*. Do they live to the law and not to God even to this day? *Yes!* We are to be changed, that our lives are to be living to God.

“For I, through law, died to law...” as a means to justification] ...in order that I may live... [through Christ] ...to God. I have been crucified with Christ...” (vs 19-20). Was Paul really crucified with Christ? Was Paul hanging on the same cross with Christ? *No!* This is the means of the operation of justification.

“...yet, I live.... [I still have life] ...*Indeed*, it is no longer I [‘ego’]... [It’s no longer me! His life is no longer for himself.] ...but **Christ lives in me....**” (v 20)—that’s the key. The whole purpose of justification through the sacrifice—the blood and resurrection of Jesus Christ—is to receive the Holy Spirit and Christ living in you. Is that not greater than law-keeping? *Yes!* That is so fantastic! It is like night and day. Does that mean that the Law does not serve a purpose? *No!* But Christ living *in us* has got to be the burning thing that is in our lives! That’s why to have a ‘religion’ is worthless! That’s what Paul is saying.

- **If** Christ is not in you
- **If** you’re not living your life with Christ living in you

What is your life? Jesus said, ‘What’s it going to gain a man, that he gain the whole world and lose his own soul?’ Or we can say that even though we’re steeped right in the middle of the most difficult Scriptures in the Bible, what good does it do if you think you understand the difficult things and you don’t have Christ *in you*? *None!*

Paul said, ‘If I have all knowledge and if I have all understanding...’ That’s a great person in the world—right? He says, ‘...*if I don’t have love, I’m nothing!*’ He’s saying, ‘*If I don’t have Christ, I’m nothing!*’ That’s what we’re dealing with here.

“I have been crucified with Christ...” but it is not for me that I’m living, “...but Christ lives in me. For *the life* that I am now living in *the flesh*... [which we’re privileged to do; I’m living in the flesh, you’re living in the flesh. We have the Spirit of God in us, Christ in us] ...**I live by faith—that very faith of the Son of God...**” (v 20). Christ’s very own faith in you! That is fantastic.

That’s why when we went through and we talked about the concept that you have to have faith. That’s true, but whose faith? Your faith? You show me one faithful individual anywhere. None of us are! ***Any faith we have comes from God!*** That comes from Christ! That begins with the operation of baptism.

“...For *the life* that I am now living in *the flesh*, I live by faith—that *very faith* of the Son of God, Who loved me and gave Himself for me” (v 20).

- gave Himself up as being God
- made Himself lower than the angels
- became a human being
- died the death on the cross
- became the sacrifice for sin
- Who never sinned
- shed His blood

• raised from the dead  
***that we may be justified and receive the Spirit of God!*** That, brethren, is the Gospel; that is the most fantastic thing. Unfortunately, men have complicated it so now we have to uncomplicate it. The way we uncomplicate it is to understand the complications. That is the key.

“...For *the life* that I am now living in *the flesh*, I live by faith—that *very faith* of the Son of God, Who... [personally] ...loved me and... [personally] ...gave Himself for me.”

John 16:26: “In that day, you shall ask in My name; and I do not tell you that I will beseech the Father for you, for the Father Himself loves you...” (vs 26-27). This is what the ‘good news’ is all about. This is the heart and core of the Gospel. God the Father Himself loves you, loves me, loves everyone He calls. Jesus Christ Himself loves you and has died for you and has shed His blood for you.

- What greater thing can be done? *Nothing!*
- What work can you do?
- What work can I do as an individual to equal that? *Nothing!*

That’s why ‘by works of law no flesh shall be justified’ because of the magnitude of what God has done.

Verse 27: “For the Father Himself loves you, because you have loved Me, and have believed that I came forth from God.”

Galatians 2:21: “I do not nullify... [frustrate (KJV)] ...the grace of God; for if righteousness is through *works of law*, then Christ died in vain”—or for nothing. Then you can do it by yourself. That, brethren, is exactly what this New Age religion is all about. You save yourself. You think yourself into becoming God.

If righteousness comes by law—we’re dealing with a principle; law in general. And that righteousness means in right standing with God through Christ. Whenever that term ‘righteousness’ is used, it means *right standing with God through Jesus Christ*.

To give you examples of law that ‘frustrates grace’ (KJV):

- every woman who walks through this door whose skirt is not below the middle of her knee shall not be excepted as a Christian.
- any woman who puts on any makeup and walks through the door of this church is not a Christian

That is a work of a law. Were there not people standing at the door to enforce that work of

that law? *Yes!* Did that make a person a Christian or not? *No!* What makes a person a Christian or not is not the hair length, it is not the set of the eyes, it is not the color of the skin, it's not who you were fathered or mothered by. ***It is Christ in you that makes you a Christian, and you don't get it by a work of a law—any law!***

Will Christ be in you if you keep the Sabbath? *Not unless you're baptized!* That's the whole purpose of saying, 'Christians, keep My commandments,' with Christ in you vs the Jews over here attempting to keep the commandments *their own way*. Who has Christ? Who has law? Do you see the limitation of law?

Another good example of the limitation of law: Next time you see someone by the Wailing Wall with all of their garb on, their shawls on, and all of these things on and they're rocking back and forth and praying, hoping that God is going to hear them at this Wailing Wall. If your heart is not right, I don't care where you are praying.

Romans 6 is really going to open it up. Once you understand it brings the most beautiful fantastic thing that there is. Once you understand about Christ in you, and once you understand really the function of baptism—which we're going to cover; and then when we get to that one difficult verse, 'you're not under law but under grace,' you're going to understand it!

Romans 6:1: "What then shall we say? Shall we continue in sin so that grace may abound?" We know that 'sin is the transgression of the Law,' so obviously then, we come back to the basics again:

- Do you keep the laws of God? *Sure, you keep the laws of God!*
- That is a requirement for us to live before God.
- How are we made right before God the Father in heaven above?
  - *Through the operation of baptism!*
  - What kind of baptism?
  - When you were baptized, did you really know this?
  - *NO! You grow in the understanding!*

Verse 2: "MAY IT NEVER BE! We who died to sin, how shall we live any longer therein?... [How shall we still live any longer in it, living in sin?] ...Or are you ignorant... [Paul sometimes was really derogatory to the people he was writing to] ...that we, as many as were baptized ***into Christ Jesus***, were baptized ***into His death***?" (vs 2-3).

You are not just baptized in water. Water is the vehicle that is used, but you are baptized *INTO* Jesus Christ, and *INTO* His death! That's something!

God is accepting the death of Jesus Christ for the payment of your sins, so you are baptized ***into*** His death. You become part of the life of Christ, part of the death of Christ. Your human nature then dies, figuratively; not all of it, because you receive an earnest of the Holy Spirit. You have enough of the Holy Spirit of God so that you have hope and want more, and to go forward you still have plenty of human nature to make you discussed of the works of the flesh.

Verse 4—this becomes really exciting: "Therefore, we were ***buried with Him*** through the baptism ***into the death***..." I'm trying to round this out so we get the feeling and the spiritual understanding that comes with it. This is how human nature is deflated. You don't do like the psychologists say, get up in the morning and say 'I love you and how great you are, and you're the greatest thing that has ever been and no one is ever going to roll over me ever again in my life.' *NO!* You wake up and say, 'I have been buried with baptism into the death of Christ. Therefore, anything that I live for is to Christ.'

There is not one human being on the earth that can overcome that against you. Keep that in mind; not one! So, it's by the power of God's Holy Spirit that you're able to function, work and do these things. Not be physical might. Not by great mental attitudes. I've heard these psychologists say that. Get up and tell yourself how good you are. *Nonsense!* How can we who are filled with sin say we're good? Talk about deceiving human nature. And they talk about self-esteem. The only way you can have enough self-esteem is that you have enough of Christ in you that you know where you're going.

You love God how? *With all your heart, mind, soul and being!* That's total dedication. *Your neighbor as yourself!* Get everything in the right perspective. We were buried with Him into that death. This is a great concept, brethren. Can we please get it at this point? If there's anything that can turn you on, if there's anything that you can grasp is this:

- Was Christ God before He became a human being? *Yes!*
- Was He Creator of all human beings? *Yes!*

For all of those who accept Christ and the penalty of the sin that Christ paid for:

- What was really crucified, symbolically?  
*All human beings through the Creator!*

That is magnificent; do you grasp that? That's why there's going to be the second death for those who don't repent. Christ symbolized *all* human beings. His life was greater than every human being, because He created all of them—whether by the operation of physically making Adam and Eve, or by the operation

of creation through pro-creation. Now then, you understand why abortion is sin! God is the One Who is Creator.

In effect, that is a fantastic thing. When you are baptized, you are actually the same as crucified. That's what it says; it's clear! That's why repentance becomes so important. That you see the disgust of the wickedness of the human nature, and God—because He gave us human nature—took it upon Himself and He died to save all that believe. That is great! No wonder Satan wants to pervert it and have little twists and turns on it, to get everybody all confused.

“...we were buried with Him through the baptism into 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” (v 4). That's the whole purpose we're going to see.

Here, brethren, is justification applied to you as a person, as an individual. How does it relate to you and God personally? Christ died for *you*. When you were baptized, you died that same death. You were as good as on that cross. Now God says, 'I want you to walk in newness of life'—which is following God's way. Newness of life with God's Spirit in your mind and heart:

- to guide you
- to lead you
- to believe God
- to follow God
- to let Christ live in you

Now do you see why the unpardonable is so bad? Do you see what's being rejected there?

Verse 5 (KJV): “For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.”

(FV): “For if we have been conjoined together in the likeness of His death, so also shall we be [conjoined] *in the likeness of His* resurrection.”

That's powerful stuff! *Conjoined!* The Greek there is 'sun'—*coming together, made a part of*. If we have been made a part of the likeness of His death, we are going to be made a part of the likeness of His resurrection. That is marvelous! What a future!

Verse 6: “Knowing this, that our old man was co-crucified with *Him*... [We were—right? The old self, the old person was crucified with Him] ...in order that the body of sin might be destroyed [annulled; canceled out; that's what the forgiveness of sin does, it cancels it out] ...**so that we might no longer be enslaved to sin.**”

(KJV): “...that henceforth we should not

serve sin.” That does not bring it out, unfortunately. It should be: “...**so that we might no longer be enslaved to sin**”—the Greek is 'doulous'—*as slaves to sin*.

Now we're coming down to the overcoming part. When we get to v 14 it is going to be so beautiful and open up; it's going to be just marvelous.

Verse 7: “Because the one who has died *to sin* has been justified from sin.” We're talking about being freed (KJV) from sin, provided that you understand that you are not free from sin from that moment forth forever. You are justified from your *past* sins. How did you die? *By baptism, conjoined into His death, justified from the sin!*

Verse 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 [rules] over Him. For when He died, He died unto sin once for **all**... [for everyone for all time He died once] ...but in that He lives, He lives unto God. In the same way also, you should indeed reckon... [calculate, figure, analyze, think about, make sure your faith is positive] ...yourselves to be dead to sin... [you're dead to sin; it's not going to rule over you. You may sin, but who rules over your life? *Christ rules over your life!*] ...but alive to God through Christ Jesus our Lord” (vs 8-11).

(go to the next track)

Verse 11. “In the same way also, you should indeed reckon yourselves to be dead to sin, but alive to God through Christ Jesus our Lord.” If you have any doubts concerning faith, let me ask:

- Have you been baptized? *Yes!*
- Have you received the Holy Spirit? *Yes!*
- Has Christ been raised to the right hand of God the Father? *Yes!*
- Does Christ live today? *Yes!*

Grab hold of that and figure the same thing, but ***you are alive unto God in Christ Jesus, your Lord!*** That's something! Alive to Him!

In a sense this makes you very independent of other people. Isn't that what God wants? That's why God told them, 'Don't rule over the brethren! You see how the whole concept gets out of whack when you try and make laws and make structure and do this and do that? When you try and impose a righteousness upon people? To try and make them Christian? Christ is the only One Who can make you Christian within!

Verse 12: “Therefore, do not let sin rule... [have dominion] ...in your mortal body by obeying



it in the lusts thereof.” You see, there’s a battleground going on. Don’t let sin rule. ***Let Christ rule!***

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. For sin shall not rule over you because you are not under law, but under grace” (vs 13-14). Very difficult Scripture to understand if you don’t understand: “For sin shall not rule over you because you are not under law [for justification] but under grace [for justification].”

What are we talking about all the way through here? *Justification by works of law, or justification by grace!* That’s what it means. An old interpretation of this was: *Sin shall rule over you, for you are not under the penalty of the Law.* That is a wrong interpretation. It could be a correct statement out here apart from the Bible, but that is a wrong interpretation.

Whatever you insert between *under law* you must also insert between *under grace*. If you insert: *Sin shall not have dominion over you because you are not under the penalty of the Law, but you’re under the penalty of grace.* Doesn’t make any sense!

So, if you have thought in the past that it was *under the penalty of law*, no, that is an incorrect thing, because we’re talking about *justification by law or justification by grace*.

So, it should read, v 14: “For sin shall not rule over you because you are not under law... [for justification] ...but under grace [for justification].” Or you could also have it this way: For sin shall not rule over you because you are not under *the works of law as a means of justification*, but *you are under the operation of grace as a means of justification*.

I tell you, the first time that I read Rom. 6:14, it threw me for a loop. And the first thing you want to do naturally is know that your thought on it is not right, so hence, you don’t want to understand it, and you say, ‘Oh well, that’s too hard for me to understand.’ But, hey, if we can understand it, let’s do it.

Sin will not rule over you, because you’re not under law for justification, but you are under grace for justification.

- Does sin rule over you?
- Does sin make you do what you do in your life? *No!*
- You’re here on the Sabbath, keeping the Sabbath? *Yes!*
- Are you doing what you should to your

neighbor? *Yes!*

- Are you worshipping God? *Yes!*
- Who rules over you? *Christ does!*
- How? *Through grace!*

Because you are under grace for justification, through the sacrifice of Christ, and you’re not under the operation of law for justification—be it animal sacrifices or works of law.

Why does something so complicated all of a sudden become crystal clear? *Because we followed through with the complicated things, so it becomes crystal clear!*

Let’s see exactly what Paul says with the rest of it. And every time he comes to that point, v 15: “What then? Shall we sin because we are not under law... [for justification] ...but under grace... [for justification]? **MAY IT NEVER BE!**” It must have a continuity all the way through.

Verse 16. “Don’t you realize that to whom you yield yourselves *as* servants... [bondsmen or slaves] ...to obey, you are servants of the one you obey...” Are you a servant to certain things? I’m just talking in the flesh? *Yes, we are! We’re servants to a lot of things!* We think we have a lot of servants serving us, but we are really enslaved to them.

- Are we dependent upon our cars? *Yes!*
- Are we servants to those cars in the flesh? *Yes!*
- Are we enslaved to electricity? *Yes!*

You can go right on down the line with every one of those things.

- Are you enslaved to sin? *No!*

You’ve been released from sin through the *justification through grace that comes from God the Father through the sacrifice and resurrection of Jesus Christ!*

- Does sin absolutely rule your life? *No, it does not! Christ does!*

I tell you, it’s wonderful when you really sit down and think about it. If you want you know how sin rules over someone, a good example would be this 14-year-old kid sent to the county jail—the first 14-year-old ever sent—because he escaped three times from the juvenile place. Every time he got out he stole cars and if the policeman would have come right in front of the garage door at the house where he was finally arrested after his third escape, he was going to shoot the policeman.

Well he was sent to the county jail—this 14-year-old—because this 14-year-old had made up his mind that he was going to live a life of crime—period! That’s it! Does sin rule in his life? Dedicated totally to sin? *Yes!* So, when it says, ‘sin shall not

rule in your life' that's what it's talking about.

Verse 16: "Don't you realize that to whom you yield yourselves *as* servants to obey, you are servants of the one you obey, whether *it is* of sin unto death, or of obedience unto righteousness?" Showing that there are things to obey.

Verse 17: "But thanks *be* to God, that you were... [past tense, before your conversion] ...*the* servants of sin, but you have obeyed from *the* heart that form of doctrine which was delivered to you; and having been delivered... [freed from the clutches of sin] ...from sin, you became *the* servants of righteousness. I speak from a human point of view because of the weakness of your flesh; for just as you *once* yielded your members in bondage to uncleanness, and to lawlessness unto lawlessness, so now yield your members in bondage to righteousness unto sanctification. For when you were *the* servants of sin, you were free from righteousness" (vs 17-20).

Verse 21: "Therefore, what fruit did you have then in the *things* of which you are now ashamed? For the end result of those things *is* death. But now *that* you have been delivered from sin... [or having been set free from sin through justification] ...and have become servants of God, you have your fruit unto sanctification, and the end result *is* eternal life. For **the wages of sin is death, but the gift of God is eternal life** through Christ Jesus our Lord" (vs 21-23).

Now, maybe you understand more what those verse mean. I don't know about you, but the more I study these things and the more I go over them, the more they live, grow in meaning and intensity in my heart, my mind and my being. I understand more that the 'wages of sin is death!' The way to that is miserable, terrible and horrible along the line. It just is!

We will skip over Rom. 7:1-6 and save that for Gal. 3, because I want to finish up this personal justification for you as an individual, as part of the covenant; then we will go back and cover Rom. 7:1-6 and connect that with Gal. 3, so we get the overview of the covenant relationship of everyone combined together. That's what it's talking about.

Romans 7:7: "What then shall we say? *Is* the law sin? MAY IT NEVER BE! But I had not known sin, except through the law. Furthermore, I would not have been conscious of lust, except *that* the law said, 'You shall not covet.'" Isn't that what causes all sin? *Covetousness!*

They're cracking down on this money laundering thing in Southern Calif., all based on covetousness, giving themselves to sin, faking everything, making it look like this, that and the

other thing, when it really wasn't.

Verse 8: "But sin, having grasped an opportunity by the commandment, worked out within me every *kind of* lust..."—concupiscence; evil. I have seen this, too. I have seen this in my own life, brethren. There are many times when I feel very inspired or I know that God has really done something. Boy, another day or two after that I do some dumb, stupid sin. It's amazing how that happens!

"...because apart from law, sin *was* dead.... [If there was no law there would be no affect of sin.] ...For I was once alive without law; but after the commandment came, sin revived, and I died.... [through baptism (Rom. 6)] ...And the commandment, which *was meant to result in* life... [to give us a way to live] ...was found *to be* unto death for me" (vs 8-10)—why? *Because I couldn't keep it!*

Verse 11: "Because sin, having taken opportunity by the commandment, deceived me, and by it killed *me*.... [the wages of sin are death] ...Therefore, the Law *is* indeed Holy, and the commandment Holy and righteous and good. Now then, did that which *is* good become death to me? MAY IT NEVER BE! But sin, in order that it might truly be exposed as sin in me by that which *is* good... [How can 'good' work death? *Well, the law is good, but the law works death because you have broken it!* It's a good law!] ...was working out death; so that, by means of the commandment, sin might become exceedingly sinful. For we know that the Law is spiritual; but I am carnal, having been sold *as a slave* under sin" (vs 11-14).

The rest of the chapter is our desire to do good. Even the worst criminal when he's right down to it, he still desires to do good, but he can't find within himself to do so. I thought it was interesting with Ted Bundy's interview with James Dobson. Here's a guy, if you would have said, 'Okay, I didn't see any of the murders that were done; he's sitting here telling me all of this and he looks like a good man.' But he did all of that, and even down inside, in talking, there was just that little glimmer; he wished it wasn't that way but there wasn't a thing he could do about it. *That is sin within you, deceiving you, to slay you on a great magnitude.*

Verse 15: "Because what I am working out myself, I do not know. For what I do not desire to do, this I do; moreover, what I hate, this *is what* I do. But if I am doing what I do not desire to do, I agree with the law that *it is* good. So then, I am no longer working it out myself; rather, it is sin *that is* dwelling within me" (vs 15-17). There is sin dwelling, always living with you; part of your very

self, part of your very thought; part of your very being.

Verse 18: “Because I fully understand that there is not dwelling within me—that is, within my fleshly being—*any* good.... [That’s why we can say, ‘Thank God for Christ!’ Christ is living in us. That is the good! That is the right! That is the beautiful!] ...For the desire to do good is present within me; but how to work out that which is good, I do not find.” It’s almost true. Whenever you do something that is good, there is always going to be an evil thought right behind it—never fails. Am I the only one that’s experienced that? We’ve all experienced it!

Verse 19: “For the good that I desire to do... [the spirit is willing, flesh is weak] ...I am not doing; but the evil that I do not desire to do, this I am doing. But if I do what I do not desire to do, I am no longer working it out myself, but sin *that is* dwelling within me” (vs 19-20). Twice he said ‘sin dwells in me.’

Verse 21: “Consequently, I find this law *in my members*, that when I desire to do good, evil is present with me. For I delight in the Law of God according to the inward man” (vs 21-22). That’s fine, that’s right, that’s good, but we’re talking about the works of the mind and of the flesh.

Verse 23: “But I see another law within my own members, warring against the law of my mind, and leading me captive to the law of sin that is within my own members. Oh *what a* wretched man I am! Who shall save me from the body of this death?... [quite a struggle going on] ...I thank God *for His salvation* through our Lord Jesus Christ. Because of this, on the one hand, I myself serve the law of God with *my* mind; but on the other hand, with the flesh, *I serve* the law of sin” (vs 23-25).

That’s the greatest thing to understand about human nature. That’s why nothing you can do as an individual is ever going to be perfect enough that you’re going to force God to do something for you. Witness the whole example of Job, because he has the ‘law of sin’ dwelling in his members. Every human being does! That’s why we all need Christ. Granted, evil maybe less manifest in an overt way in some people than in others. But that doesn’t change human nature.

