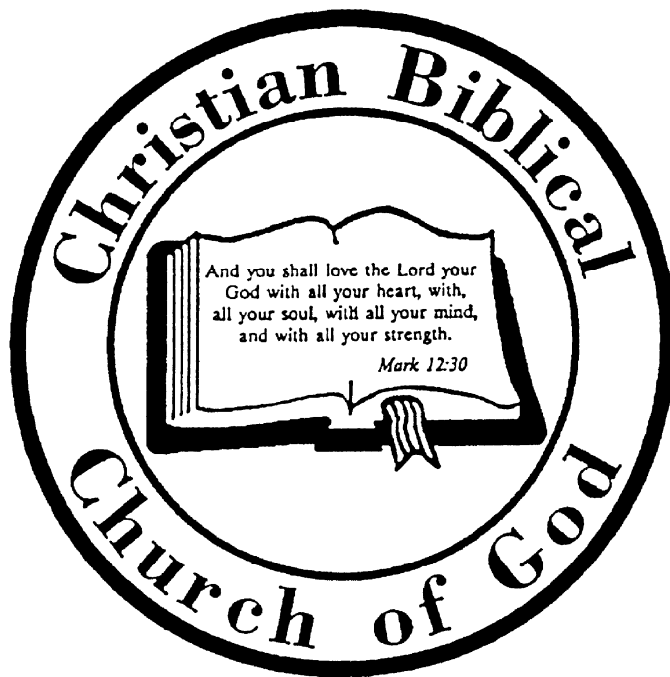


# The Epistle of Paul To the Galatians



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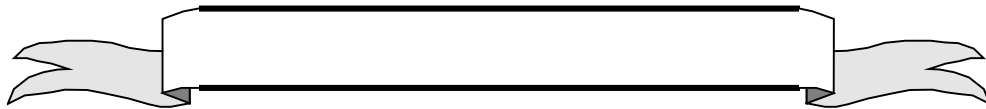
By Fred R. Coulter

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

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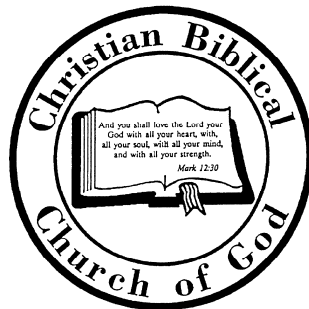
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## Galatians

Series of 19 sermons by Fred R. Coulter



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# **Foreword**

## **Epistle to the Galatians**

This booklet is composed of a series of sermons on the book of Galatians by a minister of Jesus Christ for over 50 years – Mr. Fred R. Coulter. These sermon transcripts will show God's Will for you in your life through the writings of the Apostle Paul.

Some of the major points covered by this large study of the Book of Galatians are as follows:

1. The Epistle of Galatians is the most difficult, the hardest to understand, and the most misunderstood book of the entire Bible.
2. Almost all Protestant doctrine is based upon misinterpretations and misunderstandings of Hebrews, Romans, and Galatians.
3. The issue of circumcision controversy and how it affected the early Church is covered in depth.
4. The Jews did not keep the Laws of God, but rather the Jews kept their own laws.
5. How much a person loves God is reflected by how much they keep God's commandments.
6. All that God has done, from Abraham's time to today, all ties into God's promises that were given to Abraham thousands of years ago.
7. Judaism is a complete and absolute repudiation of Jesus Christ.
8. True faith, what it is, and how you receive it, is thoroughly covered.
9. How one is justified before God the Father and how Jesus Christ must be involved in the process of an individual becoming justified to God the Father in their lives.
10. Explained in detail is true repentance. The repentance of the world is not enough.
11. One should understand that the Bible speaks of not one righteousness but of two.
12. Explained in detail is where there is no law that there is no sin.
13. One of the biggest fallacies that 'religious' people believe and that Protestants believe is that the children of Israel under the Old Covenant were given eternal life through their works.
14. One can never be justified in their sins; one can only be justified from their sins after having repented of their sins.
15. The curse of the law is explained in depth.
16. The Essene, Therapeutae, Nazarene, and Ebonite sects are mentioned.
17. Studied out is faith, that in the Bible there are three faiths that believers have during their lives. One is faith from God, one is a faith where one believes God and does not do anything, and the third faith is a faith that believes and acts to show that belief.
18. Much is taught about the fruits of the Spirit, and how you should use the Holy Spirit in your life.

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





## Galatians Two

Fred R. Coulter

Open *The Holy Bible in its Original Order, A Faithful Version* and the *King James Version* to Galatians 2, because we're going to do some alternate reading. Galatians is the most difficult, the hardest to understand, and the *most misunderstood* book of the whole Bible. Unfortunately, most people go to Galatians first, rather than later.

Let me give you the writings of the Apostle Paul; the order of difficulty of these three technical books:

1. Hebrews  
—the easiest to understand, although there are some technical points there
2. Romans
3. Galatians

In order to understand Galatians you should understand Hebrews first, then Romans, then Galatians.

Why do I say that? *Because almost all Protestant doctrine is based upon misinterpretations and misunderstandings of Hebrews, Romans and Galatians!* Not only do the Protestants misunderstand it, they go to it and they use certain verses to *do away with the requirement* to keep the commandments of God. Plus, the translation of the *King James Version* of the Bible gives credence to their interpretations of it. We'll compare that when we get to Romans and Galatians in just a moment.

In translating Galatians, I found one explosion and two bombshells! Let's look at the first explosion. First we'll read in the *King James (KJV)* then in the *Faithful Version* translation (FV).

Galatians 2:11 (KJV): "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them who were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation" (vs 11-13). What does dissimulation mean to you? *Pretend, hypocrisy!*

Now, let's read the FV translation, because the Greek does show *hypocrisy*. Then we will ask why was he hypocritical?

Verse 11: "But when Peter came to Antioch, I withstood him to *his* face because he was to be condemned"—not just blamed. The KJV translators softened the meaning of it. This is pretty sharp language: *condemned!*

Verse 12: "For before certain *ones* came from James..." Who was James? *The brother of the Lord, the apostle at Jerusalem!*

"...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. And the rest of *the* Jews joined him in *this* hypocritical act, insomuch that even Barnabas was carried away with their hypocrisy" (vs 12-13).

Why was this to be a condemnation? *Peter of all people should have known better!* Now you know why Acts 10 is in the Scriptures. It tells the account of a Gentile—an Italian—whose name was Cornelius. He sent three men, on the instructions of an angel, to go and find Simon Peter (the Apostle Peter). He came and found him and brought him to Cornelius.

Acts 10:24: "And on the next day, they came to Caesarea. Now Cornelius was expecting them *and* had called together his kinsmen and *his* intimate friends. And as Peter was coming in, Cornelius met him *and* fell at *his* feet, worshipping *him*" (vs 24-25). Peter was not the first pope! He didn't say, 'Cornelius, glad to see you're on your knees; kiss my ring.'

Verse 26: "But Peter raised him up, saying, 'Stand up, for I myself am also a man.' And as he was talking with him, he went in and found many gathered together. And he said to them... [read this very carefully and understand something very important]: ... '**You know that it is unlawful for a man who is a Jew** to associate with or come near to anyone of another race....'" (vs 26-28).

Which law in the Bible says that it's unlawful? Read that statement again; this will be good instruction.. What does it say? What does it not say? "... '**You know that it is unlawful for a man who is a Jew**....'" He did not say 'the Scriptures say' that an Israelite cannot keep company with one of another nation.

What does the Old Testament tell us about the inner relationship of the children of Israel and Gentiles? *One law, one standard for the Gentiles who live within Israel!* They followed the same law. They had the same judgment. They had the same standard.

What law is this talking about? *Tradition! A law of the Jews!* A Jew is one who practices *Judaism!* Judaism is not the religion of Moses—did you know that? *Most people don't!* Judaism, while it

claims to follow the religion of Moses, does not. The rabbis in Judaism proclaim that *their* sayings and *their* laws are greater than the laws in the Bible. If anyone transgresses *their* laws, they are subject to hell!