- Is a drop of water a drop of water? *Yes!*
- Is a bucket of water a bucket of water? *Yes!*

It’s the same thing just a whole lot more.

- Is an ocean filled with water and ocean filled with water? *Yes!*

It’s still water! It’s the same way with the ‘law of sin and death’ within you. You have it.

- How does it manifest itself?
- As a little drop and you’re noted as a good

person in this world?

*or*

- Is the bucket full and you’ve had a lot of problems?

*or*

- Is the ocean full and you’re a notorious criminal?
- *Still human nature!*

Here’s the good news: Those of us who are Christians, Romans 8:1: “Consequently, *there is* now no condemnation... [by God] ...to those who are in Christ Jesus, who are not walking according to *the* flesh, but according to *the* Spirit.”

If God put in you *the law of sin and death* and He doesn’t provide a way out for you, you’re doomed—right? Isn’t that right? If He provides a way out for you—*which He does through Christ*—and if, because of *the law of sin and death* in you, you still find yourself sinning, does God condemn you? *No! **IF!***

That’s why Paul keeps saying—remember how many times he said: ‘What? Shall we continue in sin that grace may abound? What? Shall we continue in sin because we’re not under law but under grace?’ It becomes a very dangerous thing! God is so great that He’s saying, ‘I am not going to condemn you for the *law of sin and death* in you, ***because you’re in Christ!*** That’s marvelous! You grow up and you find out that God put the ‘law of sin and death’ in us and that wasn’t fair. So, God said, ‘I’m going beyond doing what’s fair.

Verse 1: “Consequently, *there is* now no condemnation to those who are in Christ Jesus, who are not walking according to *the* flesh, but according to *the* Spirit; because the law of the Spirit of life in Christ Jesus has delivered me from the law of sin and death” (vs 1-2). Christ has done that! You are loosed from it! You are justified from it through Christ!

Verse 3: “For what *was* impossible for the law to do, in that it was weak through the flesh... [You as a human being trying to keep the Law couldn’t do it—right? *Right!*] ...God, having sent His own Son in *the* likeness of sinful flesh, and for sin, condemned sin in the flesh; in order that the righteousness of the law might be fulfilled in us, who are not walking according to *the* flesh, but according to *the* Spirit” (vs 3-4).

If that is the case, then we can live in a continuous state of non-condemnation, or a continuous state of blessing, if we do what 1-John 1 tells us. Now we’re getting back to some basic Scriptures that we all know. Perhaps we have all memorized.

This then becomes a very important

function. How many times is it... I know that when I've sinned, I'm ashamed to go to God and repent, because I've done something I know I shouldn't do. You finally come around to it, because you know that if you don't you're going to be in worse trouble—right? *So, you do repent! You do confess!* I have found—my own experience has been that when I repent the first time, it's not as great as the repentance when I really see it in its fullness. It's kind of like when I first come to God and I repent of it in the minute that I did it. He says, 'Okay, you're forgiven, but now what I'm going to do with this forgiveness, I'm going to let you see the magnitude of what you've done be revealed to you a little further down the road, so you understand it.'

1-John 1:7: "However, if we walk in the light, as He is in the light, *then* we have fellowship with one another... [also with Jesus Christ and God the Father] ...and the blood of Jesus Christ, His own Son, cleanses... [cleaning—active tense] ...us from all sin." Active cleansing from the blood of Christ.

Verse 8: "If we say that we do not have sin, we are deceiving ourselves, and the Truth is not in us. If we confess our own sins..." (vs 8-9). To Whom? *To God!* What good does it do to confess to a priest? *God only can forgive sins!* I can forgive you if you offend me. You can forgive me if I offend you. That's what we should do as far as the Scriptures say. We cannot approach the throne of God without forgiveness in our heart—that is true. Matt. 5 tells us that if we have anything and we go before God, that He's not going to hear our prayers.

He'll hear them, but it's going to be in such a way that there's going to be a hurdle between you and God with your prayers. "If we confess our sins..." He's going to sit up there and knock us on the head for every one, and He's going to hold it against us forever. *NO!* It says:

Verse 9: "If we confess our sins, He is faithful and righteous, to forgive us our sins, and to cleanse us from all unrighteousness." *Marvelous!* What would we have here if Paul were writing this? 'What? Shall we sin, that we may have forgiveness?' **GOD FORBID!**

Verse 10: "If we say that we have not sinned, we make Him a liar, and His Word is not in us."

1-John 2:1: "My little children, I am writing these things to you so that you may not sin.... [that's John's way of putting it] ...And yet, if anyone does sin, we have an Advocate... [Christ is for you] ...with the Father—Jesus Christ *the* Righteous—and He is *the* propitiation for our sins; and not for our sins only, but also for *the sins of* the whole world" (vs 1-2).

When we think on that, meditate on that, pray about that and really let it sink in, that is fantastic—*isn't it?* That is marvelous beyond comprehension! I tell you, that's why we need the Sabbath. We get out here and bang around hum-drum things during the week. The Sabbath comes and sometimes you don't feel like doing too much and there are some Sabbaths when you've had such a bad week you just want to stay in bed and forget it.

But we need to get up and be rejuvenated with the Spirit of God. We need to understand that the great magnificent, almighty, wonderful Father in heaven above and His Son Jesus Christ loves us and has called us, and has applied that marvelous sacrifice of Jesus Christ that we could be conjoined into that very death of Christ. We have the Spirit of God and look forward to the resurrection. That makes the hair stand up on the back of my neck right while I'm telling it to you, brethren. That is marvelous!

Out of all of this complexity and confusion comes love and simplicity. But unless you can grasp some of these things as we go along, you won't appreciate the wonderful blessing that God has given us.

Brethren, once you grasp what we've gone through—especially parts 11 & 12—and you fully appreciate that, it is wonderful! It is absolutely magnificent!

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter (except where noted).

#### Scriptural References:

- 1) Galatians 2:16-20
- 2) John 16:26-27
- 3) Galatians 2:21
- 4) Romans 6:1-23
- 5) Romans 7:7-25
- 6) Romans 8:1-4
- 7) 1 John 1:7-10
- 8) 1 John 2:1-2

Scriptures referenced, not quoted: Matthew 5

Also referenced: *Interlinear Greek-English New Testament* by George Ricker Berry

FRC:bo  
Transcribed: 1-6-13

## Covenants of God XIII Romans 6-7 & Galatians 2-3

Fred R. Coulter

If we get through and understand this one, we will understand the Gospel even more. I think we're going to see that this is going to be, in some ways, the most difficult one that we are going to go through. But if you understand it, it's going to be like anything else; when you understand the complexity of something, then the principle of it becomes very simple.

That's what we're dealing with the simplicity that is in Christ. How can there be simplicity in Christ with all the complexity and difficulties that we have been going through to try and understand. We will see it, and we will understand it.

I want to read from this printout that I did. Romans 7:1-6 covers a very important principle concerning the marriage covenant. Not only the marriage covenant as it relates to human beings, but the marriage covenant as it relates to Israel and the Lord God of the Old Testament. So, we have a comparison here.

Does God keep His own laws? *Yes, God keeps His own laws! Absolutely!* This is a very primary thing to keep in mind with this section of Rom. 7.

Israel was married to Christ as Lord God of the Old Covenant—the Covenant with Israel. This, as we know, is a covenant based on promises of physical blessings in return for obedience in the letter of the law to the covenant and all of its commandments and laws (Isa. 54:5; Jer. 31:32; Exo. 24:8; Ezek. 16:54).

We know that God lives by His own laws. He decreed that marriage was binding until ended by death. Even if there was a divorce, it was still binding until death.

This is true even with God:

- Did God give Israel a bill of divorcement? *Yes, He did!*
- Did God then seek out to establish a covenant relationship with another nation? *No, because a covenant relationship would have been another marriage!*

You cannot marry until the death of one of the partners. Very important to keep in mind.

So, to end this marriage, the wife—that is all Israel; or the husband—the Lord God of the Old Covenant—had to die.

This was one of the main reason Christ came in the flesh. At His death the marriage covenant with Israel ended. Christ's death freed Israel from that marriage; it also freed Christ, as Lord God of the Old Covenant, from that marriage.

That marriage covenant ended with the death of Christ. God obeyed His own law. Now Christ was free to enter into a marriage arrangement with the New Testament Church called the New Covenant (Rev. 14:4; 19:7-9; Matt. 25; 2-Cor. 11:2).

We are washed and cleansed with the washing of the water by the Word (Eph. 5:26), by the Holy Spirit and the blood of Christ (1-Pet. 1:2). Christ is the faithful husband (Rev. 3:14). He will never leave or forsake us (Heb. 13:5; Rom. 8:30).

Now our works and fruits are the result of the Holy Spirit (Gal. 5:22; Eph. 2:10).

Romans 7:1: "Are you ignorant, brethren... [That's not very nice of him to say, but Paul didn't write some things very nicely.] ... (for I am speaking to those who know [understanding] law)..." Notice that there is not the definite article 'the' before *law*. So, this is for those knowing law, function of law; any law.

"...that the law rules over a man for as long a time as he may live?" (v 1). Are we subject to law all our life long in everything that we do? *Yes, we are!* Our bodies function according to law; we operate in this society according to law. The closer those laws are to the laws of God the better the society functions.

He's talking about a principle here.

- *The law* is a broad statement in this case.
- *The law* has to do with everything concerning all the Old Covenant.
- *The law* has to do with the broad application of all laws that apply to a person as long as you live.

Then he narrows it down to the *law of marriage*, v 2: "For the woman who is married is bound **by law** to the husband as long as he is living; but **if** the husband should die, she is released [cleared] from **the law that bound her to the husband**. So then, **if** she should marry another man as long as the

husband is living, she shall be called an adulteress..." (vs 2-3). So far, we all understand that.

"...but if the husband should die, **she is free from the law that bound her to the husband...**" (v 3). We are not talking about free from law—meaning the absence of all law—entirely. That's where people get all discombobulated.

"...so that she is no longer an adulteress... [with the death of her husband] ...if she is married to another man" (v 3). We all understand that principle. There's no problem with that.

When we start into the next one then here is where the Protestants make their gross error. They come to v 4 and read it out of context. Verse 4: "In the same way, my brethren, you also were made dead to the *marriage law of the Old Covenant* by the body of Christ..." The Protestants stop there and say you no longer have to keep the Law of God or the commandments of God because you are dead to the law by the body of Christ.

Why is that an erroneous conclusion? *We're dealing with the first covenant!* But it doesn't say you don't have to keep any more laws at all—does it? You are dead to the law of the Old Covenant, which was a marriage between God and Israel.

- How are you dead to it? *Through or by the body of Christ!*
- For what purpose?
- To be free from law entirely? *No! To be loosed from that law of marriage by death of the One Who was the Husband of the Old Covenant!*

"...in order for you to be married to another, Who was raised from the dead..." (v 4). What Paul is saying very clearly is this: Those of you who know and understand law, understand that by law you are bound in a marriage relationship so long as the husband lives. In this case the husband was Christ—Lord God of the Old Testament. He came and died the death. What did that do with that marriage relationship? *It ended that marriage relationship!* His death did!

Now being resurrected, He then can legally, living by His own laws, enter into another marriage arrangement. Isn't that correct? *Yes!* I suppose that even in the law of the land—I've never heard of such a thing—the closest you come to it is someone is reported missing in action or lost at sea, and they issue a death certificate after so many years—7 years. And you've heard of very religious people who say, 'Until I have the death certificate I cannot marry again.' *or* People who would say, 'I cannot marry again until I have a legal definition that that

person is dead. There have been cases where they've shown up 10-14 years later still alive, but before the law that marriage relationship ended.

I'm drawing the analogy here to show that that is why it is so futile for the Jews to continue in Judaism by saying they represent God and they are part of the relationship with God through the Old Covenant. It's like saying 'I am still married.' But there's no marriage because the marriage ended with the death of the Husband—Who was the Lord God of the Old Covenant.

That is why when you try and go back and exclude Christ and say, 'We are going to do this by circumcision and by law-keeping' that becomes a yoke, that becomes a burden, ***because God is not married to that system any longer!***

That has nothing to do with doing away with the laws or commandments of God. Is Christ now bound by the law of marriage to the New Testament Church? *Yes! Absolutely, He is!* Is He then going to seek another? *No, He's not going to seek another!* He's still living by His laws. God could have ended the covenant relationship two ways:

1. either He die
- or*
2. all of Israel die

But God being a God of mercy He took upon Himself to die, rather than to exterminate all of Israel. What would have happened if He exterminated all of Israel? *Then Abraham would lose his promise, and the promise to Abraham must always go forward, because God promised it! Unconditionally! No conditions!*

God gave certain conditions to the descendants that they would be in good standing as long as they kept the commandment, loved God. However, God always said that He would never work through another people.

Let's look back at a couple of instances there with Moses. Remember when Israel sinned so bad that God told Moses, 'Let Me alone and I will destroy all of them and I will fulfill My promise through you'?

He could still fulfill His promise through Moses, he would be one of the descendants of Abraham—correct? But Moses, being the meekest man on earth, said, 'God, don't do that lest the heathen say *You brought them out in the wilderness to kill them;* and Your name be defamed by the heathen.' God said, 'Okay, for your sake I won't do it.' So, God destroyed 23,000 in one day, instead of all of them.

Did God still keep His promise to Abraham? *Yes! He kept His promise to Abraham!* So, we're

learning an awful lot about the character of God—aren't we? Maybe this helps us a little bit more in understanding the relationship that we ought to have in marriage, too. That is up to a certain point, regardless of circumstances, there should not be any entertainment of dissolving the marriage.

There are extemporaneous circumstance that can happen with human beings that doesn't happen with God. A human being can go out and commit adultery and get a venereal disease or AIDS and, obviously then, that would be grounds for terminating a marriage and God has so stated that for the grounds of 'pornea' marriage can be terminated. But in this case with Israel and God, it could only be terminated with death. So, Christ died!

Romans 7:1: "Are you ignorant, brethren (for I am speaking to those who know law), that the law rules over... [lords it over] ...a man for as long a time as he may live? For the woman who is married is bound by law to the husband as long as he is living; but if the husband should die, she is released from the law *that bound her* to the husband. So then, if she should marry another man as long as the husband is living, she shall be called an adulteress; but if the husband should die, she is free from the law *that bound her to the husband*... [or the law of marriage] ...so that she is no longer an adulteress if she is married to another man. In the same way, my brethren, you also were made dead to the *marriage law of the Old Covenant*... [imposed by the conditions of the marriage contract at Mt. Sinai] ...by the body of Christ..." (vs 1-4).

This reflects back to Rom. 6 that we are crucified with Him, conjoined into His death, so then we—as human beings—are saying by that our obligation now is to the living Christ. We're raised out of that watery grave.

"...in order for you to be married to another, Who was raised from *the* dead..." (v 4). For Israelites and Jews this became a particular problem, because of the transition between the Old Covenant and the New Covenant. It didn't become a problem to Gentiles, because there was never that arrangement with other nations.

Now God is saying, 'I'm bringing all nations into this covenant, because that's what I promised Abraham. So, in order to do that He has to end the covenant relationship with Israel; so, He did with His death.

"...in order for you to be married to another, Who was raised from *the* dead, that we should bring forth fruit to God. For as long as we were in the flesh..." (vs 4-5). *Before baptism*; you're still in the flesh after baptism, but you are guided by the Spirit, hence you are not in the flesh as far as God sees you.

That's nice to know—isn't it?

Verse 5: "For as long as we were in the flesh... [that is before your baptism and burial in the death of Christ and raised out of that watery grave] ...the passions of sins, which *were* through the law... [by law, defined by law] ...were working within our own members to bring forth fruit unto death." That is true. Without Christ you're walking around just as good as dead.

Verse 6: "But now we have been released from the law..."—which was binding us to the Old Testament; we cleared or freed from the law that holds the death penalty over our head, because 'the wages of sin is death, the gift of God is eternal life.' All of that is in there. That's why this section in Romans really is a very difficult section indeed. If you can understand it going through here, you're understanding a very difficult portion.

The word law is used back and forth, interchangeably so loosely, that unless you know the topic, unless you understand... That's why we have gone through the detail, to take step-by-step through all the covenants, so that when we get to this point you'll understand it. He uses the word *law* so interchangeably there that it is very confusing for people who don't take the time to build up and understand all the background of all of this.

"...because we have died *to that* in which we were held..." (v 6).

- What held you to death? *Our sins!*
- What makes us sin?
- What causes us to sin? *Our human nature as defined by the law of sin and death!*

You are held in that; no escape. You may not be the most evil person in the world, but you can be as nice as you can be and that doesn't bring you eternal life, because eternal life is not through being *as nice as you can be* even though you have 'the law of sin and death' in you.

- How do you receive eternal life? *By grace, through Christ!*

The function of the sacrifice of Christ is to *justify* sin! The function of the sacrifice of Christ is the only thing that can bring you into right standing with God. It's not something you do of your own initiative. Though you are pure white, like Job, you have the 'law of sin and death' in you, so technically, realistically, you cannot by your own works create eternal life *because death cannot give you life!* That's why you only have eternal life through Jesus Christ raised from the dead.

Again, let's review: Remember the operation of justification—which means *to be put in right*

*standing with God the Father* in heaven above—is accomplished through the blood of Christ. *We are justified by His blood!* He was raised for our justification. He has to be raised from the dead. ‘If Christ is not raised, Christ died in vain and you remain in your sins’ (1-Cor. 15).

Not only is the death of Christ required to pay for the penalty of your sins, God has at stake the whole world. God was not only thinking of each one of us as individuals, but God has the whole world to think of. That’s why the sacrifice of Christ covers all the sins of all humankind forever, *once!* He made and created all humankind.

Verse 6: “But now we have been released from the law...” [which requires our death]

Romans 6:23: “For the wages of sin is death...” that is the law you are cleared [released] from. In effect, what has God done? *God has removed the eternal death penalty!* However, as in Adam we all die, because there’s still the ‘law of sin and death’ in us. But we’re going to be resurrected by the Spirit of God, so God views us—in our death—as sleeping!

That is a little complicated thought, or the thought is considerably complicated. However, it is true. God views you already—through Christ imputing to you and giving to you eternal life through the begetting of the Holy Spirit—as though you are already in the Kingdom of God **IF** you endure to the end, and **IF** you continuously remain in His grace and have your sins covered.

That’s a fantastic thought—isn’t it? I mean, that is a fantastic thought when you think of it, that God views us from that point of view. If God views us that way, do you want to sin? What did Paul say? *God forbid!* That’s why you establish law. You establish it! Now there’s the *conversion and the change on the inside*, that you love God, that you desire to serve God, that your desire is not to sin, so when the ‘law of sin and death’ in you makes you sin:

- you are abhorred
- you are repulsed
- you repent

That’s why God’s Spirit works in you to point out the sins that you have so that you can repent. As long as we have the ‘law of sin and death’ within our members; as Paul said, ‘With my mind I serve God, but with my flesh the law of sin. So, it’s not me, it’s not my desire and motivation and attitude to go sin, but I’m trapped in this wretched situation that only Christ can deliver me out of.’

Unfortunately, there are some people who—in having this presented to them or even being in

God’s Church—not understanding this, get so depressed and get so guilty, and feel so bad that they want to give up on God. That’s a sorry state for people to be left in, in that condition.

- ***Never give up on God!***
- ***God hasn’t given up on you!***

If you feel guilt over your sins, God is working with you and He wants you to repent of those sins. How bad can they get? *God only knows!* God is dealing with you as a person, as an individual. God understands your circumstances. What may be very difficult for you, may be very hard for someone else. What may be very easy for you, may be impossible for somebody else. God works it all out.

That’s what it means: We are cleared from the law, which brought forth death. How? Romans 7:6: “...because we have died *to that* in which we were held... [through the operation of baptism] ...so that we might serve in newness of *the* spirit, and not in *the* oldness of *the* letter” (v 6). Do we serve God in newness of spirit:

- to love God
- to keep His commandments
- to follow Him always

in newness of spirit—renewed spiritually.

Verse 7: “What then shall we say? *Is the law sin?* MAY IT NEVER BE! But I had not known sin, except through the law....” Now we get back into understanding that obviously this does not do away with mandating the obedience to the laws of God. It mandates them that they be kept in the spirit, not just in the letter. That’s the closest the Bible will come to, saying the Spirit of the Law—to *serve in the newness of spirit*.

Did King David understand this? *I don’t think he understood it like we’re understanding it now*, because he didn’t live though that time when Christ died. They prophesied of the grace to come, but did they understand it? Brethren, we’re going through things that theologians have argued about for hundreds and hundreds of years.

We’re understanding things that very few understand. The only reason we’re able to understand it—not because we’re great or anything—is because of God’s Spirit and because of being able to sit down and really get into the Scriptures in a deep and continuous way.

1-Peter 1:9: “*And are receiving the end of your faith—even the salvation of your souls;* concerning which salvation the prophets who prophesied of the grace *that would come* to you have diligently searched out and intently inquired,



searching into what *way* and what manner of time the Spirit of Christ *which was* in them was indicating, testifying beforehand of the sufferings of Christ, and these glories that would follow; to whom it was revealed that, not for themselves, but to us they were ministering these things, which now have been announced to you by those who have preached the Gospel to you by *the* Holy Spirit, sent from heaven—into which things the angels desire to look” (vs 9-12).