What God was doing with this particular instance with Peter was that He was showing that that law of Judaism *had no standing before God*; had no standing with the Church of God. God was now going to deal with all nations, all people, and He was going to deal with them *without* the laws of the Judaism. I want to show you what Jesus said concerning the *traditions of men*! The traditions of men were codified into law.

I will show you a *work of law* from Scripture, a *work of law* from every one of these. But here's what Jesus said concerning *their* traditions. It's very important that we understand this concept. Remember: ***Jewish law is not Scriptural law!*** Please understand that!

Jewish law, Catholic law, Hindu law, Muslim law, Buddhist law ***are all against the commandments of God!*** If you don't believe that then you watch Deepak Chopra, a wizard of the Hindu religion. Listen to him and pick up all the *works of law* that they have: meditation, breathing, reading, thinking—all *works of law*! ***Declared by Christ null and void!*** Chopra wrote the book: *Seven Laws of Spiritual Success*.

Mark 7:1: "Then the Pharisees and some of the scribes from Jerusalem came together to Him. And when they saw some of His disciples eating with defiled hands (that is, unwashed *hands*), they found fault. For the Pharisees and all the Jews, holding fast to the tradition of the elders, do not eat unless they wash their hands thoroughly.... [with the fist] ...Even *when coming* from the market, they do not eat unless they *first* wash themselves. And there are **many** other things... [including it all, not just hand-washing, but everything that they do] ...that they have received to observe, *such as the* washing of cups and pots and brass utensils and tables" (vs 1-4).

I'll just tell you one of the Sabbath commandments that they have, which is a little hilarious: If on the Sabbath a bushel basket is turned over and they spill on the ground, if they are not spread too far, you may push them back in the bushel basket and set the basket upright. If they are spread abroad too far, you may not pick them up and put them back in the bushel basket, because that is harvesting. However, you may eat them one at a time. Many such things like that!

Verse 5: "For this reason, the Pharisees and the scribes questioned Him, *saying*, 'Why don't Your disciples walk according to the tradition of the

elders, but eat bread with unwashed hands?' And He answered *and* said to them, 'Well did Isaiah prophesy concerning **you hypocrites**... [same word referring to Peter in the book of Galatians—'hupokrites'] ...as it is written, "This people honors Me with their lips, but their hearts are far away from Me"' (vs 5-6). I want you to understand that.

God is interested in the heart—is He not? Can you do something outside of your body with your hands and feet, rules and regulations, but it does not affect your heart? *Certainly!* God is saying that He wants the heart made right.

Verse 6: "And He answered *and* said to them, 'Well did Isaiah prophesy concerning **you hypocrites**...' Those are not very nice words. Christ was not an ecumenist! He didn't come along and say, 'Well now, you scribes and Pharisees, I know you have your ways, but I have My way and what we need to do is we'll just get along and love each other until the crucifixion, then you can hate Me and kill Me—how's that? Does that sound like a good game-plan?' ***No way!***

"...as it is written, "This people honors Me with their lips, but their hearts are far away from Me. But in vain... [emptiness, purposeless, no account, no good, nothing to God] ...do they worship Me, teaching *for* doctrine the commandments of men." For leaving the commandment of God..." (vs 6-8).

That's what happens when you have all of these traditions, all of these works of law. Remember when I showed you the difference between *works of law* and *the work of the law*? {see Romans Series #13}. I'm building on that, from this.

Verse 8: "For leaving the commandment of God..." What happens when you lay aside the commandment of God? Let's see if we can apply some principles: If you look at a commandment of God and you say, 'We'll change that; we don't need that.' What are you doing?

- taking away from the Word of God
- deciding for yourself what is right and wrong
- out and out judging God, because you're judging what God has spoken as unworthy of your attention and obedience

Very basic and profound! Very necessary to understand!

"...you hold fast the tradition of men, *such as* the washing of pots and cups; and you practice many other things like *this*.' Then He said to them, 'Full well do you reject the commandment of God... [not only do they lay it aside] ...so that you may observe your *own* tradition'" (vs 8-9)—which is saying, 'We are better than God! Think about that!'

Think about that in relationship to Sabbath-keeping and Sunday-keeping. Jesus said that the Sabbath was ‘made for man and not man for the Sabbath, therefore, the Son of man is Lord of the Sabbath Day.’ He’s not Lord of Sunday! Men come along and what do they do?

- They *judge* God!
- They *want to keep their tradition* of Sunday-keeping!
- They *set aside and reject* the commandment of God

—that they may keep *their own tradition*, which is a *work* of Protestant and Catholic law. It doesn’t come from God! The 14<sup>th</sup>/15<sup>th</sup> Passover is similar!

Another one: The survey that was sent out (from WCG): Dear brethren, we’ll keep this anonymous, all you have to do is put in the first three numbers of your zip code: Do you want to keep the Holy Days? (yes or no) If you want to keep the Holy Days, should we keep them in August or September (yes or no) and the answer was already completed when they got it back: ‘We’re not going to keep them at all.’

- They have judged God!
- They have set aside the commandments of God with *their own reasoning*!
- Also they’re breaking the third commandment, taking God’s name in vain!

***How dare you say ‘God said’ something, when He didn’t say it!*** (Deut. 18) Think on that! Can a man speak for God when God hasn’t spoken something? *No!*

Comment: A lot of people think that the Jews kept the Laws [of God], but they didn’t, they kept *their own*.

Question about The Friends of the Sabbath and their ecumenical thing: That is a huge trap, as big as the Grand Canyon. It’s like flying around in a helicopter observing the Grand Canyon and it’s all wonderful until you crash to the bottom. It’s going to happen!

Verse 10: “For Moses said, ‘Honor your father and your mother’; and, ‘The one who speaks evil of father or mother, let him be put to death.’ But you say, ‘If a man shall say to *his* father or mother, “Whatever benefit you might receive from me *is* corban”... [merchandized for money; same old thing it’s always been] ...(that is, *set aside as* a gift to God), he is not obligated to help his parents.’ And you excuse him from doing anything for his father or his mother, nullifying the authority of the Word of God by your tradition...” (vs 10-13).

Let’s review:

- v 9—they set aside—“you reject the commandment of God”
- v 13—“Nullifying the authority of the Word of God by your tradition which you have passed down; and you practice many *traditions* such as this.”

Those are pretty strong words—aren’t they? There are some people today who are following Judaism. They are rejecting Jesus Christ. They are rejecting the New Testament as pagan.

Carl Franklin is bringing us a detailed study on that. The first thing I’m going to do is bring a sermon on the preservation and the canonization of the New Testament—*very important!* There is an active move to do away with Christ, any form of it; every church, everywhere—regardless of whether they are Sunday or Sabbath-keepers—*that name*, the name of Christ. We need to be fully aware that is the program that is going on.

They have eliminated Christ from the government, from radio, television, schools, public affairs, and they’re going to eliminate Him from the churches. If you don’t believe that, watch that 50<sup>th</sup> anniversary for the U.N.—the interfaith service from San Francisco. Brethren, this is exactly what’s happening in the world today: They are setting aside, rejecting and making the Word of God ‘of none effect’ in those people’s lives.

***The keeping of the commandments of God is required and is a reflection of our love toward God!*** Let’s see that summarized in:

John 14:23: “Jesus answered and said to him, ‘If anyone loves Me, he will keep My Word; and My Father will love him, and We will come to him and make Our abode with him. **The one who does not love Me does not keep My words...** [That’s strong! These two verses contrast one with the other!] **...and the Word that you hear is not Mine, but the Father’s, Who sent Me**” (vs 23-24). Again, I call to your remembrance Deut. 18:18-20. Very important!

This tells you *you* can do this concerning any commandment. If you keep Sunday, you have set aside the commandment of God, you have rejected the Word of God, and though you profess you love God, *you don’t love God!* It’s an impossibility! Do you comprehend that? They may feel good! They may behave decently! But always remember, good behavior can also come from the *tree of the knowledge of good and evil*.