That’s a big breath—isn’t it? That’s saying awful lot! I can tell you that through the years have studied and re-studied and have gone over these sections here, and every time I do, what it does for me it frees up my mind to understand the greatness of God, how fantastic it is. It is marvelous! It is just almost beyond comprehension what God is doing for those that He has called.

- To *give us* of His very Spirit!
- To *give us* of His very own self!
- To *give us* Jesus Christ—His Son—Who is sacrificed for us and apply that personally to us!

That is fantastic! But it’s unfortunate that things have become so combobbled in confusion by men who want to create their own religion or following or whatever they want to do. It’s a shame!

It’s the Holy Spirit that reveals that to us. Yes, we understand what some of the Prophets didn’t understand. What did Daniel say? The one who brought all the prophecies of the end-time? ‘Oh, God, when are these things going to be? What do these things mean?’ He was told by the angel, ‘Daniel, go your way, for it’s sealed until the time of the end. Many shall run to and fro and knowledge shall increase.’ Here we’re sitting right in the middle of that, right now. We can understand some of those things now. We look at that and think it would be great to be a Daniel. I don’t know if I would want to be a Daniel or not.

Even the salvation that Christ brought was not fully revealed or understood until way down into the lifetime of the apostles. You read about Peter’s activities in the book of Acts and then you read nothing until after Paul has almost come to the end of his ministry—though they did have certain interchanges as we saw in Gal. 2—how that Peter speaks more of grace than any of the other writers of the New Testament, next to Paul.

Paul was confronted with the Jews and the Gentiles, and confronted with all of these nasty problems. Poor Paul, he just had a nasty life. It was something! You have to love and respect Paul and the work that he did fantastically. But through that suffering he was able to bring us the understanding that we need so that we can appreciate what God has

done. How else are we going to fight our way through the maze of all of these religions in the end-time if we don’t understand what Paul has written here and understand how these different religions operate.

Let’s see some of the things that we commented on before, just in the way of review:

Galatians 2:14: “...I said to Peter in the presence of them all, ‘If you, being a Jew, are living like the Gentiles... [Gentile is name created by the Jews meaning *those of other nations*; it’s really kind of an unfortunate Jewish, racist term. It was not meant to be that way.] ...and not according to Judaism, why do you compel the Gentiles to Judaize? We who are Jews by nature—and not sinners of *the* Gentiles—knowing that a man is not justified by **works of law**, but through *the* faith of Jesus Christ, we also have believed in Christ Jesus in order that we might be justified by *the* faith of Christ... [Christ’s own faith] ...and not by works of law; **because** by works of law shall no flesh be justified” (vs 14-16). You’re justified by the sacrifice of Christ.

If God loved the whole world and gave His only begotten Son that the world might be saved, and whosoever believes on Him... What room is there for people to say, ‘If we separate ourselves, we being Jews—the chosen people—separate ourselves for righteousness sake are better than other people,’ what room does that have to do with the sacrifice of Christ? *None!* It has no room at all. It doesn’t create any justification.

Verse 17: “Now then, if we are seeking to be justified in Christ, *and* we ourselves are found to be sinners, *is* Christ then *the* minister of sin? MAY IT NEVER BE! For if I build again those things that I destroyed, I am making myself a transgressor” (vs 17-18)—not Christ!

Verse 19: “For I, through law, died to law... [We just covered that; the wages of sin is death; the operation of law demanded it. Paul died by baptism.] ...in order that I may live to God. I have been crucified with Christ, yet, I live. *Indeed*, it is no longer I [‘ego’]; but Christ lives in me. For *the life* that I am now living in *the* flesh...” (vs 19-20).

(go the next track)

“...I live by faith—that *very faith of the Son of God*...” (v 20)—‘*of*’—*of*, *belonging to*, *possession*. That means the very faith of the Son of God. The same faith that Christ possesses. When we ask for faith, that’s why Christ said when the apostles asked: ‘increase our faith’ He gave the parable about the servant in the field.

When you’ve done everything you’re commanded say, ‘you’re unprofitable servants’

because you don't increase faith by works, **you increase faith by belief**. You increase faith with the measure of Christ. That's why I said *it's the very faith of the Son of God!*

"...Who loved me... [He's not excluding other people, but God's love is individual and collective] ...and **gave Himself for me**." (v 20). When you get to feeling discouraged and down, remember that Christ gave Himself up for you.

- What can you do that's any greater than that? *Nothing!*
- What work can you do that's greater than that? *Nothing!*

That's why Paul says, v 21: "I do not nullify... [frustrate (KJV)—go against the purposes of] ...the grace of God; for if righteousness *is* through *works* of law, then Christ died in vain [for nothing]."

All God would have to do is make a law and say, 'You do this and you have eternal life.' But law defines the wages of sin—*death*—so there is no law ever created that can give life. There is no law ever created that can give right standing with God. God determined that would come through Jesus Christ.

I'm sure that we all understand that this is pretty heavy stuff, and we're going to move on into some pretty heavy stuff here.

Galatians 3:1: "O foolish Galatians, who has bewitched you... [In other words, you are being deceived] ...into not obeying the Truth..." That shows that there has to be Truth; there has to be obedience. What is Truth? *Thy Word is Truth!* This grounds you solidly into knowing that you ought to keep the commandments of God, obey the commandments of God, which are Truth. But that does not bring you eternal life; that's a function of the operation of Christ.

"...before whose eyes... [your eyes] ...Jesus Christ, crucified, was set forth in a written public proclamation?" (v 1). That's what Paul was preaching: the crucifixion and resurrection of Christ.

Verse 2: "This only I desire to learn from you: did you receive the Spirit of God by works of law... [The KJV says: *by the works of the law*. That's why it becomes confusing.] ...or by *the* hearing of faith?"

- What happened when you heard about Christ?
- What happened when God convicted you of your sins?
- What was your first reaction?  
*'Oh, God, what do I do?' You have to repent! Then you receive the gift of the Holy Spirit!.*
- What law did you keep to do that? *None!*

- By what works of law accomplished it? *None!*
- Separating from other people, did that accomplish it? *No!*

If you want to know what separating from other people brings, it brings strife, death and ruination—right? That doesn't accomplish the righteousness of God.

Verse 3: "Are you so foolish? Having begun in *the* Spirit, are you now being perfected in *the* flesh?" By doing physical things you're going to be perfected? *No!* Christ died and all that physical stuff died with Christ.

Example: What if someone told you to put this meat in the freezer so it will be cooked? *Impossible!* So likewise, circumcision and law-keeping will bring you salvation. *NO!* You're excluding Christ. Salvation can only come with Christ. That's why the statement that you're going to be perfected with works of law is about as stupid as saying throw the meat in the freezer so it will cook.

It won't be accomplished! I know this is heavy. Bear with it. If you can get through this, and if you can understand this, it says there that 'we understand things that angels have desired to look into.' I imagine it's a mystery to the angels how God can take us, after putting into us 'the law of sin and death,' and save us. One of these days we'll have a conversation with the angels and find out.

Verse 4. "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... [performs, accomplishes] ...deeds of power among you, *is He doing it* by works of law or by *the* hearing of faith?" (vs 4-5).

Let's put it another way: With all of the Jews down by the Wailing Wall, how many columns of fire have been coming down from God to heal, to cure, to do? *None!* They had works of healings; they had works of understanding God's Word, because the works were through the power of God's Holy Spirit and it wasn't because they were out doing this, doing that and doing the other thing.

Now we get back to Abraham, v 6: "*It is exactly as it is written*: 'Abraham believed God, and it was reckoned to him for righteousness.' Because of this, *you should* understand that those who *are* of faith are the *true* sons of Abraham. 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 6-8). At the time He was speaking to Abraham He was announcing the Gospel and was a prophecy of the justification by faith for all nations.

Verse 9: “*It is* for this reason that those who are of faith are being blessed with the believing Abraham.”

Verses 10-19 becomes the perhaps the most difficult spot in the entire New Testament. I think that you’ll find it not that hard to understand because of the background of the things we’ve gone through.

Verse 10: “For as many as are *relying* on works of law are under a curse...” People who are depending on obedience to law alone are under a curse. Why? *Because the law brings death and not life! Even if you keep the law, with no Savior you’re going to die!* Death is a curse, which came beginning with Adam. That doesn’t say that anyone who keeps the commandments of God in faith in Christ is cursed. Please keep that in mind. If you depend on salvation by works of law, you’re bringing a curse upon yourself, because the law cannot bring salvation.

“...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**’” (v 10). That means all the laws of God.

- Is the Law a curse? *No! The law is not a curse!*
- What is the curse of the Law? *Sin is the curse of the Law!*

“...Cursed *is* everyone who does not continue in **all things that have been written in the book of the Law to do them.**” sin is the curse of the law; the *Law is not a curse!*

- Can anyone perfectly keep all of the laws of God on His own? *No!*
- What does that bring? *An automatic curse of death!*

Verse 11: “Therefore, *it is* evident that no one is being justified before God by *means of* law...” Law is not a substitute for the sacrifice of Christ. How are we justified?

- by His blood
- by His resurrection
- by His appearance before God the Father

Very important to remember: No sacrifice—even the animal sacrifices—were accepted until it was brought into the presence of God. So likewise, the sacrifice of Christ; if His sacrifice was not brought into the presence of God, there was no justification. That’s why He had to be raised.

“...because *it is written*, ‘The just shall live by faith.’” That’s

- believing God
- believing in Christ

- believing in His sacrifice
- believing in His death and resurrection

That’s what you live by.

Verse 12: “Now then, the Law is not based on faith... [there’s no faith in the law; it’s right there written out for you] ...but, ‘The man who practices these things shall live in them.’” He’s saying, ‘That’s okay, that’s acceptable, and anyone who does them lives in the virtue of them.’ That’s fine! But that doesn’t bring you to Christ.

Verse 13: “Christ has [ransomed] redeemed...”—paid the price; to buy back. All have been sold under sin. Who buys them back; that is ransom, bought back (1-Cor. 6:19—‘you are bought with a price and you are not your own.’) That price was the death of Christ.

“...redeemed us from the curse of the Law, having become a curse for us...” (v 13). Notice that He didn’t ransom us from keeping law; He ransomed us from the *curse of the law*. What is the curse of the law? *Law-breaking or sin!*

The Protestants read this as though the Law is a curse. *Not so! Sin* is the curse. “...having become a curse for us...”

2-Corinthians 5:21: “For He [God the Father] made Him Who knew no sin *to be* sin for us...” That ties right in with the Gal. 3:13 that He was made a *curse*.] ...so that we might become *the* righteousness of God in Him.”

You talk about unfair just from a human perspective. For someone to take that upon himself, it would be like some other citizen walking down death row and saying, ‘Let him live, put me in electric chair and kill me.’ Someone would say, ‘You’ve done no murder.’ *I know that!* ‘You haven’t done anything wrong in the law of the land.’ *I know that, but I want to die for him!*

That’s powerful stuff—isn’t it? That’s what God has done for you! He knew no sin! Let’s thank God for all that He has done. You talk about love! Does that take love? You talk about the statement that God so loved the world. Now you can understand those simple verses even more, because you understand the magnitude of what God has done. That’s something! ***He became a curse for us!***

Galatians 3:13: “Christ has redeemed us from the curse of the Law... [bought us back from the wages of sin, which is death—curse of the Law] ...having become a curse for us (for it is written, ‘Cursed *is* everyone who hangs on a tree’) in order that the blessing of Abraham might come to the Gentiles... [not just the Jews; not just the Israelites, but all people] ...**by Christ Jesus** and that we might

receive the promise of the Spirit through faith” (vs 13-14)—and not through law. That’s what we’re learning here.

Verse 15: “Brethren, (I am speaking from a human perspective) even when a man’s covenant has been ratified, **no one nullifies it, or adds** a codicil to it.”

If you buy a car, which is a contract, and the payment calls for \$150/month. Six months down the road no one can come and give you a bill and say, ‘Now you’re going to pay \$500/month or you surrender your car.’ They can’t do that—can they? Everybody has signed that it’s going to \$150/month. That is a law! No one can add to it; no one can take away from it. You, on the other hand, cannot go back to the one you bought the car from and say, ‘Oh, \$150 is too much, I think I’ll pay you \$25/month for this car.’ They will come and get your car—right? *Yes! Very clear!*

The *KJV* says, ‘disannul, but that is a contradictory term. Disannul means to set aside the set aside, which means reinstate. It’s kind of a confusing word. No one is going to annul that or set aside or add thereto. From that Paul launches to the next statement:

Verse 16: “Now, to Abraham and to his Seed were the promises spoken....” Do you think God is going to change what He promised to Abraham? *God forbid! Absolutely not! Never happen!* He’s going clear back to the authority of Abraham to establish the promises that were given by God to all nations; not just the Jews; not just the Israelites, but all nations. This was done before Abraham was circumcised (Rom. 4).

“...He does not say, ‘and to *your* seeds,’ as of many; but as of one, ‘and to your Seed,’ which is Christ. Now this I say, *that the* covenant ratified beforehand... [ratified; confirmed] ...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 16-17)—which means *the Law which took place 430 years after the promise given to Abraham does not annul*, so as to make of no effect the promise given to Abraham. What are we talking about here? *Two things:*

1. *the promise given to Abraham*—which comes down to Christ
2. *the Law given to Israel* 430 years after the promise

It seems more complicated because of the way it’s listed. But those are the two things we’re talking about. If we keep that in mind, we can wade through the next verses without very much difficulty at all.

So, what Paul is saying here: The Law,

which was given 430 years later, does not annul—as to make of no effect—the promise.

Verse 18: “For if the inheritance *is* by law...” of eternal life in the Kingdom of God; He didn’t give it then—did He? He did not give them the promise of eternal life in the Kingdom of God through the Law given at Mt. Sinai—did He? *No! Absolutely not!*

If it be by law “...*it is* no longer by promise....” (v 18). If He gave the promise to Abraham, He cannot change His promise, so it cannot be by law. And furthermore, it cannot be by law because there’s no law that will affect the sacrifice of Christ.

“...But God granted *it* to Abraham by promise. Why then the Law?....” (vs 18-19). What are we talking about? Which law? *The whole thing concerning the Old Covenant!* That’s included in the term, in this case, the Law. What did God give at Mt. Sinai? *He gave everything in the Old Covenant!*

The Church of God Seventh Day wrongly believes that, and interprets it this way: Why then the law of sacrifices? It was added to the Law given to Israel. So therefore, anything to do with sacrifices we have nothing to do with, including the Holy Days, so they get all confused. This is where I first really started getting into this, because when you narrow it down to the two things you’re talking about, you’re not talking about law and law—are you? You’re talking about promise and law:

- promise given to Abraham
- law given to Israel

—which is the whole Old Covenant

Verse 19: “Why then the Law? **It was placed alongside the promises...**” It was not adding the sacrifice laws to the law given; that’s an incorrect interpretation and understanding, because we’re not talking about law/law, we’re talking about promise and law.

...for the purpose of *defining* transgressions, until the Seed should come to Whom *the* promise was made, having been ordained through angels... [that is the Law given to Israel] ...in the hand of a mediator. Now then, a mediator does not *act on behalf* of one; but God is one” (vs 19-20).

#### Summary of Romans 7:1-6:

Now let’s bring the full weight of everything here in Gal. 3:19: Why then the Law? That is the purpose of the Law, which is the Old Covenant in relationship to the original covenant and promise given to Abraham.

That is all implied in that statement.

It was appointed. The Old Covenant was ordained in addition to and placed alongside of the promises given to Abraham for the sake of transgressions. That is to point out clearly what sin is until the Seed should come to Whom the promise was made.

Unfortunately, the term *the Law* means everything contained in the Old Covenant. Everything! It is the whole of the Old Covenant, referred to as the Law, called to this day the first five books of the Bible called by the Jews *Torah*, which means law.

What purpose then did that serve, since God gave the promise to Abraham? Why then the Law? That is the Old Covenant given to Israel? *That was a temporary covenant given placed alongside the promise given to Abraham until Christ should come!*

Now let's go back and we'll review v 17: "Now this I say, *that the* covenant ratified beforehand by God to Christ... [in Abraham] ...cannot be annulled by the law, which was *given* four hundred and thirty years later, so as to make the promise of no effect." In other words, the promise of God to Abraham down to Christ stands all alone and is an obligation by God. The covenant called *The Law* given to Israel—which was 430 years later—does not take away from that promise. It does not set aside that promise. It was added to and placed alongside until Christ would come.

He's talking about *the promise of the covenant given to Abraham*, that through his Seed—Christ—all nations would receive salvation. We know that to Abraham were given many promises.

- he was given the promise of Israel
- he was given the promise that his seed would grow into a multitude

Those are all different promises, and God is fulfilling each one. One of the fulfillments of the promises given to Abraham was the giving of the Law to Israel, which is the Old Covenant called *The Law*, but the giving of that covenant to Israel with those laws did not alter the promise of the coming Christ.

That's what the Jews were arguing about because they didn't accept Christ! We go back to the other promises of God, which are the promises of law. So, Paul is saying, 'Look, you go back to the promise given to Abraham of the coming of Christ and actually the giving of the Law was 430 years

after that promise. There's no way you can do away with that promise and reject Christ, and say, 'We don't take the Law'—though it was 430 years later.

That's part of the problem that you're dealing with. This whole section—Gal. 3—are the toughest Scriptures in the New Testament by far, because all of the Scriptures must bear in on these verses. This is where so many Protestants and other people make a mistake. They go there and read that Scripture first without knowing the rest of the Bible. That's where they get so lost. That's where they come up with that you don't have to keep the Law, the Law is a curse, and anyone that tries to keep the Sabbath is Judaizing. Everything gets all confused.

Comment: This is understandable because the promise was the forgiveness of sin and grace through Christ; and you have to understand the book of Romans first before you can understand Galatians. If you recall, one of the first things I said, if we start this it's going to be long and difficult. But we have to start in Hebrews, then Romans, then Galatians.

Most people try to understand it the other way around. They try to go to Galatians and you're lost, and you're going to come up with the wrong conclusions because you have to bring all of those to bear on these verses. This is a very educated, very highly sophisticated bit of writing by Paul. He's assuming that they know everything that he's told them in the past. It's highly sophisticated for us because it's complicated because we're removed by generations and hundreds of years and languages to be able to understand this.

This is why this section is so difficult to understand, because there are so many different factors, which must be brought to bear on this verse—v 19. I remember one of the very first things I tried to understand when I was reading the Bible were these things. I couldn't understand it. It didn't make a bit of sense to me. Now it does, and I hope it does to you.

Verse 19: "...having been ordained through angels... [that is the Old Covenant, the Law, 430 years later] ...in the hand of a mediator.... [Moses was the mediator; later it was the high priest] ...Now then, a mediator does not *act on behalf* of one; but God is one." (vs 19-20).

Can a mediator take sides? *No!* If you're going to mediate a dispute you have to be neutral—correct? The mediator cannot be of one side or the other. That's what he's talking about here. That's why with the Old Covenant, in the hands of the mediator—the high priest—ordained by angels, never went higher than the temple, because it was sort of angelic rule. It was not God's rule with His

Holy Spirit. The priest had to mediate. Hopefully he was serving God. Hopefully serving the people. Even his sins had to be atoned for through sacrifices.

“...but God is one” (v 20). Now we are not having to come to a mediator to do it for us. Christ has done it for us, and He and the Father are one. That’s what it’s really talking about. The operation is totally different than anything that was designed under the Old Covenant. Those things were only a type.

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

#### Scriptural References:

- 1) Romans 7:1-4, 1-6
- 2) Romans 6:23
- 3) Romans 7:6-7
- 4) 1 Peter 1:9-12
- 5) Galatians 2:14-21
- 6) Galatians 3:1-13
- 7) 2 Corinthians 5:21
- 8) Galatians 3:13-20, 17-20

#### Scriptures referenced, not quoted:

- Isaiah 54:5
- Jeremiah 31:32
- Exodus 24:8
- Ezekiel 16:54
- Revelation 14:4; 19:7-9
- Matthew 25
- 2 Corinthians 11:2
- Ephesians 5:26
- 1 Peter 1:2
- Revelation 3:14
- Hebrews 13:5
- Romans 8:30
- Galatians 5:22
- Ephesians 2:10
- 1 Corinthians 15; 6:19
- Romans 4

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Transcribed: 1-6-13

## Covenants of God XIV Perverting the Gospel of Christ

Fred R. Coulter

So that we can fully grasp where we're heading with this, we'll just summarize and review some of the things beginning in Galatians, the first chapter. I want to focus in on very important key verses.

Galatians 1:6: "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." We're going to see that there are many different kinds of changes and twisting of the Gospel. There obviously is the pagan twisting and the Jewish twisting.

All of these pervert and take away from the Gospel of Christ, which He says, v 7: "*Which in reality* is not another *gospel* but there are some who are troubling you and are desiring to pervert the Gospel of Christ." In this case we see, as we go through Galatians, there are Jewish perversions and there are pagan perversions. Paul always goes back to and refers to the law.

If you want to do law—the law that God gave Israel—even though it was right and good, still did not bring the salvation, which had to come through Jesus Christ. We'll see a modern-day example of that in just a minute.

Verse 8: "But if we, or even an angel from heaven, should preach a gospel to you *that* is contrary to what we have preached, LET HIM BE ACCURSED!" That's pretty strong! God—through Paul—is saying that even if an angel preached something else, let the angel be accursed. We're dealing with a situation that is really very profound.

Verse 9: "As we have said before, I also now say again. If anyone is preaching a gospel contrary to what you have received, LET HIM BE ACCURSED!"