- ***All ‘goodness’ of men is NOT Godliness from God!***

That is profound to understand.

- ***All righteousness of men is NOT the***

### ***righteousness of God!***

That also is profound to understand. These two verses (John 14:23-24) encapsulate the whole thing—don't they?

Let's see this again concerning Peter. What was God inspiring Peter to understand? *He was inspiring Peter to set aside the unlawful laws of Jews!*

Acts 10:28: "And he said to them, 'You know that it is unlawful for a man who is a Jew to associate with or come near to anyone of another race. But God has shown me...'"

- By what?
- How did He show him? *By Divine revelation!*
- Did Peter not have a vision? *Yes, he did!*
- Divine revelation is pretty profound—isn't it?
- That's direct from God—isn't it! *Yes!*
- Can there be any greater instruction? *No!*

"...*that* no man should be called common or unclean" (v 28)—big time understanding necessary here.

In a Jew's view, how is a man *common*? *unclean*? Do you know? When I tell you this, you're going to understand why Paul's writing in Rom. 2 about the uncircumcision that keep the righteousness of the law shall judge the circumcision who break the law. How do they break *their* law? *By boasting in tradition and breaking the commandments of God!*

A man who is *common* is a Gentile who has been circumcised. He is *common* because he is not a genetic-born Jew, but a proselyte. That means being circumcised and following Judaism.

An *unclean* man is a Gentile who was not circumcised and has not followed anything concerning the true God. Those are commonly called 'goyim' or cattle.

Maybe this will help you understand every time a Jew speaks, he always says, 'I am a Jew.' The reason he does this is to get leverage over you, because he thinks he's superior! Anyone who is not a Jew is 'goyim.' You're either *common* or *unclean* and 'you're not worthy of us. We are worthy to *use* you, *abuse* you, *lie* to you, *steal* from you and *take advantage* of you, *because WE are the chosen people.*' That's all in the Talmud.

A man called up Rush Limbaugh and said, 'Jews send dittos.' He had to immediately say that he was a Jew. Someone is surely going to say that I, Fred, is an anti-Semite. NO! Jews are anti-other people—period. They don't like to tell you that. They are anti-Christ. They will not admit it, but they

are! What God was doing here was striking all of this down! If you think it's bad today, trust me, back then it was far worse—far, far worse!

Peter was the one who used to do this, the first one, so therefore, v 29: "For this reason, I also came without objection when I was sent for. I ask therefore, for what purpose did you send for me?" And Cornelius said, 'Four days ago I was fasting until this hour, and *at* the ninth hour I was praying in my house; and suddenly a man... [an angel] ...stood before me in bright apparel'" (vs 29-30).

Do you know why God had to do this supernaturally by a vision to Peter and by an angel to Cornelius? *The Jews would have never let Christianity get out of Judaism!* They would have cloistered it in as a little, teeny-weeny sect of Judaism and used it to their own advantage. Now God was opening it up!

Verse 31: "And said, 'Cornelius, your prayer has been heard and your alms have been remembered before God. Now then, send to Joppa and call for Simon who is surnamed Peter; he is lodging by *the* sea in *the* house of Simon, a tanner. When he comes, he will speak to you'" (vs 31-33).

Key verse. Why was Peter the hypocrite? Verse 34: "Then Peter opened *his* mouth *and* said, 'Of a truth I perceive that **God is not a respecter of persons, but in every nation the one who fears Him and works righteousness is acceptable to Him.** The word that He sent to the children of Israel, preaching the Gospel of peace through Jesus Christ (He is Lord of all), you have knowledge of; which declaration came throughout the whole of Judea, beginning from Galilee, after the baptism that John proclaimed'" (vs 34-37). Let's add a little fuel to Peter's fire. We won't burn him at the stake, but we'll find out why he was called *the hypocrite*.

This account in Gal. 2 happened *after* Acts 15:5—there had been much disputing: "But there stood up certain of those who believed, who were of the sect of the Pharisees, saying, 'It is obligatory to circumcise them, and to command *them* to keep the Law of Moses.'" How are we going to understand that?

The Pharisees version of the law of Moses was not ***the*** Law of Moses. Very much akin to the Catholic view of the Bible, they don't follow it, but they have their traditions, and from the writing of the 'father's' application of *their* religion. The Pharisees were exactly the same way. Did we not just read where they rejected the Law of Moses? Their version of the law of Moses was all of ***their own*** laws. They presumptuously and arrogantly called it the law of Moses. This is what is being talked about here.

“...the Pharisees, saying, ‘It is **obligatory** to circumcise them, and to command *them* to keep the law of Moses.’” Furthermore, it was obligatory for them to do that, because unless they were physically circumcised salvation was impossible. They were even twisting and perverting the true religion of Christ very early on. That’s what it means.

Verse 6: “Then the apostles and the elders gathered together to see about this matter. And after much discussion had taken place, Peter stood up and said to them... [We have him on record here, and we have him on record in Acts 10.] ...‘Men, brethren, you know that from *the* early days, God made *the* choice among us *that* by my mouth the Gentiles should hear the Word of the Gospel, and believe. And God, Who **knows the heart**... [*the heart-knowing God*] ...bore witness to them *by* giving them the Holy Spirit, even as *He did* to us, and made no difference between us and them, *and* has purified their hearts through the faith’” (vs 6-9).

There are other details that are in Galatians 2:12: “For before certain *ones* came from James, he was eating with the Gentiles.... [putting no difference] ...However, when they came, he drew back and separated himself *from the Gentiles*, being afraid of those of *the circumcision party*.” A political move! A reversion to Judaism! He was afraid they would go back and tell James that he was eating with Gentiles.

Verse 13: “And the rest of *the* Jews joined him in *this* hypocritical act, insomuch that even Barnabas was carried away with their hypocrisy.” This was a big deal! Think of it this way: You come to church one day and you hear there’s going to be a big meeting and Peter, Paul and certain ones from Jerusalem are going to be there—this may have been a Feast day—and you’re all excited and the deacon stands at the door and says ‘Gentiles to the right, Jews to the left; Gentiles eat over here, Jews eat over there.’ How are you going to feel?

Verse 14: “But when I saw that they did not walk uprightly according to the Truth of the Gospel, I said to Peter in the presence of them all, ‘If you, being a Jew, are living like the Gentiles... [eating with them, mingling with them and so forth] ...and not according to Judaism, why do you compel the Gentiles to Judaize?’—and separate themselves from the Jews?”

To *Judaize* has nothing to do with the Law of God! Is there any place in the Scriptures that says that you cannot eat with one of another nation? **NO!**

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).

Let’s review: **Justification** means *to be*

*made right to God the Father* in heaven above. That justification comes from the heart, in believing on Christ, repentance and baptism. There is no place in all the Scripture that says *do this law and you are right with God*. There is no law designed to do that.

- What is law designed to do? *Law is designed to show what sin is!*
- Can law give you life? *No! God can!*

Let me use a couple of examples to show the difference in justifying by *works of law*. We’ll use a *work of law* that we can relate to today and then we’ll show the difference.

If you go though a stop sign and you get a ticket, you have transgressed the law that says *thou shalt not go through a stop sign*. Suppose you ignore the ticket. You decided you don’t believe there should be a stop sign there, so ‘I am not going to pay this fine. It’s irritating to me, I don’t want a stop sign there.’ So, you ignore the fine. Then they send you a notice, ‘We’re going to increase your fine unless you pay it by such-and-such a date. You ignore it.

Payment of the fine would justify you for that transgression. You continue to ignore it. They send another notice. Finally, after a certain period of time they issue a warrant for your arrest. One day you’re driving down the street and you have another traffic infraction. The policeman pulls you over and reads your license number, pulls that number up on his onboard computer and finds out there is a warrant for your arrest.