I want to show you part of the Jewish perversion of the Gospel, and then we will see part of the pagan perversion of the Gospel. In both instances, these are the beginning sources.

Acts 13:6: "And when they had gone through the island as far as Paphos, they found a certain sorcerer..." Remember what I read about Judaism and sorcery and mysticism and the occult? Get the book *Anti-Semitism and the Babylonian Connection*<sub>[transcriber's correction]</sub> What do you suppose a sorcerer is going to do? Here's a Jew who would be keeping all the days—the Jewish days and the pagan days. That's what the Jews do today—the broad-

minded Jews who are not the Orthodox, but who are into the more reformed type of stuff. They get into everything, even atheism. "...a false prophet, a Jew whose name *was* Bar-Jesus" (v 7).

Verse 8: "But Elymas the sorcerer (for so was his name interpreted) withstood them, seeking to turn away the proconsul from the faith. But Saul, who *was* also *called* Paul, being filled with *the* Holy Spirit, fixed his eyes on him, *and* said, 'O full of all guile and all craftiness, *you* son of the devil...' (vs 8-10). {note: 1-John 3, child of the devil} There are those who have given themselves over to the devil so much that they are actually 'the children of the devil.' Remember what John said of the Jewish leaders? *You are of your father the devil!* (John 8)

1-John 3:8: "The one who practices sin is of the devil..."—'ek'—*out from*—originating from the devil. There are people who have totally given themselves over to that, *completely!*

We won't get into the thing of kidnapped children and never finding them, and human sacrifice and so forth; but it's going on more and more here, even here in the United States.

"...because the devil has been sinning from *the* beginning. For this purpose the Son of God appeared that He might destroy the works of the devil. Everyone who has been begotten by God does not practice sin... [it's not a person who commits no sin whatsoever] ...because His [God the Father] seed *of begettal* is dwelling within him, and he is not able to *practice* sin because he has been begotten by God. By this *standard* are manifest the children of God and the children of the devil. Everyone who does not practice righteousness is not of God, and neither is the one who does not love his brother" (vs 8-10).

I want to establish clearly that there are children of the devil who pervert the Gospel. Elymus was one.

Acts 13:10: "*And* said, 'O full of all guile and all craftiness, *you* son of the devil *and* enemy of all righteousness, will you not cease to pervert the straight ways of *the* Lord?' Here's one of them who was perverting. Notice that he said "...will you not cease..." perverting—which shows that it was going on a continual on-going basis. There is a Jewish perversion of the Gospel right here—*perverting the Gospel of God!*

Acts 8—let's see the pagan perversion of the

Gospel through one called *Simon Magus*. We will notice that they both use sorcery—both of them.

Acts 8:9: “But *there was* a certain man named Simon, who had from earlier times been practicing sorcery in the city and astounding the nation of Samaria...” Who were the people of Samaria?

2-Kings 17 shows when the children of Israel sinned and Shalmaneser—king of the Assyrians—took them away captive. Who did he bring in there to replace them? What religion did they have? This becomes very important.

2-Kings 17:23—They sinned “until the LORD removed Israel out of His sight as He had said by all His servants the prophets. So Israel was carried away out of their own land to Assyria, *as it is* to this day. And the king of Assyria brought *men* from Babylon and from Cuthah and from Ava and from Hamath and from Sepharvaim and placed *them* in the cities of Samaria instead of the children of Israel. And **they possessed Samaria** and lived in its cities” (vs 23-24). So, they brought with them the Babylonian religion.

The lions in the area started devouring the people because of their idolatry, so they sent away for one of the Levites and he taught them to use the name of the Lord. But they just added that to *their* religion.

I draw your attention also to Ezra and Nehemiah, and remember the problems that Ezra and Nehemiah had with the renegade priests who were from Samaria. This comes down to the time of Simon Magus.

So, we have a ‘religion’ that is pagan using the name of God. That’s nothing strange; that’s happened how many times? We have something here we got in the mail and all the weirdo stuff that’s in it. We’ll see how they pervert the Gospel in a minute, because there is a good counterfeit and it looks so real; but it cuts people off from the grace of God.

Acts 8:9: “But *there was* a certain man named Simon, who had from earlier times been practicing sorcery in the city and astounding the nation of Samaria, proclaiming himself to be some great one.” The *great ones* are the religious leaders and the benefactors. Great ones are just like popes. Let’s see what Jesus said about that:

Luke 22:24: “And there was also an argument among them, *even* this: which of them should be considered *the* greatest. And He said to them, ‘The kings of the nations lord over them, and those who exercise authority over them are called benefactors’” (vs 24-25). Those exercising authority

are the ‘great ones’; that’s why he says, ‘it shall not be so among you.’

Verse 26: “But *it shall* not be this way *among* you; rather, let the one who is greatest among you be as the younger, and the one who is leading as the one who is serving.”

What did Simon Magus want to do? *He wanted to buy the Holy Spirit!* There is the pagan version; we also have the Jewish perversion.

Galatians 1—if anyone perverts the Gospel (v 7). How was the Gospel being perverted? *From both sides—Jewish and pagan!* Sometimes—believe this or not—*pagan Jewish*, because that’s essentially what the Essenes were. The Essenes were essentially sun-worshippers. There are different perversions from the Jews, which came from sorcery, from Babylon, from the Gentiles who came from sorcery and Babylon. They both look a little different, but the basic thing is that they have **salvation by works**, and the Jews had **salvation by circumcision plus works!**

Galatians 1:13: “For you heard of my former conduct when I was in Judaism, how I was excessively persecuting the Church of God and was destroying it; and I was advancing in Judaism *far* beyond many of my contemporaries in my *own* nation, being more abundantly zealous for **the traditions** of my fathers” (vs 13-14). What are *traditions*? *They require works of law!* Do this, do that, do the other thing; don’t do this, don’t do that, don’t do the other thing.

You can even, as the Jews do this day, worship the Law. You can even worship God’s Law as an idol, and not have Christ, and not have salvation—which then is *a perversion of the Gospel*. What makes that so insidious? *If you have the right laws out of the Bible, it appears correct!* That’s what makes it so insidious!

Galatians 2:1—the problem that was had because of the Gentiles vs circumcision and uncircumcision. “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). An uncircumcised man in religious circles in Jerusalem is absolutely anathema as far as the Jews were concerned.

Verse 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, in order that they might bring us into bondage.” What was the bondage they would



be brought into? Here we have a problem with the Jews bringing in a type of perversion of the Gospel—*bringing them into bondage!* What would be that bondage that would seem right? *Law and circumcision!* Law is right; you must have law. The Bible states very clearly you can't sin.

But this takes a very mature, Christian mind and knowledge of the Bible to understand it. If you put Christ aside and worship law, you have no salvation, even though the law itself is right. That's what becomes so confusing, because people cannot separate out the need for keeping the laws of God, but the need for having Christ for salvation. Both are required!

- You cannot have Christ without keeping the commandments of God.
- You cannot have the commandments of God without Christ and have salvation.

We get into the situation here that it's brought out that Paul was to be the apostle to the Gentiles or nations. Then we've already reviewed twice Gal. 2 about *works of law for justification*.

- How is a person justified before God the Father in heaven above? *Through the sacrifice of Christ!*
- Is there any law that is equal to that sacrifice and that justification? *No!*

*No law is equal to that. You must be justified through Christ.*

- God does expect us to have good works
- God does expect us to keep His commandments

But, we cannot take that commandment-keeping and substitute it for Christ! We cannot take *any work of any law* and substitute that for the sacrifice of Christ!

Galatians 2:14: "...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? We who are Jews by nature—and not sinners of the Gentiles—**knowing that a man is not justified by works of law...** [you see very clearly that it is *the* works of *the* law] **...but through the faith of Jesus Christ...**'" (vs 14-16). I just want to review that so that we have that clearly in mind.

"...we also have believed in Christ Jesus in order that we might be justified by *the* faith of Christ, and not by works of law; because by works of law shall no flesh be justified" (v 16). It isn't going to happen! God decreed that it won't happen.

Now, let me read you a *current perversion* of the Gospel, which is very close and very similar. Here you're going to have to really listen carefully

to see what is happening, because what is being said is right.

This message is dedicated to God of our fathers, Abraham, Isaac and Jacob; to Jesus Christ our personal Messiah; and also to-----who built the foundation of the true church in the 20<sup>th</sup> century.

My name is Gerald D. Langensderfer, founder and editor and chief of *Israelites International Directory* who has surnamed himself by the name of Israel (Isa. 44:5)

*A work of law!* He takes a surname to himself setting him apart.

My associates Stephen C. Mehl and Judy Rocha will be witnessing the first outline of the directory submitted to the ministry of the WWCG (delivered Oct. 1985).

The doctrines of Israelites International is founded upon the law and statutes written from Genesis to Revelation given to the Israelites for all generations: to know, to keep, to practice forever. This means past, present and future Israel.

All sounds good—doesn't it? But notice that once they mention Christ, they slip right past Him into law.

Beginning with the three basic laws of nature: spiritual, physical and mental character of God.

I didn't know that these were three basic laws of nature, but here's what they have:

1. Spiritual—keep the Sabbath, the identifying sign between Christ and the true God

The Sabbath is a sign, that is correct. But what makes you belong to Christ? Sabbath-keeping? Think on this, because some people will be begin to say that if you say Sabbath-keeping is a sign, but what is a sign of a Christian beyond just Sabbath-keeping? *The Spirit of God!* 'By this shall all men know that you are My disciples, if you have love for one another. And if you love Me, keep My commandments.'

I want you notice how closely this counterfeit is. This is a *twisting* of the Gospel.

Keep the seven annual Feast days of God. To accept Jesus Christ as our personal Savior and to be a witness of His works until the end.

So, they have a little bit of Christ in there; obedience to God's commandments.

2. Physical law—eat kosher foods (pure foods), food combinations to balance

the chemistry of man with the laws of nature: tissue cleansing, rebuilding, fasting, using herbs.

3. Mental character of God can only be accomplished by harmonizing spiritual and physical laws, thus creating a God-like character.

What creates a God-like character? Law? *No!* See how close this is? *Law does not create God-like character!* What creates God-like character? *Christ in you!*

Wisdom—seeking the relationship between problems of life and the principle of Scripture, which have been violated (Deut. 28).

Very close! Let's see what makes us spiritual, what makes us a Christian.

Galatians 2:20—a key important thing: “I have been crucified with Christ, yet, I live. *Indeed*, it is no longer I... [‘ego’—he’s not living for himself] ...but **Christ lives in me...**” That’s what makes you a Christian!

- If Christ is *in you* will you keep the commandments of God? *Yes!*
- If Christ is *in you* will you also keep the Passover and Holy Days, etc.? *Yes!*
- How do you keep them?
- What is of paramount importance in everything?
- The Law?

or

- Christ?
- **Christ!**

“...For the life that I am now living in the flesh, I live by faith—that **very faith of the Son of God**... [Christ’s own faith *in you!*] ...Who loved me and gave Himself for me. I do not nullify the grace of God; for if righteousness... [right standing with God the Father in heaven above] ...*is* through works of law, then Christ died in vain” (vs 20-21).

Then what does Paul always do? *He comes right back to Abraham to show the principle of everything that is involved!*

Galatians 3:10: “For as many as are *relying* on works of law...”—any work of law. What do the Catholics say concerning grace? What is the Babylonian *perversion of the Gospel* as outlined in Catholicism? *You receive grace by works!* You don’t receive grace by works. What is a work of law that Catholicism would have? *Hail Marys, our fathers!* What other penance do they have besides that? *Keeping Easter, Christmas, etc., genuflecting when you come before a cross!*

- Are there works of law that Jews have? *Yes, there are works of law that Jews have!*
- Are there works of law in any other religion that they have to make them right with God? Their concept?
- What does a Hindu have to do to be accepted into nirvana?
- What is one of the most important things for them to do? *Go bathe in the Ganges River!*
- Is that a work of law? *Yes!*
- Why are works of law under a curse? *It’s not through Christ!*

“...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’ (v 10)—and no human being on earth except Jesus Christ did all of the things contained in the laws that God gave. *No one!*

- Has anyone here lived a sinless life? *No!*
- Has any Jew lived a sinless life? *No!*
- Has any pagan lived a sinless life? *No!*
- Do they all have works of law? *Yes!*
- Why are you under a curse? *Because when you transgress the Law, you’re a sinner!*

The wages of sin is death, and the death penalty is the curse of the Law!

Verse 11: “Therefore, *it is* evident that no one is being justified before God by *means of* law; because *it is written*, ‘**The just** shall live by faith.’” What does the phrase **the just** mean? *The one who has been justified!*

Verse 12: “Now then, the Law is not based on faith; but, ‘The man who practices these things shall live in them.’ **Christ has redeemed us from the curse of the Law...**” (vs 12-13). He didn’t redeem us from the law-keeping required by God. *He redeemed us from the curse of the law, which is our sins*; we were bought back; bought with a price, and it was His the price of His life.

“...having become a curse for us (for it is written, ‘Cursed is everyone who hangs on a tree’) in order that the blessing of Abraham might come to the Gentiles by Christ Jesus, *and* that we might receive the promise of the Spirit through faith. Brethren, (I am speaking from a human perspective) even when a man’s covenant has been ratified, no one nullifies *it*, or adds a codicil to it” (vs 13-15).

There are several things you need to understand is that there were several covenants with Abraham and God.

Verse 16: “Now, to Abraham and to his Seed were the promises spoken....” This was done before the ritual of circumcision was required. Abraham *believed God*, and it was counted to him as righteousness.”

“...He does not say, ‘and to *your* seeds,’ as of many; but as of one, ‘and to your Seed,’ which is Christ. Now this I say, *that the* covenant ratified 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 16-17). It doesn’t change what God promised Abraham. But the Law was necessary.

Verse 18: “For if the inheritance *is* by law... [of eternal life in the Kingdom of God] ...*it is* no longer by promise. But God granted *it* to Abraham by promise. Why then the Law?....” (vs 18-19). That’s the next thing that everyone is going ask. If the promise was given to Abraham:

- Why didn’t God just start right out to do it right then?
  - Why couldn’t it have not been put into effect generally for everyone at that time?
- Because it could not be put into effect until after Christ came, live, died and was resurrected!*
- Now what are you going to do?
  - Are you going to let everyone just do as they please?
  - What are you going to do?

*You’re going to fulfill another one of the covenants that God gave to Abraham—that is the children of Israel!*

And God is going to have His plan to show that even though you have the laws of God...

- What did God say right after He gave the Ten Commandments to the Israelites?

*After He gave the Ten Commandment, ‘Oh that there were such a heart in them that they would keep My commandments and fear Me always!’*

- Did God have to teach the whole world that even a nation given the laws of God still could not do it? *Yes!*

That’s why the covenant given to Israel is generally called *The Law*. Obedience to God’s Law is required for salvation. Yes, but:

- How does the salvation come?
- Through law-keeping?

*or*

- Through Christ?
- *Through Christ!*

You can’t have one part without the other, and that’s how they were perverting the Gospel. They were saying, ‘We don’t need Christ, we just need law.’ Why would God make it through Christ

and not through law? That’s what people can’t understand. The reason is that ***eternal life can only come from God!*** Since it can only come from God, then it has to be something that God does *for you and through you and to you*, that you can’t do for yourself. That’s why God did it, and also to show that you cannot keep the law to sidestep Christ.

That’s why with our carnal minds, has there ever been anyone to fully keep the laws of God? *No!* Which then brings them *under a curse!* The curse is sin because you’ve broken the laws of God. How did God determine to take care of that? *Through the sacrifice of Christ only!* Present law-keeping does not forgive past law-breaking.

How can you be under a curse if you’re keeping God’s Law? *You’re not under a curse if you’re keeping God’s Law with Christ!* You are under a curse if you try to keep the laws of God without Christ, because you can’t keep them in the way that God demands.

That’s the whole example of the Jews. If you take and strip away all their traditions and say, ‘That’s a bunch of junk, but we’ll just look at what they have with Sabbath-keeping, Holy Day-keeping, clean and unclean meats, which are all to be done.’ But they do it without Christ.

Do they have salvation? *No!* That’s why it becomes so confusing, especially when such great stress has been laid by religious leaders on keeping the Law—which you need to do—but when you go so far as to keep the Law and emphasize the Law so much that you forget Christ or put Him over here, then your law-keeping becomes in vain, because you’ve forgotten Christ! Your law-keeping may put you in good stead with society, because you’re not committing murder, lying, cheating, and committing adultery—that’s fine, but does that bring you Christ? *No! Only God the Father can you bring you Christ!*

It has to be through Christ. We’re talking about salvation vs law-keeping. You cannot have salvation apart from Christ. It just won’t be!

Verse 19: “Why then the Law?....” We read in Romans that the Law is Holy, just, good and spiritual—which it is. The Law is fine! Is the Law Christ? *No!*

Analogy: What is water composed of? *H<sub>2</sub>O—2 parts of hydrogen, 1 part of oxygen=water!* You have to have both to have water—correct? Can you have hydrogen alone over here in a tank all compressed? *Yes, you can!* Is that water? *No, it’s hydrogen!* Then you have over here in another tank compressed, oxygen. Do you have water in the oxygen? *No, you have oxygen!*

You can take oxygen and hydrogen alone.

You can open the valves and a match or lighter and you have a fire! The fire is opposite of water. In either case oxygen alone or hydrogen alone does not produce what you want. What you want is *water*. Both are necessary to have water.

Same way with salvation: ***You must have Christ and you must have obedience to the commandments of God.***

- What is the ingredient that puts them together?  
(go to the next track)
- Does the analogy follow through?
- Can you have Christ over here and just do what you want to?

*You can't accept Christ do what you want to because Christ is not the minister of sin! God forbid!* Sin is the transgression of the Law!

- Can you just have over here law? *No, because law alone doesn't do it!*
- How many times have you had to go to Christ and repent for your sins?
- Doesn't that illustrate the point?

In order to have salvation, you need Christ and then you need the commandments of God. You can't have salvation through law alone; you can't have salvation just by taking the name of Christ alone—there's more to do than just that. You must have them both together.

Now, when you put them both together then you have a different combination than separate. Just like with hydrogen and oxygen, when you have them separate you can have them of instruments of burning. When they're together, water is an instrument to put out fire.

Same way with the Law: The Law, we find here, v 19: "Why then the Law? It was placed alongside *the promises* for the purpose of *defining* transgressions... [added to the promise given to Abraham of the coming Christ] ...until the Seed should come to Whom *the* promise was made... [the Seed is Christ] ...having been ordained through angels in the hand of a mediator."

The apparent full meaning of Gal. 3:19:

Why then the Law? That is the purpose of the Law—which is the Old Covenant. In relationship to the original covenant and promise given to Abraham. It was appointed the Old Covenant (or Law) was ordained in addition to and placed alongside of the promises given to Abraham for the sake of transgression. That is to point out clearly what sin is until the Seed should come to whom the

promise was made.

That's why the Law was given.

"...having been ordained through angels in the hand of a mediator" (v 19). Who was the mediator? *First it was Moses, then the high priest!* Who is our mediator today? *Christ is the only Mediator between God and man!* Not an angel.

1-Timothy 2:4: "Who desires all men to be saved... [That's God's desire; so the decision is left in the hands of the individual whether they want that salvation or not.] ...and to come to *the* knowledge of *the* Truth. For there *is* one God, and one Mediator between God and men—the man Christ Jesus, Who gave Himself *as* a ransom for all..." (vs 4-6)—redeemed or ransomed from the curse of the Law, which is sin.

There's one Mediator! The Catholics say that there is Mary who is a mediatrix. Is that a *work of law*? If you put down an edict and say this is canon law in the Catholic Church, the only way you have your sins forgiven is to go through Mary, the mediatrix—a *work of law*! You go pray to Mary because it's canon law—that is a *work of law*! ***Your salvation is in vain, because it's not through Christ!***

I know this is pretty heavy stuff. We're going through the most difficult part that there is. I understand that. If it's kind of tough to wade through, I understand that. I hope we can grasp some of it. It took me a long time as a minister before I came to an understanding of it, and I'm still coming to a better understanding of it as I'm going along. I hope I'm sharing that with you in a way that will be profitable for you.

Galatians 3:20: "Now then, a mediator does not *act on behalf* of one... [there were many high priests and they came along and it was from the high priest to angel to God] ...but God is one." Now we're in a situation where Christ is the only One mediating, and God the Father and Christ are one.

Verse 21: "*Is* the law then contrary to the promises of God? MAY IT NEVER BE! For if a law had been given that had the power to give life, *then* righteousness would indeed have been by law." What does that mean?

(KJV): "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life... [What kind of life? *Eternal life*—that's what we're talking about.] ...verily righteousness should have been by the law."

(Interlinear): the word 'quicken' comes from Greek 'zoe'—*life*—from which we get the word *zoology* today, the study of life. We're talking

here about *eternal life*.

“...*then* righteousness would indeed have been by law.” That becomes a very confused statement.

- Why does that become a confused statement in the mind of some people?

*Because we’re really heavily in the thick, in the middle, of it!*

- Why does it become confusing?

*Because the term ‘righteousness’ here means right standing with God the Father in heaven above, through the justification of Christ!*

- Is there another term called ‘righteousness’ that we ordinarily think of?
- What is that?

Psalms 119 can be a source of this confusion if you don’t understand the difference between the righteousnesses. There is a righteousness in law, and that righteousness in law is not right standing before God the Father in heaven above through the sacrifice and justification of Christ.

I will have to admit that Psalms 119 is what got me started in studying all of this years ago. Psalms 119:172: “My tongue shall speak of Your Word, for **all Your commandments are righteousness.**”

The confusion comes if all the commandments of God are righteousness, and you can’t have the righteousness of God through law, what on earth is it talking about? That does become confusing—doesn’t it? *It sure does!*

- What is the answer to the dilemma? *There is a righteousness that is through law!*
- Does that righteousness through law bring eternal life? *NO!*
- How does eternal life come? *Through the righteousness of Jesus Christ!*

Which means that through the sacrifice of Jesus Christ you are put in right standing with God the Father in heaven above. What it’s talking about in Psalms 119:172 is the *righteousness of the Law*, which even Paul said that a man that does them shall live in them. That’s fine! But ***there is no law given that gives eternal life!***

Example: Law-keeping that was very hard to be understood. We are to keep the commandments of God—absolutely! Don’t anybody misunderstand that. *We are to keep the commandments of God! We are to keep the Sabbath Day Holy, absolutely!* We cannot say, through Christ, we can do anything we want to. Jesus said, ‘If you love Me, keep My commandments.

What if you kept the commandments of God all your life—which was right and good and you should—without Christ, will that law-keeping force God to give you eternal life? That’s the question involved. That’s what you have to understand. If you keep the commandments of God and obey Him, what can you do that is wrong? *If you do it through Christ, you’re doing what is right!* How can you keep the laws of God without Christ? But are there people who keep the laws of God without Christ and think God owes them something?

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?’” Isn’t that the heart and core of the question that we’re asking here? What may ***I*** do to have eternal life?

Verse 17: “And He said to him, ‘Why do you call Me good? No one *is* good except one—God. But if you desire to enter into life, keep the commandments.’” True, that’s just what we’re talking about. Keeping the commandments is a condition. But a condition is not the real thing.

If I say to you, if you are here precisely at eleven o’clock, I will give you a Cadillac—brand new with a pink slip, paid for, free and clear and the key. You can drive off with it and you’ll have one year’s insurance on it. What if you get there ten minutes after eleven, you don’t get it because it was a condition. It’s a contract. A contract is like a law. You must be there exactly at eleven. I give you a watch that is exactly synchronized with my watch so you can be there at eleven o’clock.

If you show up at one minute after eleven you don’t get the car, even though you get there. That’s tough! You did everything. You hurried, you ran, you did everything you could to get there and you didn’t get the Cadillac because you broke the contract. You broke the law of that contract.

Any contract that is ratified is law. Like if you buy a car, it’s law. So, you didn’t get the Cadillac and you come up to me and say, ‘Mr. Coulter, I was only one minute late. Why won’t you give me the Cadillac?’ *Because you didn’t keep the law!* ‘I was trying! I was coming! But, but, but.... Could you please give me the Cadillac, because I put forth all of this effort to be here.’

Now, I could be a dirty, rotten guy and say, ‘No, you didn’t keep the law, you don’t get the Cadillac.’ That’s the law! Now, if I say, ‘In spite of the contract that we had that you signed and I signed and you’re one minute late and you didn’t make it, I am still going to give you the Cadillac.’ *That is mercy!*

So, we have the same thing here, “...if you

desire to enter into life, keep the commandments. 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 17-19). Are all of those good and right and should be done? *Yes!*

Verse 20: "The young man said to Him, 'I have kept all these things from my youth. **What do I yet lack?**'" That's a pretty strong case. He's keeping the commandments, which he should have done. But what did he want?

Verse 16: "...*'Good Master, what good thing shall I do, **that I may have eternal life?**'*" What is the problem with commandment-keeping only; without Christ? *Commandment-keeping cannot give you life!* No law was ever made to give you life.

Verse 21: "Jesus said to him, 'If you desire to be perfect, go *and* sell your property, and give to the poor, and you shall have treasure in heaven; and come *and follow Me.*'" What was he going to do with his commandment-keeping? *Learn a whole new way of commandment-keeping by following Jesus Christ!* Either that, or reject it!

Verse 22: "But after hearing this word, the young man went away grieving, because he had many possessions."

- What is that God wants?
- Does He want law-keeping alone?
- Even though it's required, is that all God wants?
- *NO! He wants you!*

Anything physical standing in the way will hinder you from eternal life.

Romans 8:1—let's see something here concerning what is the true righteousness of the Law: "Consequently, *there is* now no condemnation to those who are **in Christ Jesus**, who are not walking according to *the* flesh, but according to *the* Spirit." What does *walking according to the flesh* mean? Even if you're keeping the commandments of God, you're only keeping it in the letter of the Law. The letter of the Law *kills because you can't keep it perfectly.*

Verse 2: "Because the Law of the Spirit of life **in Christ Jesus** has delivered me from the law of sin and death. For what *was* impossible for the Law to do, in that it was weak through the flesh, God, having sent His own Son in *the* likeness of sinful flesh, and for sin, condemned sin in the flesh; in order that the righteousness of the law might be **fulfilled in us...** [the new way of keeping the laws of God] ...who are not walking according to *the*

flesh, but according to *the* Spirit" (vs 2-4). That's why it's very clear that Christians are to keep the laws and commandments of God **in Christ, through Christ!**

What is the point? *If you try and rely on law-keeping only, and push Christ over here to the side, can you demand from God salvation? No!* Did Christ say to the young man who was keeping the laws, 'Oh good, you're ready for eternal life, I'll open the door, step in'? *NO!* He said, 'I want **you**, not just your law-keeping.'

It sounds somewhat like reasoning in a circle, but it's not when you understand the vast difference between the sacrifice of Christ and law-keeping without Christ. There's a vast difference. Though Christ living in us, Christ in us, we're going to fulfill the true righteousness of the Law. Why? *Because we have right standing with God the Father in heaven above through Jesus Christ!*

Can you take that and set it aside and say, 'Oh, I don't need Christ, but I'm going to keep law.' That's what they were doing. Did that put them into a position then where they could demand of God to give them salvation because they were keeping the commandments of God? *NO!* That's where the Protestants go off the deep end and say you don't have to keep the commandments. That is not what God says. God says that the "...righteousness of the Law might be fulfilled in us."

Now let's go back to this deep and troubling part of Gal. 3. I know, brethren, it is difficult. We are studying and understanding things that even theologians do not comprehend.

What Paul is trying to show is like we have today, the extreme of the Sunday-going Protestant *born again* who doesn't believe in any obligation in keeping any of the laws of God on the one hand. Then you have the ultra-Orthodox Jew and their traditions and rituals and law-keeping without Christ on the other hand. *Both extremes are wrong!*

One over here says they have Christ, but they don't keep any commandments. The others say 'we have law and we reject Christ.' *Neither one has salvation!* Where the Truth is right down the middle where you have Christ in you and you're walking in the ways of God, you're keeping the commandments of God, because God says to love *Him*. That's what all this complication is all about.

But what you do if you were the Apostle Paul? What would you do if some renegade Jew was coming in here and half pagan and half Jew and say, 'Oh well, Jesus really wasn't the Messiah. We've got the Law.' Paul is saying, 'Look, the promise of Christ was before the Law.'

If you get this and grasp this, it will help you love and appreciate God even more, because now you know why you could not tell a Pentecostal Sunday-keeping, Easter-keeping, born again of the Spirit, over here doing anything they want to do; you can not convince them one iota why they really believe what they believe when you tell them they ought to keep the commandments of God.

Nor could you convince a Jew over here on the other side that their commandment-keeping without Christ is in vain. He would say, 'No, the Law was given through Moses at Mt. Sinai by God Himself. I'm going to keep this.' Without Christ and without Christ in you and the commandment-keeping that God gives, **you have no salvation**. Paul was faced with a difficult problem. Imagine what it was like with Paul dealing with this, let alone us trying to understand it here 1900 years later.

Galatians 3:21: "*Is the law then contrary to the promises of God? MAY IT NEVER BE! For if a law had been given that had the power to give life... [Greek: 'zoopoiesai'—which means to give eternal life] ...then righteousness would indeed have been by law*"—in right standing before God the Father in heaven above. If there was any law!

This young man said to Jesus, 'What must I do to have eternal life.' He was looking for Jesus to say, 'Do this or that or the other.' And the young man would have said, 'Yes, sir! It's done, now give me eternal life.' Jesus said, '**NO!** Sell everything that you have and come and follow Me.' Different circumstances for eternal life.

Verse 22: "But the Scriptures have **shut up all things under sin**, so that by *the* faith of Jesus Christ the promise might be given to those who believe."

- *All have sinned and come short of the glory of God!* All have sinned—Jews and Gentiles.
- *There is none righteous, no not one!* That's the same thing we found in Romans.
- *All shut up under sin!* We have the same thing today in the world—don't we?

1-John 5:19: "We know that we are of God, and *that* the whole world lies in *the power of* the wicked one.... [All are shut up until they're brought to God.] ...so that by *the* faith of Jesus Christ the promise might be given **to those who believe**." Believe what?

- *Believe that Christ was the Messiah!*
- *Believe that only through Him is salvation!*

That's what they are to believe. What law says that?

*No law!* That's the whole point.

Galatians 3:23: "Now, before faith came..." When did faith come? When did *true* faith come? *When the Holy Spirit was given!* True faith did not come until the Holy Spirit was given, which came after the resurrection of Christ.

"...we were guarded under law..." (v 23). Does the Law set boundaries: you shall/you shall not? *Yes, it does!* If you keep them, are you guarded? *Yes, you are!* *You're protected from certain things!* It guards us! Nothing wrong with the Law. That is fine, but ***the Law doesn't give eternal life***—that's the whole question here.

"...having been shut up unto the faith that was yet to be revealed" (v 23). It means that until the faith revealed by Christ came, we were all guarded by law, *but we were also under sin*.

Verse 24: "In this way, the law was our tutor *to lead us...*" To teach us, to bring us to the understanding of right and wrong. The *KJV* says 'schoolmaster'—makes it sound really bad.

"...to Christ... [In other words, until the time we came to Christ the Law has been our tutor] ...that we might be justified by faith" (v 24).

Now don't let this next verse throw you. What did we originally talk about? *Justification by works of law or justification by faith of Christ!*

Verse 25: "But since faith has come, we are no longer under a tutor." Why? What is the tutor? *The Law!* By Christ where is the Law to be? *In our heart, mind and inward parts!*

If you go to school and learn something, should you perpetually stay in the fifth grade? *No! You go beyond the fifth grade!* It's the same way when you have the Spirit of God in you *to lead you and guide you and justify you*, then you're not justified by works of law. *By faith we might be justified!* "...we are no longer under a tutor." That doesn't mean we don't have to keep the commandments of God. It means we have graduated from the sandbox.

Verse 26: "Because you are all sons of God through faith in Christ Jesus." You're elevated to a different level. Does the Spirit of God bring you to a different level? *Yes!* That's what it's talking about. The Law is fine, it was our tutor and led us to Christ, but what do we do when we come to Christ? Step aside and say 'Christ, no I don't want You'? *NO!* You say, 'Yes, God, thank You for Christ.' God through His Spirit puts His laws in our inward parts and in our mind. Then is fulfilled in us the righteousness of the Law, which you couldn't do without the Spirit of God.

Isn't it amazing, we've all been doing this all along. Just like with our children, when they finally get it in their heads that they want to do whatever their supposed to do on their own, then it's in their mind and it's part of them. Same way with God! With Christ in us we don't want to sin. Do we want to sin? *NO! We don't want to sin!* As Paul said, 'What? Shall we sin that grace may abound? *God forbid! May it never ever be!* We don't want to.

But there is something greater than law-keeping—isn't there? *Yes! Christ in you is greater than law-keeping!* How about when you pray, isn't that a greater experience with God's Spirit than coming to Sabbath services? *Yes! That is a far greater experience!* But are we to keep the Sabbath? *Absolutely, we're to keep the Sabbath!* But what if we all just went around and said, 'Well, we've got to keep the Sabbath' and every Sabbath you came here and I gave you a sermon on the Sabbath and that's all you ever heard. You would say, 'I know as much as the teacher. Can't I be taught anything else? Isn't there more to Sabbath services than Sabbath? *Yes!*

Here we can express what we need to say and ask what we need to ask so we can understand it. That's the way it needs to be. You cannot have freedom in Christ to be shackled by a minister to tell you to 'shut up and do what you're supposed to do and how dare you ask any questions.' That's nonsense! It can't be. With the mind of Christ do you have to worry about rebellion? *No! You don't have to worry about rebellion!*

In addition to it, we understand by degrees. What if you were in the third grade and someone gave you twelfth grade trigonometry and said, 'Study this and if you don't pass it, you're going to flunk out in life.' Same way with us, we grow in grace and knowledge.

Verse 27: "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... [spiritually speaking before God] ...for you are all one in Christ Jesus" (vs 27-28).

Very important to remember: In this life we're still in the flesh and there's still male and female. But no one is to lord it over anyone and say because you are this, that or the other that God thinks more of 'me because you're not like me.' Or God thinks more of those because of such and such.

It is not so, and too many times that was even exemplified in the Church of God. Yes, it was! Before Christ, is the prayer of woman just as powerful as prayer of a man? *Yes! If she has more faith, more powerful!*

Verse 29: "And if you *are* Christ's, then you

are Abraham's seed, and heirs according to *the* promise." What about the promise of God? The promises of God are sure!

Hebrews 6:13: "For God, after promising Abraham, swore by Himself, since He could swear by none greater, saying, 'Surely in blessing I will bless you, and in multiplying I will multiply you.' Now after he had patiently endured, he obtained the promise" (vs 13-15)—which was *Isaac! A type of Christ!*

Verse 16: "For indeed, men swear by the greater, and confirmation by an oath *puts* an end to all disputes between them. In this *way* God, desiring more abundantly to show the heirs of the promise the unchangeable nature of His own purpose, confirmed *it* by an oath; so that by two immutable things... [the existence of God Himself and His promise and swearing by Himself] ...in which *it was impossible for God to lie*" (vs 16-18).

That's why the promise of Christ is so important and cannot be replaced by law-keeping without Christ. It was the promise given by God.

"...we who have fled for refuge might have strong encouragement to lay hold on the hope *that has been set before us*; which *hope* we have as an anchor of the soul, both secure and steadfast, and which enters into the *sanctuary* within the veil" (vs 18-19).

Here is why Christ is so much greater than law-keeping. The Law said that only the priests could go into the Holy of Holies once a year. Through Christ *we come into the presence of God into the Holy of Holies every time we pray!* That is fantastic! That is greater than law! Besides, the priests had to have certain qualification:

- he couldn't be blind
- he couldn't be a humpback
- he couldn't have a shorter leg
- he had to be only of the lineage of Aaron
- he could not start until he was 30-years-old
- he had to finish when he was 60-years-old

Anything in-between the Law couldn't allow him to do it.

- What if you're deaf? Does it matter today if you're blind? *No!*
- Can you pray to God in heaven above in the very Holy of Holies in heaven above? *Yes!*
- What if you're a humpback? *It doesn't make a difference, you can come before God!*
- What if you've lost both legs? *You can come before God!*
- *You can still pray to God!*



That's what's so fantastic! *God has opened the way for people to come into the very presence of God through Christ!* Speaking of Paul, Paul was short, almost blind—they couldn't even stand to look at him, he was repulsive. He'd never been a priest even he were of Aaron. Quite a different thing. That's what's so magnificent, we can have that direct connection with God the Father in heaven above through Jesus Christ.

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter (except where noted)

Scriptural References:

- 1) Galatians 1:6-9
- 2) Acts 13:6-10
- 3) 1 John 3:8-10
- 4) Acts 13:10
- 5) Acts 8:9
- 6) 2 Kings 17:23-24
- 7) Acts 8:9
- 8) Luke 22:24-26
- 9) Galatians 1:13-14
- 10) Galatians 2:1-4, 14-16, 20-21
- 11) Galatians 3:10-19
- 12) 1 Timothy 2:4-6
- 13) Galatians 3:20-21
- 14) Psalms 119:172
- 15) Matthew 19:16-20, 16, 21-22
- 16) Romans 8:1-4
- 17) Galatians 3:21-22
- 18) 1 John 5:19
- 19) Galatians 3:23-29
- 20) Hebrews 6:13-19

Scriptures referenced, not quoted: John 8

Also referenced: Book:

*Anti-Semitism and the Babylonian Connection* by Des Griffin

FRC:bo  
Transcribed: 1-6-13

## Covenants of God XV Galatians 4-6

Fred R. Coulter

- Why is there so much confusion in doctrine and understanding?
- Why have the Scriptures become so difficult for people to understand?
- Who is the author of confusion? *Satan the devil!*
- Did he not have his counterfeits from the Jewish perspective?
- Did he not have his counterfeits from the pagan perspective?

They meet right here in the book of Galatians. Let's just review for just a minute; I just want to cover a couple of Scriptures.

- What does the Law do? *Tells is the knowledge of sin! The breaking of the Law is sin!*
- What did God do to cure the problem of sin? *He sent His only Son—Who lived a perfect life, Who died for us, shed His blood.*
- We are justified how? *By His blood, resurrection and appearance in heaven above, for us!*

You find in John 16 concerning judgment, concerning righteousness, 'because I go to the Father.' Righteousness is *right standing with God through justification*.

- What can substitute for the sacrifice of Christ?
- What can you do, or any law do, that is equal to the life, death and resurrection of Jesus Christ?
- ***Nothing! Nothing! Nothing!***

There is no law, no work that you can do apart from Christ that is going to be a substitute for the sacrifice of Christ.

- Can your not eating unclean food all your life substitute for the sacrifice of Christ? *No!*
- Could the perfect life of Job substitute for the justification that comes through God? *No!*

But it doesn't mean that you throw away the Law. It doesn't mean that you throw away the commandments. That is a part of Christian living, but it is not the sum total of Christian living.

- Do Jews keep the Sabbath today? *Yes!*

- Does it make them in right standing with God? *No, because they reject Christ!*

I just want to point out two things:

Galatians 1:3: "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 3-5).

Verse 13: "For you heard of my former conduct when I was **in Judaism**, how I was excessively persecuting the Church of God and was destroying it; and I was advancing in Judaism *far* beyond many of my contemporaries in my *own* nation, being more abundantly zealous for *the* traditions of my fathers" (vs 13-14)—that is Judaism.

Judaism is an anti-Christ 'religion'—period! So is Hinduism, Buddhism, Mohammedism, satanism, partially Catholicism, and to a lesser degree: Protestantism.

Verse 15: "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...**" (vs 15-16). That becomes very important. When so even the Churches of God start minimizing Christ? *When they get too much law ahead of Christ!* Christ is the Gospel! Please keep that in mind.

- That is the focal point!
- That is the freedom!
- That is what God has done for us!

*It is Christ!* That's why Jesus said, 'I am the Way, the Truth, and the Life, and no man can come to Me unless it were given to him of My Father'—period! ***That's the way to salvation!*** That is *the* Door! Christ is *the* Gospel! It is called *the Gospel of Grace* (Acts 20), *which is through Christ; Gospel of the Kingdom of God*. Who is the King? *Christ!* Christ is the Gospel; the sum total of Christ *is* the Gospel. Isn't that *good news* what God has done? *That's what* 'glad tidings' means, *the Gospel*.

1. Jesus gave Himself for us
2. Paul was advancing in Judaism
3. Christ is the Gospel

Those are the three key things in the first chapter of Galatians.

Justification comes through Christ:

1. through His blood
2. through His resurrection
3. through His appearance to God the Father

*No other thing can justify you to God; not one thing else can justify you to God! **Only through Christ!***

Galatians 4:1: “Now then, I say, for as long a time as the heir is a child, he is no different from a [bondsmen] servant... [slave of a household] ...*although* he be lord of all; but he is under **guardians and stewards...**” (vs 1-2).

What did we find was *our guardian* to lead us to Christ? *The Law!* What is a ‘steward’? *Someone who is entrusted with someone else’s property; to use it properly!*

“...until the time appointed beforehand by the father.... [that’s when the son receives the inheritance] ...In the same way, when we were children, we were held in bondage under the elements of the world” (vs 2-3). Why were we held in bondage? What are the elements of the world? *That’s just the way that the world is!* You’re enslaved to the system! Remember: ‘deliver us from this present evil age’ (Gal. 1).

Verse 4: “But when the time for the fulfillment came... [it was time for Jesus Christ to come] ...God sent forth His own Son, born of a woman, born under law.” Christ was subject to law. If Christ would have sinned once, *the wages of sin is death*, so therefore, he would have died for His own sins.

Can you imagine what a fantastic thing that was that God did, to send Christ? To let Him have ‘the law of sin and death’ within Him, to let Him be like any other human being, yet, demand that He be perfect? *That’s what God did!* Nothing, brethren, can substitute for that; not even the Old Covenant can substitute for that.

Verse 5: “In order that He might redeem those who are under law... [the sonship] ...so that **we might receive** ... [including everyone and himself at that point] ...the *gift of sonship from God*. And because you... [all separate from me] ...are sons, God has sent forth the Spirit of His Son into your hearts, crying, ‘Abba, Father.’ So then, you are no longer a servant, but a son. And if a son, *you are* also an heir of God through Christ” (vs 5-7). That means at the proper time, you receive the inheritance.

Verse 8: “Now on the one hand, **when you did not know God...**” When did they not know God? *Before they were converted!* Who were the Galatians? *Those people who were not of Israel*, but

they were being troubled by those renegade Jews coming in and crossbreeding Christianity and paganism and their old practices. *When you were not knowing God!*

What did Jesus say to the woman at the well? What did He say to the pagan woman at the well of Samaria? ‘*You know not what you worship! We Jews know what we worship,*’ because they worshiped God even though it was under the Old Covenant. So, these people did not know God.

“...you were in bondage to those who are not gods by nature” (v 8). What are things that are not binding through gods? Anything that are not God, primarily:

- pagan gods
- pagan rituals
- traditions of the Jews

Verse 9: “But on the other hand, after having known God—rather, after having been known by God—how *is it that* you are **turning again** ... [back to something they were doing before they knew God. What were they doing?] ...to the weak and impotent elements, to which you again desire to be in bondage?” In other words, you are getting rid of the way of justification. What were they doing? *Going back to their old ways!* If they were pagans, what were they doing? *Whatever the pagans did!*

Verse 10: “You are *of* your own selves observing **days, and months, and times and years.**” This throws everyone for a loop when they read this, because they think that they don’t have to keep the Sabbath, they don’t have to keep the Holy Days. Anywhere in here, does Paul say *the Sabbath*? He said ‘days’—could be any day; months, times and years.

- Are there those things in paganism that were even in Judaism? We want to do an all encompassing here: pagan Judaism and pagan paganism. *Yes, they were!*
- Were those the days that God said to keep? *No, they weren’t!*
- Did Paul know how to write ‘Sabbath’? *Yes!*
- Did he write it? *No! He said ‘days’!*
- Did he know how to write ‘Holy Days’? *Yes!*
- Did he write it? *No! He said ‘months, times, years’!*
- What did we learn of Judaism and the Talmud? *That came out of Babylon?*
- What did they have? *They intermixed in Judaism all of the Babylonian stuff as well as the Jewish stuff!*

Deuteronomy 18:9: “When you come to the land which the LORD your God gives you, you shall not learn to do according to the abominations of those nations. There shall not be found among you anyone who makes his son or his daughter to pass through the fire, or that uses divination, or an observer of times [Gal. 4:10]...” (vs 9-10).

- Do the Chinese have months? *Yes!*
- Do the Chinese have days? *Yes!*
- Do the Chinese have years? *Yes!*
- This is what year? *The year of the dragon!*

The way that look at it—it is not the year of the dragon as far as God is concerned—as far as the Chinese way of reckoning, it is!

- Where did that come from? *Babylon!*

God says, ‘Don’t be an observer of times.’ “...or a fortuneteller, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or one who seeks oracles from the dead. For all that do these things *are* an abomination to the LORD. And because of these abominations, the LORD your God drives them out from before you” (vs 10-12).

Did God drive the Jews out of the Holy Land because they rejected Jesus Christ? *Yes!* They were doing the same practices that were here. Did we not read in Acts 13 about the Elymas the Jew who was a sorcerer? *Yes!*

Galatians 4:9: “But on the other hand, after having known God—rather, after having been known by God—how *is it that* you are turning again to the weak and impotent elements, to which you again desire to be in bondage?” *They couldn’t give up those things!*

- Do we have it today?
- Do we have people who want to serve Christ but still keep Christmas? *Yes, we do!*
- Do we have those who observe Christmas and think they’re serving God and doing what is right and don’t consider themselves pagan at all? *Yes!*

Now you’ve got the clear picture here.

Verse 10: “You are *of* your own selves observing days, and months, and times and years. I am afraid for you, lest somehow I have labored among you in vain. Brethren, I beseech you, be as I *am*, for I also *am* as you *are*...” (vs 10-12). Did Paul keep the Sabbath? *Yes!* Did he keep the Holy Days? *Yes!* When you talk about justification, the only justification you can get is through Jesus Christ and none other!

“...you have not wronged me in anything. Now, you know that at first I preached the Gospel to

you in *the* weakness of the flesh; and the temptation—namely, my *trial* in my flesh—you despised not, nor rejected with contempt; rather, you received me as a messenger of God, *even* as Christ Jesus Himself. What then was your blessedness? For I bear you witness that, if *it were* possible, you would have plucked out your eyes *and* given *them* to me. Now then, in speaking the Truth to you, have I become your enemy?” (vs 12-16).

That’s what happens to me when I called ‘this voice in the wilderness’ on the phone and said, ‘What you’re doing is entirely wrong.’ He said, ‘Well, I used to respect you.’ That’s what the Galatians were saying to Paul: we used to respect you, but now you come and tell *don’t do these things*—who are you?

That’s what they were doing. At first they said, ‘Paul, you’re an angel from God, take our eyes so you can see.’ Not now! He said, ‘Have I become your enemy because I tell you the truth.’ Has that ever separated friends before? *Yes!*

Verse 17: “They... [anyone] ...are zealous after you, *but* not for good; rather, they desire to exclude you, in order that you may be zealous after them.” Have we not heard that before? Being zealous after a man? We put Christ somewhere to the side. Yes, we’ve heard that before!

We have exactly the same thing here. People were desirous for them to be zealous of a man and a leader. What should the leader always do? To whom should the leader always point, or teach or whatever? To whom did Paul always point to? *Jesus Christ!* What did Paul say of himself? ‘Who is Apollos? Who is Paul?’ (1-Cor. 3). *We’re nothing!* He said, ‘I planted, Apollos watered, but anyone who builds on any other foundation of Jesus Christ’ isn’t going to make it! You’re going to have works of one kind or another, whether ‘gold, silver, precious stone, wood, hay or stubble, and every man’s work is going to be tried by fire to see how his works are.’

If they are good works they’re going to be burned up. That’s exactly what was happening here. “They are zealous after you...in order that you may be zealous after them.” Have you ever seen that before? *It’s called stroking*: how wonderful you are; how great you are, how marvelous you are!

Verse 18: “Now, *it is* right to be zealous in a right *thing* at all times... [What is the right thing to be zealous in at all times? *Jesus Christ! Salvation of God the Father!*] ...and not only when I am present with you.” In other words, you don’t do it just for show. Isn’t that true?

Verse 19: “My little children, for whom I am

again laboring in pain until Christ has been formed in you.” What is the hope of glory? *Christ in you is the hope of glory!* (Col. 1:27)!

- How is Christ formed in you?
- By what means?
- By what method? *The Spirit of God!*
- If Christ is *in you* will you want to sin? *No!*
- Will you want to break the commandments of God? *No!*

Verse 20: “I desire to be with you now, and to change my voice, because I am at a loss concerning you.” I guess so! What a mixture? I know how he feels. I get these letters all the time from these different ‘voices in the wilderness.’

One guy says he’s the two witnesses. If that’s confusing, you ought to hear what he says, it’s even more confusing. He became the two witnesses, because the one he said would be resurrected on whatever date. It’s one year to the date—today, April 1<sup>st</sup>—that the Tribulation started. I am perplexed over this kind of thing; so is Paul.

- What is the perfection of any law in the world? *The laws of God!*
- What was it said of the laws given to Israel?
- What nation has ever had such great laws and commandments given to it like this nation—the United States—that is so near to God?

Then Paul makes this comparison. If you want law, let’s look at the Old Covenant. The Old Covenant didn’t give life, but it was the best law around—right?

Verse 21: “Tell me, you who desire to be under law, do you not hear the law? For it is written that Abraham had two sons: one by the maidservant, and one by the free *woman*....[his wife] ...Now on the one hand, he who came from the maidservant was born according to the flesh; but on the other hand, he who came from the free *woman* was born according to the promise; which things are allegorical, because these are the two covenants. *The one from Mount Sinai, which is Hagar, is engendering bondage*” (vs 21-24).

Why did even the Old Covenant bring forth the bondage? *Because*

1. You were not justified through Christ; you were justified to the temple!
2. You had no Holy Spirit to lead you!
3. Christ was not in you!

The wages of sin is death; was there any promise of

eternal life? *No!* Even though you use the perfect laws of God, unless there is Christ, is there life? *No!*

Verse 25: “Because Hagar is Mount Sinai in Arabia, and corresponds to the present Jerusalem; and she is in bondage with her children.” Was she in bondage at that time? *Yes! The Romans were ruler her!* {note John 8 where Jesus said, ‘If you will obey the Truth, the Truth will set you free.’ But they said, ‘We be under bondage to no man.’ Jesus said, ‘He who is a servant of sin is under bondage to sin.’} They didn’t have their sins forgiven. He said, ‘They were serving their father the devil.’

What a clever counterfeit! What an absolutely clever counterfeit! Take and twist and turn, retain of what sounds like God as you can, but you bring them into total sin.

Verse 26: “But the Jerusalem above is free, which is *the* mother of us all; for it is written, ‘Rejoice, O barren who did not bear! Break forth and cry, *you* who were not travailing...’” (vs 26-27). Who is he talking about? *In an analogy concerning Sarah with Isaac being born of promise!* Concerning anyone being brought into the relationship with Christ. Before the New Testament there were the Prophets and so forth.

“...because many more *are* the children of the desolate than of her who has the husband.” (v 27). The one that was barren before is actually having more children than those under the Old Covenant through Hagar. The one that has the husband—‘*andra*’; the man. Did Hagar have a man? *Yes, she did!* Who was the man? *Abraham!* Was Abraham her husband? *No!* It just means *man* in this particular case, not husband.

Verse 28: “Now **we, brethren, like Isaac, are the children of promise.** But as *it was* then, so also *it is* now: he who was born according to *the* flesh persecuted him *who was born* according to *the* Spirit” (vs 28-29).

- Do we still have that today?
- Do we still have the persecution of the Arabs against the Jews?
- Do we still have the persecution of the Muslim religion of the Arabs against Christianity of any form?
- *Yes!*

Verse 30: “Nevertheless, what does the Scripture say? ‘Cast out the maidservant and her son; for in no way shall the son of the maidservant inherit *the promise* with the son of the free *woman*.’” He’s saying very clearly: ‘You guys who want the law, look what happened with the law. Look what happened with the one in the flesh. Look what happened to Ishmael and Isaac. Who received the

promise? Ishmael? or Isaac? *Isaac received the promise!* That's what he's leading up to.

Verse 31: "So then, brethren, we are not children of *the* maidservant, but of the free *woman*."

We'll try to simplify it and summarize it: ***When you trust in Christ for the forgiveness of your sins and receive the Spirit of God, you are sons of promise!***

- Whose promise? *God's promise!*
- Who is your Master and your Boss and Ruler? *Christ!*

Now you can understand that when there is some great leader in the Church, this is dangerous to preach—isn't it? You cannot have a leader hold over your head the threat of any power he has with God that's going to keep you from entering into the Kingdom of God, *because you're a child of promise!*

- God Himself has called you!
- God Himself has given you the Spirit!

Here's another one that's a little difficult for people to understand, however I think we can understand it as we go along.

Galatians 5:1: "Therefore, stand fast in the liberty wherewith Christ has made us free..." What is the freedom?

- Freedom from sin!
- Freedom from tradition!
- Freedom from the rule of men in our lives concerning Christ!

Christ rules in our lives. Who's to be formed in us? *Jesus Christ!* Any man? The pope? Anybody else you want to put in there? *No! Christ in us!* That's why you can have confidence.

"...and do not be held again in a yoke of bondage. Behold, I, Paul, tell you that if you become circumcised..." (vs 1-2)—as a requirement for salvation; if you're not circumcised you cannot be saved. *Baloney!* That's what Paul is saying. *You are saved through Christ, not circumcision!* Is it wrong for a person to be circumcised? *No!* Does that make them any better than anybody else spiritually speaking? *No!*

He's talking about relying on that circumcision as an entrance into salvation. Salvation is spiritual and the circumcising of the flesh does not do a thing spiritually.

Verse 2: "Behold, I, Paul, tell you that if you become circumcised... [as a requirement for salvation] ...Christ shall profit you nothing!" Why? *Because you're relying on the circumcision and not on Christ!*

- Do the Jews do this today? *Yes!*
- Do they have great religious circumcision on the eighth day? *Yes!*
- Do they have Christ? *No!*
- Does Christ profit them anything? *No!*
- Does their circumcision profit them anything? *No!*

See why I took so long leading up to this. Now you understand it.

Verse 3: "Again, I am personally testifying to every man who is being circumcised that he is a debtor to do the whole law."

- Though we keep the commandments of God, do we do every law contained in the Old Testament? *No!*
- Do we do animal sacrifices? *No!*
- Do we have the priest come and inspect the house when there's sickness? *No!*
- Can you do the whole law? *Twice no!*
  1. You can't do the animal sacrifices because they're to be performed at the temple in Jerusalem—you cannot do that, there is no temple or priesthood.
  2. What was given to the ministry then to make decisions concerning what you should keep and should not keep were in relationship not to the Ten Commandments, not to the Holy Days, but to the smaller things of what we should and should not do.

But if you say that circumcision is a *requirement* for salvation, then you are doing away with the sacrifice of Christ and you're a debtor to do the whole law and you've got save your own skin, and you can't do it. What Paul is saying is that what you are doing is an impossibility!

Verse 4: "You who are attempting to be justified by *works of law*, you are being deprived of any *spiritual* effect from Christ.... [Who put you in right standing with God? *Jesus Christ!* Does circumcision put you in right standing with God? *No!*] ...You have fallen from grace!" See how that flows along. Now you can understand the difference between justification by law and justification by the Spirit, by faith.

Verse 5: "For we through *the* Spirit are waiting for *the* hope of righteousness by faith."

(go to the next track)

Why then circumcision? *It was required under the Old Covenant!* What if a child were circumcised on the eighth day according to the law, the way it should be. The Jews were claiming that if he were circumcised on that day, God had to, God

was indebted to this person and give them salvation. That was the heresy that was going through the Church.

That's why Paul later stressed the circumcision that is in Christ, *in your mind!* That's what needs to be circumcised. That's every human mind. That's why Paul was saying to those who want to be circumcised, 'Look, it doesn't do anything for salvation.'

Verse 6: "Because in Christ Jesus... [to have Christ, or for Christ to have you ] ...neither is circumcision of any force, nor uncircumcision... [You're not going to force God, you're not going to have any power over God because of circumcision.] ...rather, *it is the inner working of faith through love*"—is what brings you salvation; not circumcision. That's what Paul is talking about.

Verse 7: "You were running well.... [because we all have to run the race of salvation] ...Who hindered you, *persuading you* not to obey the Truth?" What was the Truth? *They weren't looking to Christ!* They were looking to the physical things.

Verse 8: "This persuasion *is not coming* from Him who calls you. A little leaven leavens the whole lump" (vs 8-9). Now we're back to leaven and sin are taking you away from Christ.

Verse 10: "I am persuaded concerning you in *the* Lord that you will be otherwise minded; and he who troubles you shall bear the judgment, whoever he may be." Paul didn't name the man, but whoever it was that was doing this.

Verse 11: "But I, brethren, if I still proclaim circumcision... [as the requirement for salvation] ...why am I yet being persecuted?... [by the Jews. Remember what happened to him? They ran him out of town. They started riots against him.] ...Then the **offense of the cross** has been taken away. I would *that* they would even make themselves eunuchs—those who are throwing you into confusion" (vs 11-12).

"...offense of the cross..."—because Christ would not be Messiah, what would be salvation? *Circumcision!* If circumcision were salvation, what need is there for Christ? *None!* They were trying to substitute law-keeping and circumcision inner-mixed with paganism as a substitute for Christ and still claiming they had salvation. ***Never work!***

Verse 12: "I would *that* they would even make themselves eunuchs—those who are throwing you into confusion. For you have been called unto freedom, brethren; only do not *use* this freedom for an occasion to the flesh; rather, serve one another with love" (vs 12-13). That's how it needs to be.

I might mention that in our past experience years ago, what was the main ingredient that was missing in within the congregation? What holds the congregation together?

- Law? *No!*
- Force? *No!*
- Rulership? *No!*

***LOVE!*** Love, brethren, holds it together. Love *working within you!* Now we start coming back to the simplicity of Christ.

Verse 14: "For the whole law is fulfilled in this *commandment*: 'You shall love your neighbor as yourself.'" That doesn't mean that's all there is. You have to love God with all your heart, mind, soul and being. That's the whole meaning of the Passover and Feast of Unleavened Bread. Love God with all your heart, mind, soul and being, and your neighbor as yourself, and love the brethren as your own family. That's what God wants! That's what makes it go!

Verse 15: "But if you bite and devour one another... [I've experienced that; haven't you experienced that? *Yes!*] ...watch out *lest* you be consumed by one another." Has that happened? Has people's lives been consumed by backbiting, backstabbing, trying to run people's lives for them.

I just heard of an occasion where one man, who follows what we're doing, worked and someone else new came to work there, and this person was in the church that the other man left. So, the minister came and told the man that was newly hired that he couldn't work there because he was working alongside someone who had supposedly left the Church. ***A work of a law!*** The *minister's law* that says, 'thou shalt not work alongside someone we don't approve of.' Who is he? You cannot have this overbearing thing on you when you realize that it's Christ, not a man! That's what they're doing: devour and backbite!

Verse 16: "Now *this* I say, walk by *the* Spirit, and you will not fulfill the lust of the flesh." That is true. How can you overcome lust? *By filling your mind with the Word of God, by the Spirit of God!* Let the Spirit of God lead you. What happens when you sin? Always repent and put yourself under the blood of Christ, under the grace of God and go forward. That's how to do it.

Are any of us here fulfilling the desire of the flesh? The lust of the flesh? *No, we're not!* We're being led by God's Spirit. That doesn't mean we're not trying to overcome; that doesn't mean that we're perfect. But I've heard of congregations where they've had wife-swapping in the congregation and legally justify it by letting them divorce and marry each other. Lust runs free! I've heard of church

leaders going out and committing adultery ad infinitum—right? I've heard of church leaders church money and buying the most of expensive of everything while crying wolf that 'we're running out of money.' Perfect example.

Verse 17: "For the flesh lusts against the Spirit, and the Spirit against the flesh; and these things are opposed to each other... [Rom. 7] ...so that you cannot do those things you wish to do." In other words you cannot do things that you desire or would.

Verse 18: "But if you are led by *the* Spirit, you are not under law." Notice the word 'the' is not there. You're not under law for justification. If you're being led by Christ, if you're fulfilling the things that ought to be, then you are not under law for justification, but Christ!

We are through all the difficult parts, that is all the difficult parts in Galatians, believe it or not. I know that this has been very laborious to go through it. It has been a detailed study to go through, brethren. I do really sincerely appreciate your patience. I know that in some cases it has been brain-straining to do so. But you've gotten through it and just think how much you understand. I'll have to say this has been the most thorough and in-depth study that I have ever done as a minister.

Verse 19: "Now, the works of the flesh are manifest, which are *these*: adultery... [That's one of the biggest problems in the world.] ...fornication, uncleanness, licentiousness, idolatry, witchcraft, hatred, strifes, jealousies, indignations, contentions, divisions, sects, envyings, murders, drunkenness, revelings, and such things as these; concerning which I am telling you beforehand, even as I have also said in the past, **that those who do such things shall not inherit the Kingdom of God**" (vs 19-21).

It's very clear, he's telling them very clearly: You can't go sin! You can't go do the things in the world! You can't go out and do all these miserable and abominable things and say we are delivered to do them, wipe your mouth clean from all the swill that you are into and say, 'God, I am circumcised, therefore, you are indebted to give me salvation.' It sounds ridiculous at this point to even state that, but that's the sum of it.

Verse 22: "But the fruit of the Spirit is love..." The very love of God, the very love we need to have for each other that keeps everything going. That's what really makes it go, brethren. That love, respect, kindness and understanding that comes from God's Spirit. That's not to say that you aren't human. That's not to say that you might not have anger. Some people think that a Christian should not have any anger. That's ridiculous! Did Jesus have anger? *Yes! Even healed in anger!* What does the

Bible say? *A sharp tongue stops the laagered!* Balance it out!

"...joy, peace..." I'll have to say in our little church we have peace. We're the 'no hassle church' we have peace! I want peace more than anything else.

"...long-suffering, kindness, goodness, faith, meekness, self-control; against such things there is no law" (vs 22-23). What law are you going to create against that? To say you're breaking it and you're sinning? *None!*

Verse 24: "But those who *are* Christ's have crucified the flesh with its passions and lusts." How do you crucify that? *Your whole life!*

Luke 14:25: "And great multitudes were going with Him; and He turned *and* said to them, 'If anyone comes to Me and does not hate... [love more in comparison to] ...his father, and mother, and wife, and children, and brothers and sisters, and, in addition, his own life also, he **cannot**... [it's impossible] ...be My disciple' And whoever does not carry his cross... [that's what means *to be crucified with Christ*] ...and come after Me cannot be My disciple" (vs 25-27). If you're in Christ, you have crucified the passions and the lust of the flesh.

If you're married, stay married to your one wife all of your life. That's it; have no lust toward any other woman/have no lust toward any other man. If it is that you have something, do it lawfully, legally, properly. If you make any mistakes, then change and work it out. Repent to God!

Galatians 5:25: "If we live by *the* Spirit, we should also be walking by *the* Spirit. We should not become vain-glorious, provoking one another *and* envying one another" (vs 25-26). Have you seen a church run on vain-glory? *Yes, you have!* That's why we're here and they're there.

Galatians 6:1: "Brethren, even if a man be overtaken in some offense, you who are spiritual, restore such a one in a spirit of meekness... [If they are willing to listen. If they're not willing to listen then let them know, very firmly.] ...considering yourself, lest you also be tempted." Why? *Because we all have weakness of the flesh!*

Verse 2: "Bear one another's burdens, and so **fulfill the law of Christ**.... [Interesting statement!] ...For if anyone thinks himself to be something, when he is nothing, he is deceiving himself" (vs 2-3). That means anyone should not think himself to be something, because he's really only nothing. All of us, as human beings, compared to God are *nothing*. So what if the person is the greatest potentate in the world, if they don't have Christ they are absolutely nothing! You don't come



along and say, 'Oh, let me show you how to do it, I'm thus-and-such, and I'm better than you and I'll show you how to do this.' *Nonsense! Not the way!*

When I first read that—if man think himself to be something when he is nothing, he deceives himself—but he doesn't deceive himself if he's really something. Talk about reading in a circle!

Verse 4: "But let each one prove his own work, and then he will have rejoicing in himself alone, and not in another." Who's that boasting going to be? *In Christ!* Jesus said, 'I desire mercy and not sacrifice.' And the boasting ought to be in the mercy of God for the glory of God.

Verse 5: "For each one shall bear his own burden. Let the one who is being taught in the Word share all *his* good things with the one who is teaching *him*. Do not be deceived. God is not mocked; for whatever a man sows, that shall he also reap. For the one who sows to his own flesh shall reap corruption from the flesh. But the one who sows to the Spirit shall reap eternal life from the Spirit. Now we should not lose heart *in* doing well because we who do not faint will reap in due time" (vs 6-9). If we don't get weak and give up.

Verse 10: So then, as we have opportunity, we should do good to all, and especially to those who are of the household of faith. See with what large letters I have written to you with my *own* hand. As many as desire to make a good impression *in the* flesh, these are the ones who compel you to be circumcised, *and* only in order that they may not be persecuted for the cross of Christ." (vs 10-12).

They were trying to avoid persecution by the Jews. It's like some going out here and trying to receive the adulation of the Catholic priest, or the Orthodox priest, or the Buddha priest. We've got them everywhere, all kinds of priests, all kinds of religions. Who would have thought of it. They're making a big Buddha temple here in California, a great big, huge Buddhist temple. That's because of all of the Japanese moving in from Japan.

Who's the famous ex-governor of California who follows Buddhism and is going to save the world? *Jerry Brown!* Buddhism is one of the religions of the world that says that you can save yourself through your own works of meditation. That is *a work of a law*. See how you can apply *a work of a law* does not save you? ***It is Christ Who saves you!***

Verse 13: "For those who are circumcised, neither do they keep *the* law themselves, but they want you to be circumcised in order that they may boast in your flesh." Look at the proselytes we have! Look how many were

converted! How do you know they're converted?

Verse 14: "But as for me, MAY IT NEVER BE that I boast, except in the cross of our Lord Jesus Christ, through Whom *the* world has been crucified to me, and I to the world." Very profound statement buried way back, almost at the end of the book of Galatians.

Verse 15: "For in Christ Jesus neither circumcision nor uncircumcision is of any *spiritual* force; rather, *it is a new creation that avails.*" Christ formed in you!

Verse 16: "And as many as walk according to this rule, peace and mercy *be* upon them, and upon the Israel of God... [which is the Church] ...From this time forth, let no one trouble me, for I bear the brands of the Lord Jesus in my own body. Brethren, *may* the grace of our Lord Jesus Christ *be* with your spirit. Amen" (vs 16-18).

We've gotten through the most difficult book in the entirety of the Bible. Now we need to get back to some of the things concerning love, joy and peace and those things that bring that. ***I hope, brethren, that you really understand, through this, the whole operation of Christ and salvation even more.***

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

#### Scriptural References:

- 1) Galatians 1:3-5, 13-16
- 2) Galatians 4:1-10
- 3) Deuteronomy 18:9-12
- 4) Galatians 4:9-31
- 5) Galatians 5:1-24
- 6) Luke 14:25-27
- 7) Galatians 5:25-26
- 8) Galatians 6:1-18

#### Scriptures referenced, not quoted: John 8

- Acts 20
- John 16
- Acts 13
- 1 Corinthians 3
- Colossians 1:27
- John 8
- Romans 7

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Transcribed: 1-6-13

## The Covenant Between God the Father and the Son

Fred R. Coulter

This is going to be a different kind of sermon from the point of view of trying to uncover and understand even more the Word of God. We're told in Isa. 28 that the Word of God is understood 'line upon line, precept upon precept, a little here and a little there,' and that it has to be put together rightly, as Paul told Timothy: 'Rightly divide the Word of God.' And also there are degrees of understanding. Let's take one verse in particular, John 3:16, and let's look at this for just a minute. There are degrees of understanding that people have concerning this verse

- depending upon their involvement with God
- depending upon what they've been taught in whatever church that they go to
- depending upon their personal relationship with God
- depending upon the experiences that they have gone through

John 3:16: "For God so loved the world that He gave His only begotten Son, so that everyone who believes in Him may not perish, but may have everlasting life." Some people read that and they think or say: 'We're going to heaven' or 'All you've got to do is believe.' They don't understand much more beyond that.

- How is it that God loved the world?
- How is it that He gave His only begotten Son?
- How did it come about the way that it came about?

The only way we're going to understand this is to realize that in the Word of God—since it's inspired by the mind of God—that there are certain things that come along that God reveals to give us a deeper understanding of it. Paul wrote of that.

It's not something that anybody can pick up like a book and just read it. It isn't understood that way. Yes, it can be read that way, but whether it is understood that way or not is another whole question. We show, not only from the Scriptures themselves but also from history and from the textual criticism that all the words in the Bible are God-breathed. This comes out at a time when the world is saying, and even those who are supposed to be ministers or what the world calls 'men of the cloth.'

If you want some real shocking things and you are online, go to Dr. John S. Spong and look at some of the things that he has written. There is a vast movement, not only out in the world to get rid of

God and have a Christianity without God, but there is also a vast movement of lying 'men of the cloth' within what is called the church establishment of the world, and they are preaching directly against God; directly against the inspiration of the Word of God.

When you read some of the things that they have it's almost like reading the myth of the story of evolution. They have a story that they tell, and the substance of it is that those who said—in the New Testament or the Old Testament—who wrote it, they didn't write it, but that their disciples told the story verbally and it was gradually formed together. Then they lay it all at the footsteps of the Roman Catholic Church, that they created the New Testament. So, this is the commonly perceived thing that's in the world. What we show is the exact opposite: God intended the New Testament to be written; and it was written by the ones who said they wrote it; and it is the inspired Word of God; and it is the Word of God that is only understood by the Spirit of God.

1-Corinthians 2:6: "Now we speak wisdom among the *spiritually* mature; however, *it is not the* wisdom of this world, nor of the rulers of this world, who are coming to nothing." I think Saddam Hussein is a good example of that. Did he not come to nothing?

Verse 7: "Rather, we speak *the* wisdom of God... [which is different; that has to be with the Word of God] ...in a mystery..." A mystery to the world, and even a mystery to religionists who do not read the Word of God as it is the Word of God.

"...even the hidden *wisdom* that God foreordained before the ages unto our glory" (v 7). What Paul is saying here is that the understanding of the plan of God and the Word of God was foreordained before the ages for the very purpose that we be born into the Kingdom of God. That's quite a statement. This means that God is calling the weak of the world, which we all are. As he says over here in 1-Cor. 1, that we are to bring to nothing the things that are.

God has given us a high calling and a great mission according to His plan and His purpose and His will *in His timing*. Not that we go out and we take over the reins of government now, but when we do all those things that have infuriated you when you watch the news and watch the government speakers speak their doublespeak and all this sort of thing, and the things that are going on—guess what? *Christ is going to give us the authority to straighten it all out!* Salvation is more than just people living a good life; people having some understanding of the Word of God. It is a fantastic and a tremendous calling

which was set forth before the foundation of the world, and today we're going to see some of the deep things that Paul talks about here of the things between God the Father and Jesus Christ.

Verse 8: "Which not one of the rulers of this world has known (for if they had known...)" It's no surprise that when you hear the rulers of the world speak they don't know anything. The Bible tells us they don't.

"(...they would not have crucified the Lord of glory); but according as it is written, '*The eye has not seen, nor the ear heard, neither have entered into the heart of man the things which God has prepared for those who love Him*'" (vs 8-9).

That's a key thing that's important. Note Rom. 8:28, that '*all* things work together for good to those who love God and who are called according to His purpose.' *All things!* Not one thing excluded. Even the difficult things, the problematic things, the disappointments, and yes, even death. That's the whole point and the purpose of Jesus' coming.

Verse 10: "But God has revealed *them* to us... [First to the apostles and then to the brethren.] ...by His Spirit..." That's the whole important thing concerning the calling of the Apostle Paul who was a very high mucky-muck in Judaism. What did he know about God? *Very little!* What did he understand, though he was one of the most righteous of Pharisees that could have been, and the son of a Pharisee? What did he say of all of that? *I count it but dung to win Christ!*

- God had to reveal it to him
- God had to reveal it to the apostles
- God has to reveal it to us by His Spirit
  - ✓ as we study His Word
  - ✓ as we hunger and thirst after righteousness
  - ✓ as we yield to God to understand

Verse 10: "But God has revealed *them* to us by His Spirit, for the Spirit searches all things—even the deep things of God." Today we are going to understand, hopefully, a little bit more about one of the deep things of God.

Verse 11: "For who among men understands the things of man except *by* the spirit of man, which is in him? In the same way also, the things of God no one understands except *by* the Spirit of God." To whom does God give His Spirit? *To those who obey Him!*

Verse 12: "Now we have not received the spirit of the world..." I was given me a tape from the Jesus Seminar concerning the Nag Hammadi Gnostic gospel of Mary Magdalene. And I tell you it was so evident that that made this verse just stand out. Here they are intelligent, studied for years and

years. Dr., *Dr.*, **Dr.**, Ph.D., *Ph.D.*, **Ph.D.**; study all these languages, know all of them, be able to read the fragments of the Nag Hammadi Library and all of that and *they don't have a clue!* They're all wandering out here in the mist of their super-intellectual thoughts and emotions. It was awfully hard getting through that tape, but I got through it. Nevertheless, that's the spirit of the world.

"...but the Spirit that *is* of God... [is what we have received] ...so that we might know..." (v 12). God wants us to *know*, but He wants us to search for it. And He wants us to search for it in the right way

"...so that we might know the things graciously given to us by God; which things we also speak, not in words taught by human wisdom, but in *words* taught by the Holy Spirit *in order to* communicate spiritual things by spiritual *means*. But *the* natural man does not receive the things of the Spirit of God; for they are foolishness to him, and he cannot understand *them* because they are spiritually discerned" (vs 12-14).

Some of what we're going to cover today falls exactly in that category, because you go along and you study and you grow in knowledge and understanding and all of these things come together bit-by-bit, step-by-step, week-by-week, month-by-month, year-by-year, decade-by-decade. Look around and see all of our gray heads, and yet, there is still more to learn. And the way that we learn these things is because we still ask questions.

Let's see what we can learn here. I preached on this once some years ago, but what we're going to do is examine *the covenant between God the Father and Jesus Christ*. A lot of people claim that Jesus was under the Old Covenant. *No!* He was not under the Old Covenant. If He were under the Old Covenant then He would have offered sacrifices. Jesus was not under the New Covenant because the New Covenant hadn't been given. What we are going to see is that *Jesus was under a special covenant between Him and God the Father!* Where do we find this? Well, Paul leads up to it.

Hebrews 10:1: "For the *priestly* law, having *only* a shadow of the good things that are coming, *and* not the image of those things, with the same sacrifices, which they offer continually year by year, is never able to make perfect those who come *to worship*. Otherwise, would they not have ceased to be offered? For once those who worship had been purified, *they would* no longer be conscious of sin" (vs 1-2).

That's part of our repentance and coming to God and asking God to cleanse our heart, mind and conscience, and to get rid of the sin within. That's the whole goal of overcoming.

Verse 3: “On the contrary, in *offering* these *sacrifices* year by year, *there is* a remembrance of sins, because *it is* impossible *for the* blood of bulls and goats to take away sins” (vs 3-4).

Why is that even though it was for the removal of sin to justify them to the temple? *It requires something greater than a human being to forgive human sin!* And it’s also true that no animal is even equal to a human being let alone greater. That’s why this was given to show that there has to be something greater than that.

Verse 5: “For this reason, when He comes into the world, He says, ‘Sacrifice and offering You did not desire, but You have prepared a body for Me.’”

This is talking about Christ. And we’ll go back and we’ll look at the Psalm concerning this and where it came from, and we will see that this is accurately quoted from the Septuagint. We’ll see in the *King James* it’s just a little bit different.

Someone sent me a study using the latest *Tanakh*. The *Tanakh* is the Hebrew publication of the Old Testament. Well, what do you suppose they’ve done in the latest ones? They’ve gone through and sanitized all of the prophecies concerning Christ to make them read slightly different. If you want to study the English translation by the Jews of the Hebrew Old Testament, what you do is go back and you get a 1908 or 1905—I have one of those—and you compare that with the newest *Tanakh*.

“...You have prepared a body for Me” (v 5)—a physical body for Christ. We will see there were certain things that God promised in doing that. Also this has to do with the Church, because the Church is the Body of Christ of which Christ is the Head. We can get many things out of this.

He repeats it, v 6: “You did not delight in burnt offerings and *sacrifices* for sin. Then said I, ‘Lo, I come (*as it is written of Me in the Scroll of the Book*) to do Your will, O God” (vs 6-7).

Where is ‘the *Scroll of the Book*’? Where in the Old Testament is this scroll? Let’s see where it’s quoted from in Psa. 40, and we will see that this is just a quote, and then we’ll ask some questions concerning ‘the scroll of the book’ and so forth, and see what we can come up with.

Psalm 40:6: “Sacrifice and offering You did not desire... [instead of saying ‘You prepared a body for Me,’ it says]: ...My ears You have opened; burnt offering and sin offering You have not required. Then I said, ‘Lo, I come; in the Scroll of the Book it is written of Me... [Where can you find that? What book? What scroll?] ...I delight to do Your will, O My God; and Your Law is within My heart” (vs 6-8).

Are there books in heaven? *Yes, there are!* What do we have? *We have the Book of Life!* And all those who have the Spirit of God, their name is written there. The Book of Life, by the way, includes first and second resurrection. *It would have to!* And consider this: God says that a sparrow doesn’t fall that the Father’s not aware of it. So God is in close communication with the earth through the things that He has created. A lot of people think that God is way off someplace, but He’s not way off someplace. The wicked have to be resurrected and judged. Then there has to be a book of those whose names are written in there for the resurrection of the incorrigible wicked.

Now then there are other books; here is *a special book*, Revelation 10:1: “Then I saw another strong angel coming down out of heaven, clothed with a cloud, and *with* a rainbow on his head; and his face *was* like the sun, and his feet *were* like pillars of fire; and he had in his hand a little book that was open.... [there’s another book in heaven] ...And he placed his right foot on the sea, and *his* left *foot* on the earth, and cried with a loud voice, as a lion roars. And when he cried, the seven thunders uttered their voices. And when the seven thunders spoke *with* their voices, I was about to write. But I heard a voice from heaven say to me, ‘Seal what the seven thunders spoke, and do not write them.’” (vs 1-4).

Apparently it’s going to be so devastating that it would be such a horrible thing to write it.

Verse 5: “Then the angel whom I had seen standing on the sea and on the earth lifted up his hand to heaven, and swore by Him Who lives into the ages of eternity, Who created the heaven and the things in it, and the earth and the things in it, and the sea and the things in it, ‘*There shall be no more delay.*’ But in the days of the voice of the seventh angel, when he is about to sound *the* trumpet, the mystery of God shall also be completed, according to the Gospel *that* He declared to His servants the prophets. Then the voice that I heard from heaven spoke to me again, and said, ‘Go, take the little book that is open in the hand of *the* angel who is standing on the sea and on the earth.’ And I went to the angel, *and* said to him, ‘Give me the little book.’ And he said to me, ‘Take *it* and eat it; and it shall make your belly bitter, but in your mouth it shall be sweet as honey” (vs 1-9). He took the book and what he was to do then was to prophecy.

Let’s see that there is what we call the ‘book of prophecy.’ The first three chapters of Rev. are the letters to the seven churches. The fourth chapter is showing the throne of God and where everything is taking place.

Revelation 5:1, to show that there is a book

there: “And in the right hand of Him Who sits on the throne I saw a book, written within and on *the* back, which had been sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, ‘Who is worthy to **open the book** and to loose its seals?’ But no one in heaven, or on the earth, or under the earth was able to open the book, or to look inside it” (vs 1-3). What do we have? What does this book contain? *All the rest of the book of Revelation!*

There were certain things that were done before the foundation of the world. God had this all planned out before He even began the process. And part of the scroll that it was written in was a *special scroll*.

Rev. 13 talks about the coming beast and how the world’s going to worship him and so forth. The only ones who are not going to worship him are those whose names are in the Book of Life.

Revelation 13:8: “And all who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from *the* foundation of *the* world.” This was planned before the foundation of the world. How did they plan it? How did they work it out? Let’s see if we can pick up some clues.

Hebrews 10:5: “...You have prepared a body for Me.... [v 7]: ...*as* it is written of Me in *the scroll of the book*...”

Since God is a covenant God, what do we have here contained in the Bible? We have the Old Covenant, we have the New Covenant, we have lesser covenants and promises and things given, and it’s *written*. Do you suppose that there was a special book written that contained the agreement of God the Father and Jesus Christ? *Between themselves alone they wouldn’t need it written down! Why would they write it down? So that when all of those who were resurrected enter into the Kingdom of God they can see the record of how it was planned!*

Let’s look at the body. Could this have been written in the *scroll of the book*? “...*as* it is written of Me in *the scroll of the book*...”? So, everything to do with the ministry of Christ was written there.

Let’s just review something we already know. What do we know concerning God in the Old Testament? ‘*In the beginning, God...*’ What is the Hebrew word? *Elohim!* In studying the Bible and searching it out, the Bible reveals that there were two that were Elohim: One became the Father, one became the Son. They had an agreement.

Psa. 2—Let’s pick it up before the body is formed and we will see what God had to do, what the One Who became the Son had to do. There had to be *absolute trust, absolute belief* and *absolute faith* in each other—God the Father and Jesus

Christ—in order to do what God did. Today in this world they break every agreement that they have. If God the Father were not righteous and a God Who loves, and if Jesus Christ were not righteous and God Who loves, then the One Who became a human being could have been snuffed out by the One Who didn’t. There was a time when the One Who became the Son gave up His power and glory as God to be begotten in the virgin Mary.

Psalm 2:7: “I will declare the decree of the LORD. He has said to Me...” This is probably written in that scroll because everything about Christ was going to be written in that scroll.

“...‘You are My Son; this day I have begotten You’” (v 7). There was a day when that happened. We have that recorded in Luke 1. What did God have to do to do that? What did Jesus have to do; the One Who became Jesus Christ?

Let’s see what Jesus had to do in order to become a human being. This is what is so confounding to people in the world, religious people who whatever their theology is. Some of these religionists, you wonder if you can do anything to get the Truth into their heads.

The One Who became the Son had a body prepared for Him. What does *prepared* mean? The first thing that had to happen before the body could be prepared—and, of course, in preparing the body, Christ reduced Himself down in power and glory—it had to be made compatible with genes and chromosomes in order for that begetting in Mary to produce a human being. Now with the knowledge we have of science today we can understand that a little bit more.

Philippians 2:5: “Let this mind be in you, which *was* also in Christ Jesus... [setting the example of humility and giving up] ...Who, although He existed in *the* form of God... [and that is the correct translation] ...did not consider it robbery to be equal with God, but emptied Himself...” (vs 5-7). It means He gave up:

- His power
- His glory
- His splendor
- His rule
- His authority

and handed it all over to God the Father. I’m anxious to see if there is that book—which I’m convinced that there is—to understand what’s in it, because this was a tremendous thing for God to do.

Verse 7: “...*and* was made in *the* likeness of men, *and* took the form of a servant; and being found in *the* manner of man, He humbled Himself, *and* became obedient unto death, even *the* death of *the* cross” (vs 7-8). We’re going to see there are

some other things that were promised.

When He was born, God commanded that the angels worship Him. That's something! They did! Remember the account in the book of Luke? The shepherds were out there and all of a sudden the heavens lit up and here were a host of angels singing *Glory to God in the Highest*.

Hebrews 1:1, Paul writes: "God Who spoke to the fathers at different times in the past and in many ways by the prophets, has spoken to us in these last days by *His Son*." How profound is that when compared to a human being even though He became a human like we are human.

Verse 2: "Whom He has appointed heir of all things, by Whom also He made the ages." The very Creator Who made the heavens and the earth under the authority of God the Father was the One Who divested Himself and became a human being. ***You can't have any greater authority and power than that to forgive your sins!***

Verse 3: "Who, being *the* brightness of *His* glory and *the* exact image of His person, and upholding all things by the word of His own power..." You think about that for a minute! The very One Who upholds the universe by the Word of His Power says that 'If you confess your sins, I will forgive your sins.' That's why you need to believe that that is so. That's why we need to have faith and love and all the attributes that God can give us.

"...when He had by Himself..." (v 3). Since He was the Creator of human beings; since He gave the judgment of 'the law of sin and death' to Adam and Eve and that passed on to all human beings, *He alone* This is why it cannot be that the One Who was Jesus Christ was just another man, because this has to save all humanity.

"...purged our sins, sat down at *the* right hand of the Majesty on high; having been made so much greater than *any of* the angels, inasmuch as He has inherited a name exceedingly superior to them. For to which of the angels did He ever say, '**You are My Son; this day I have begotten You**'? And again, '**I will be a Father to Him, and He will be a Son to Me**'?" (vs 3-5). That was part of their agreement.

Verse 6: "And again, when He brought the Firstborn into the world..." The *King James* says 'begotten,' but that's incorrect; it's 'firstborn.' It means when He was born of the virgin Mary, remember what he was commanded to call Him? *Jesus!* What's another name? *Emmanuel!* And what does that mean? *God with us!*

"...He said, '**Let all the angels of God worship Him**'" (v 6).

Now then we are ready for Psa. 16; here's part of the promise. We can pick up a few clues from some of the Psalms and some of the other Scriptures. Here is a promise of the resurrection. Since He was going to become a human being and suffer death, He had to have the promise that God would fulfill.

Psalms 16:10: "For You will not abandon My soul to the grave; neither will You allow Your Holy One to see corruption." You can go back to Acts 2<sup>[transcriber's correction]</sup> and see where Peter preached that on the Day of Pentecost concerning Christ.

Verse 11: "You will make known to Me the path of life; in Your presence is fullness of joy. At Your right hand are pleasures forevermore." He promised that He would not let His body corrupt.

(go to the next track)

Isaiah 9:6 is a very profound section of Scripture: "For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulders; and His name shall be called Wonderful..." All of these are names and attributes of God.

Here it's said of this little child that would be born: "...Counselor, The Mighty God..." (v 6).

As much of God as could be in the flesh, that's what Jesus had. We've also seen that it's impossible for God in His glorified form to fill a human body. Why? *It would disintegrate it!* That's what God told Moses. He said, 'You cannot see My face and live.' Therefore, God had to divest Himself of His glory, power and honor and become a human being to become a child to be born.

"...His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace" (v 6). I've had a lot of people ask me:

- When is Jesus going to be the everlasting Father?
- What about God the Father?
- Does this not present a conflict?

*No!* God the Father is the Father of all of those who are going to be in the first resurrection. He will not be the Father of all those who come into the Kingdom of God during the Millennium. Jesus Christ will be the Father of all of those, and the Church ruling with Christ will be the Mother of them. So henceforth then at that time the One Whom we know as the Father is our Father but will be their Grandfather, if we could put it into human terms.

That's when Jesus will be v 7: "Of the increase of *His* government and peace *there shall be* no end... [just like there's no end to the universe] ...upon the throne of David, and over His kingdom,

to order it and to establish it with judgment and with righteousness from henceforth, even forever. The zeal of the LORD of hosts will do this.”

When Jesus came in the flesh now you will understand even more. The current thing that is going around about Jesus, one of the stories that keeps coming out over and over again is that Jesus was a Jew born into a Jewish family and He was taught by the rabbis, and Jesus Himself was a rabbi.

I believe that this is part of the covenant that was written in that scroll), since Jesus gave up everything to become a human being. When a baby is born—outside of just certain functions that God has programmed into the mind of a baby such as responding to love, being able to nurture, being able to have some few rudimentary movements and things like that—the brain is virtually empty of any knowledge. There is no programmed knowledge in there. They don’t come out speaking a language: ‘Oh, Hi Mom. Boy, I’m sure glad to be here. It was kind of dark and wet in there for all these nine months.’

***God could not leave the mind of Jesus Christ to be taught and programmed by liars,*** because what the rabbis follow is based upon their traditions, which are lies against the Word of God. He was taught by the Father directly, and I think beginning at a very early age, probably almost immediately. Do newborn babies begin responding to mother and father and the environment around them? *Yes, immediately!*

Isaiah 50:4 is a prophecy, as we have noted in *A Harmony of the Gospels*, of Jesus education: “The Lord GOD has given Me the tongue of the learned...” Isn’t that what they wanted even at age twelve when He was there at the temple and He was talking to all the teachers and priests. ‘My, where did he get all this understanding?’

- At age twelve, where did He get it?
- Did Mary teach it to Him?
- Did Joseph teach it to Him? *No!*

Verse 4: “The Lord GOD has given Me the tongue of the learned...” It came from God; the One Who became God the Father taught His Son.

“...to know to help the weary *with* a word.... [which is a prophecy of the Gospel of the good news] ...He awakens *Me* morning by morning... [every morning God the Father woke up Jesus] ...He awakens my ear to hear as one being taught” (v 4).

That’s how He was taught. God didn’t leave it to sinful men to teach Jesus. He taught Him directly. And we would have to conclude that that is absolutely necessary, otherwise Jesus would, as a

young child, be led into sin—correct? *Yes, indeed!* So, it couldn’t have happened except this way.

“...He awakens *Me* morning by morning, He awakens My ear to hear as one being taught. The Lord GOD has opened My ear, and I was not rebellious, nor turned away backwards” (vs 4-5). Then it jumps forward into the things that would happen at the crucifixion. And you find this in the Old Testament. That’s why the Old Testament is a ‘precept here, a line here, a bit here,’ and you put it together.

Verses 4 and 5 are about His first coming and His education. Then immediately it jumps forward to His scourging, and you find that in the Old Testament. When you understand that’s how the Old Testament is written then you’ll be able to understand it. But what is the key for understanding the Old Testament? *The New Testament!* That’s what Jesus said: He opened their minds to the things concerning Him out of the Law, the Prophets, and the Psalms. So the New Testament interprets the Old Testament.

With this in mind, let’s see what was part of the covenant that Jesus had to respond to, because He had His part. His part was that when He was here as a human being He had an obligation of what He was going to say and what He was going to do, and God the Father taught Him that.

They came to Him because He healed a man on the Sabbath John 5:17: “But Jesus answered them, ‘My Father is working until now, and I work.’” They did not understand that there is a spiritual work always going on. The greatest work that is accomplished on the Sabbath is the spiritual work, which comes through study, prayer, God’s Spirit, fellowshiping with God the Father and Jesus Christ—all come together on the Sabbath Day. It has to be a participation *spiritually* with those who are teaching and those who are learning that altogether with God’s Spirit that we all learn. That’s a spiritual work. Of course, on the Sabbath the Jews couldn’t understand that.

Verse 18: “So then, on account of this *saying*, the Jews sought all the more to kill Him, not only because He had loosed the Sabbath...” The *King James* says ‘broke the Sabbath,’ and as we went through the series: *Refuting Sunday-Keeping*, those who do not understand the Greek nor understand what the New Testament is teaching say He *broke* the Sabbath to set the example that we can keep Sunday. That’s a carnal mind trying to understand something spiritual. *No!* He *loosed* that law which said you can’t carry a sleeping bag on the Sabbath. He *loosed* the Sabbath.

“...but also *because* He had called God His own Father, making Himself equal with God .... [here’s part of what was Jesus’ responsibility]:

...Therefore, Jesus answered and said to them..." (vs 18-19). What I want you to do is also keep in mind what the Scriptures tell us of Lucifer and Satan, who rebelled and went against God and said, 'I will be like God,' and 'I will exalt my throne above the stars of heaven.'

Compare that with the attitude of what Christ had here. Of course, this had to be, because Christ has to judge Satan the devil. In order to judge Satan the devil, that's part of the reason He came in the flesh so that He could overcome him as a human being, which is a lesser existence than God, a lesser existence than an angel. God can overcome Satan any time. Angels fight back and forth, the good angels and the evil angels. You can read that in Dan. 9 & 10. But to overcome Satan as a human being—who did not do it? *Adam and Eve!*—Christ had to do it.

He had an obligation. Now keep that in mind when we read v 19: "Therefore, Jesus answered and said to them, 'Truly, truly I say to you, the Son has no power... ['dunamis'] ...to do anything of Himself..." That was His agreement. He would take no power to Himself to do anything of His own.

"...but only what He sees the Father do.... [Does that not verify Isa. 50, that He saw the Father? *Yes, indeed!*] ...For whatever He does, these things the Son also does in the same manner. For the Father loves the Son, and shows Him everything that He Himself is doing...." (vs 19-20).

What I want you to do is think of the tremendous spiritual relationship that Jesus Christ had with God the Father all during His life while this was going on. It's really something! That's why He was given authority as the Son of man and so forth.

John 3:31 was also part of it and this also verifies it: "He Who comes from above is above all. The one who is of the earth is earthly, and speaks of the earth. He Who comes from heaven is above all." Isn't it interesting? People wonder where Jesus came from. He comes from heaven.

Verse 32: "And what He has seen and heard... [That's what the Father taught Him—right? *Had to be!*] ...this *is what* He testifies; but no one receives His testimony. The one who has received His testimony has set his seal that God is true; for He Whom God has sent speaks the words of God..." (vs 32-34). That was Jesus' obligation under this covenant.

Just like when we are baptized and put into the watery grave and we enter into that covenant relationship with God, it is a covenant relationship unto death. That's why it is a burial, and we are co-joined to the death of Christ Who paid for our sins. Now then, when we come out of that watery grave

we have an obligation to do, based upon the terms of the covenant.

- we are to obey God
- we are to love God
- we are to believe God
- we are to trust in Him

All of those things are our obligation. Just like with the covenant that Christ had between Him and God the Father, He had an obligation. His obligation was to *speak what God told Him to speak!* Whatever the commandment was He told Him to speak, He spoke. That we understand, and then this becomes much more profound that these words are the words which God the Father has given. So when anyone rejects Christ they reject the Father. That's why John said, 'He who has not the Son has not the Father.'

Verse 34: "For He Whom God has sent speaks the words of God; 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 has everlasting life; but the one who does not obey the Son shall not see life, for the wrath of God remains on him" (vs 34-36).

Isn't it interesting that a lot of these things that we're picking up, which had to be part of that covenant that was written in the *scroll of the book*, we find in the John 7. Let's look at just a couple of things that are important here. Let's just talk about the Feast of Tabernacles for a minute because this is what John 7 is talking about.

Would Jesus command His brothers and mother to sin? *No!* Did He tell them to go up to the Feast? *Yes, He did!* So therefore, anybody who says that keeping the Feast of Tabernacles is a sin is accusing Jesus of commanding sin. They don't think of it that way, but that's what they're doing. His brother said, 'Go up and show yourself to the world.'

John 7:6: "Therefore, Jesus said to them, 'My time has not yet come, but your time is always ready. The world cannot hate you; but it hates Me because I testify concerning it, that its works are evil. You go up to this Feast.... [there it is, He said go to the Feast of Tabernacles] ...I am not going up to this Feast now..." (vs 6-8).

What He wanted to happen was for them to leave and be on their way then He would come up privately, because He was going to the Feast but He had a plan in mind what He was going to do when He got there, and He couldn't do it if He went with them. What would happen? I'm sure they didn't have binoculars in those days, but I'm sure they had everybody up there looking: 'Well, there's Mary, James, Joseph and so forth. There they are. Where's Jesus? *We don't see Him.*' He had a plan in mind, we'll see what it is.



He says, v 8: “‘You go up to this Feast. I am not going up to this Feast now... [at this present minute] ...for My time has not yet been fulfilled.’ And after saying these things to them, He remained in Galilee. But after His brothers had gone up, then Jesus also went up to the Feast, not openly, but as it were in secret. As a result, the Jews were seeking Him at the Feast, and said, ‘Where is He?’ Now there was much debating about Him among the people. Some said, ‘He is a good Man.’ But others said, ‘No, but He is deceiving the people.’ However, no one spoke publicly about Him for fear of the Jews” (vs 8-13). He was there keeping the Feast all the time but didn’t show Himself till the middle of the Feast.

Notice the reaction, v 15: “And the Jews were amazed, saying, ‘How does this man know letters... [How does He understand the Scriptures?] ...having never been schooled?’”

Now, let’s stop here and think for a minute:

- we have the Sadducees
- we have the Pharisees
- we have the Essenes
- we have all of the rabbis
- we have the school of Hillel
- we have the school of Gamaliel

—those were the two main schools in Jerusalem. So, if you wanted to become some mucky-muck in Judaism you had to go to one of these two schools. Don’t you think, since this is the Feast of Tabernacles just before His crucifixion, all of the leading Jewish rabbis checked out with one another from the very beginning and said:

- Did he go to your school?
- Did he go to your school?
- Who taught this guy?

What do you think they would have done to the rabbi who had taught Him? *Sayonara!* He would have been tried and convicted. ‘How dare you teach someone to usurp our authority’—whatever you want to add to it.

Verse 16: “Jesus answered them and said, ‘My doctrine is not Mine, but His Who sent Me. If anyone desires to do His will, he shall know of the doctrine, whether it is from God, or *whether* I speak from My own self” (vs 16-17).

There it is, His obligation. This was part of His covenant with God the Father. So, the One Who became the Father said, ‘All right, I’ll watch over You, I’ll teach You while you grow up, and when the times comes for the beginning of Your ministry’—which we find there in Mark 1, the beginning of the Gospel of Jesus Christ and so forth—‘then You are to teach and say only My words’; which is what He did all the way through.

John 8:28: “Then Jesus said to them, ‘When you have lifted up the Son of man, then you yourselves shall know that I AM, and *that* I do nothing of Myself. But as the Father taught Me, these things I speak.’.... [How many times did He say that over and over and over again?] ...And He Who sent Me is with Me. The Father has not left Me alone because I always do the things that please Him” (vs 28-29).

Was keeping the Feast of Tabernacles in the manner that He kept it pleasing to God? *It had to be!* That was part of His obligation: ***always speak the words that God the Father taught Him; always do the things that please Him!*** This is the separate covenant that Jesus was under, and ***the covenant between Him and God the Father.*** It’s going to be very interesting when we’re resurrected and we meet the Father and we see where these books are written. I’m sure that They’re going to open them up and say—however they keep time in heaven in relationship to the earth—‘***This was Our agreement.***’

John 10:14: “I am the good Shepherd, and I know those who *are* Mine, and am known of those who *are* Mine. Just as the Father knows Me, I also know the Father; and I lay down My life for the sheep” (vs 14-15). That was part of His agreement, ***to lay down His life!*** He had to do the hardest thing than any human being could do, lay down His life into the manner that it was taken.

Verse 16: “And I have other sheep that are not of this fold. I must bring those also, and they shall hear My voice; and there shall be one flock *and* one Shepherd. On account of this, the Father loves Me: because I lay down My life, ***that I may receive it back again***” (vs 16-17).

Now, that’s the proper translation. He didn’t take it back. This is passive, *receive*. God the Father had to give it back to Him. Remember what happened when Jesus was on the cross, one of the very last things He said? ‘*Father, into Your hands I commend My Spirit,*’ and He gave up the Spirit. That’s when He died, because He had to be dead. It’s not Docetism where a spirit being called Christ imposed itself into the body of a man called Jesus, and therefore, Jesus Christ did not die. The Spirit Christ went back to the Father, and the man Jesus died. That’s not what it was. “...***that I may receive it back again.***”

Verse 18: “No one takes it from Me, but I lay it down of Myself.... [of His own accord He did it] ...I have authority to lay it down... [that’s part of the covenant agreement that they had] ...and authority to receive it back again. This commandment I received from My Father.”

That's quite a thing! That helps you understand the voluntary choice and will of God to do this. Think back and go back to the verse we started with, John 3:16, where it says that 'God so loved the world.'

- think about what the Father and the Son worked out
- think of what they did
- this is a tremendous thing
- this is a tremendous covenant that they had

Let's look at some other things concerning this. Let's look and see and understand when He says '*I lay My life down*,' let's see what He *knew* was going to happen. He gave this prophecy Himself. Did Jesus understand exactly what was going to happen to Him? *Yes, He did!* This is why the sacrifice of Jesus Christ saves all who repent. This is why God alone can help people in these situations because He went through it all.

Isaiah 53:1: "Who has believed our report?... [How many people really believe God?] ...And to whom is the arm of the LORD revealed? For He shall grow up before Him as a tender plant... [that's Christ's childhood] ...and as a root out of a dry ground; He has no form nor comeliness that we should look upon Him, nor beauty that we should desire Him" (vs 1-2). He's just an ordinary looking man.

Notice what kind of life He lived. You think you've got troubles, this is what God had to suffer in the flesh among His own. It says there in John 1 that '*He created the world and the world didn't know Him and He came to His own and His own didn't receive Him.*'

- if you're down and out
- if you're alone
- if you think nobody likes you
- if you think no one loves you
- if you think no one cares for you
  - ✓ look up, pray to God
  - ✓ look to Jesus Christ
  - ✓ He'll help you

Verse 3: "*He is despised and rejected of men; a Man of sorrows, and acquainted with grief... [this has to do when they saw Him on the cross] ...and we hid as it were our faces from Him, He was despised, and we esteemed Him not. Surely He has borne our infirmities, and carried our sorrows...*" (vs 3-4). That's why it says, 'All you who are heavy burdened, come unto Me for My yoke is easy and My burden is light' (Matt. 11). You can put all of those on Christ.

"...yet, we esteemed Him stricken, smitten of God, and afflicted" (v 4). Yeah, they came by and said—and even one of the two robbers said—'Well,

if You're the Christ save Yourself and save us.' The other one said, 'You don't even know what you're talking about. We're here because we did it. We're here justly, but He not justly.' Then he said, 'Lord, remember me when You come into Your kingdom.'

Verse 5: "But He *was* wounded for our transgressions... [not for anything He did] ...*He was* crushed for our iniquities; the chastisement of our peace *was* upon Him..." In other words, in order for us to have peace with God, the penalty of our sins had to be slashed upon His back with the scourging of crucifixion to bring peace.

"...and with His stripes we ourselves are healed. All we like sheep have gone astray; we have turned each one to his own way; and the LORD has laid on Him the iniquity of us all.... [because He was responsible] ...He was oppressed, and He was afflicted; yet, He opened not His mouth. He is brought as a lamb to the slaughter; and as a sheep before its shearers is dumb, so He opened not His mouth. By oppression and judgment He was taken away; and with His generation who did consider that He was cut off out of the land of the living; for the transgression of My people He *was* stricken. And He made His grave with the wicked..." (vs 5-9).

All of this was there. All of this had to be written in ***the scroll that is all about Christ and the covenant that God the Father and Jesus Christ had***, and then we are given some of it here and some of it there and put all together. The key thing that really got me started on this was there was no place in the Bible where that part which says '*it's written of Me in a scroll of a book*,' where you can find what was written, except you get a bit here and a bit there.

Verse 9: "And He made His grave with the wicked, and with the rich in His death; although He had done no violence, nor *was any* deceit in His mouth. Yet, the LORD willed to crush Him..." (vs 9-10)—even though He did. That goes back to Gen. 3:15.

Even though it pleased God to do it to solve the problem of sin and His creation of human beings, it still was so gruesome that when it came down to the final three hours of Christ on the cross, it became dark and Jesus had to do it alone. That was something! That's why they had this covenant. That's why this agreement was there.

"...and He has put Him to grief: You shall make His life an offering for sin.... [then out of that]: ...He shall see His seed..." (v 10). As it is in the great congregation: '*I will declare Your name unto My brethren in the great congregation*' (Heb. 2)

That, brethren, has got to be at the resurrection. Here is Christ, all of us are resurrected

and we meet Him in the air, and He turns to God the Father and says, 'Here are the children that You have given Me.' And He's going to go right down the line and give everyone a new name.

"...He shall prolong His days, and that the purpose of the LORD might prosper in His hand. He shall see of the travail of His soul. He shall be fully satisfied.... [takes care of all sin] ... By His knowledge shall My righteous Servant justify many; and He shall bear their iniquities" (vs 10-11).

Only God can do that. No human being, no animal. This had to be carefully prepared and worked out well ahead of time.

Verse 12: "Therefore, I will divide to Him *a portion* with the great, and He shall divide the spoil with the strong... [that's giving a reward to all of us] ... because He has poured out His soul to death; and He was counted among the transgressors; and He bore the sin of many, and made intercession for transgressors."

Maybe this will give us more understanding. It's one of these things that we come to realize after we've been converted a long time and have really studied the Word of God.

Hebrews 10:5: "For this reason, when He comes into the world, He says, 'Sacrifice and offering You did not desire, but You have prepared a body for Me. You did not delight in burnt offerings and *sacrifices* for sin. Then said I, "Lo, I come (*as it is written of Me in the Scroll of the Book*) to do Your will, O God"" (vs 5-7).

That's something brethren! We're part of it! Here we're living right at the end of the age and it's going to be really profound to see what God is going to do. ***That is a covenant***—since God is a covenant God—***that God the Father and Jesus Christ made when He came to the earth!***

- 13) Isaiah 9:6-7
- 14) Isaiah 50:4-5
- 15) John 5:17-20
- 16) John 3:31-36
- 17) John 7:6-13, 15-17
- 18) John 8:28-29
- 19) John 10:14-18
- 20) Isaiah 53:1-12
- 21) Hebrews 10:5-7

Scriptures referenced, not quoted:

- Isaiah 28
- 1 Corinthians 1
- Romans 8:28
- Luke 1
- Acts 2
- Daniel 9 & 10
- Mark 1
- John 1
- Matthew 11
- Genesis 3:15
- Hebrews 2

Also referenced:

- Book: *A Harmony of the Gospels* by Fred R. Coulter
- Sermon Series: *Refuting Sunday-Keeping*

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All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version*

Scriptural References:

- 1) John 3:16
- 2) 1 Corinthians 2:6-14
- 3) Hebrews 10:1-7
- 4) Psalm 40:6-8
- 5) Revelation 10:1-9
- 6) Revelation 5:1-3
- 7) Revelation 13:8
- 8) Hebrews 10:5, 7
- 9) Psalm 2:7
- 10) Philippians 2:5-8
- 11) Hebrews 1:1-6
- 12) Psalm 16:10-11

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