He comes back to you and says for you to get out of the car, ‘you’re under arrest.’ He slaps the handcuffs on you, throws you in back of the police car, takes you down to the jail, and now your car is towed and put over here and you’re going to pay storage. You stay in jail overnight and you come before the judge, and the judge says, ‘Why didn’t you answer the notices for the fine?’ *Well, I don’t believe there should be a stop sign there!* ‘But you didn’t pay the fine.’ Now he slaps on a stiffer sentence. He was not justified! His *work of law* could have been to pay the fine and you’re justified.

Now then, is there any *work of law* to justify you before God in heaven above?

One more example: Suppose you murdered a man. Now you’ve transgressed the Law of God. What is going to justify you to God? Not murdering any longer? *Repentance; that’s all!* Just like the stop sign; if you go before the judge because you didn’t pay that fine, and you say, ‘Judge, I’ve stopped at every stop sign since then.’ He says that doesn’t matter, ‘you’re supposed to stop at all of them.’

(go to the next track)

If you separate from the Gentiles to eat, does that make your heart right or wrong? *Makes it*

*wrong!* God is interested in the heart. Remember, we said *the heart-knowing God!*

Galatians 2:16: “Knowing that **a man is not justified by works of law...**”

(KJV) v 16: “Knowing that a man is not justified by the works of the law...” The definite articles ‘the’ are *not in the Greek*. There we see the terrible translation. It does not mean ‘by keeping the commandments of God.’ But, “...by works of law...” Both of the definite articles ‘the’ are NOT in the original Greek. This is why there’s so much confusion.

“...but through *the* faith of Jesus Christ...” (v 16). What does faith require? Is faith something external or internal? *Internal! You must believe!* That’s the only way you’re justified, because of what God did through Jesus Christ. ***God took upon Himself, when Jesus came in the flesh, all the sins of the whole world!*** You must believe on *that* justification!

- Are we all evil by nature? *Yes! We all have human nature!*
- Can we do anything purely righteous?
- Can we do anything as righteous as God is righteous? *No!*

Since we cannot do that, there is nothing that we can do to make ourselves righteous before God, as God demands that we are righteous—unless we believe in Christ, and unless that righteousness is imputed to us. *It’s of the heart!*

“...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). Isn’t going to happen! ‘Be a good boy and come to church every Sunday.’ *NO!*

- Unless you *repent!*
- Unless you *believe!*
- Unless you *obey!*
- Unless you love *God!*

I hope this makes it real clear.

Verse 17: “Now then, if we are seeking to be justified in Christ... [through faith] ...*and* we ourselves are found to be sinners, *is* Christ then *the* minister of sin?...” You still have human nature and you still sin. Did Jesus make you sin? *No!* He is there to forgive it, because He is the propitiation!

“...MAY IT NEVER BE!” (v 17). The *KJV* says, “God forbid!” but the Greek there is ‘*genoito*’ which means *don’t ever let this thought come into existence—may it never be!* An absolutely true, literal translation would be *may this never be conceived of!* ‘Gennao’ means to impregnate. *May*

*this never come into existence or be conceived of!*

Verse 18: “For if I build again those things that I destroyed, I am making myself a transgressor.” Peter, you’re a sinner before everybody and written in Scripture for all time. That had to be pretty tough stuff that Peter was doing.

Verse 19: “For I, through law, died to law...” What does this mean? *The wages of sin is death! Sin is the transgression of the Law!* How could Paul write this if he were literally dead? *He couldn’t!* What death did he die?

“...in order that I may live to God. I have been [jointly] crucified with Christ...” (vs 19-20). Why did I translate it that way? *That’s what the Greek means! Crucified together, jointly!*

Romans 6:1 tells us how we die: “What then shall we say? Shall we continue in sin so that grace may abound? **MAY IT NEVER BE!...** [same expression; Paul uses this over and over again—‘*me genoito*’] ...We who died to sin... [Was Judaism and Judaism’s law sin? *Yes!* Was Peter going back and sinning? *Yes!*] ...how shall we live any longer therein? Or are you ignorant that we, as many as were baptized into Christ Jesus, were baptized into His death? Therefore, we were buried with Him through the baptism into **the** death... [Christ’s 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. For if we have been conjoined [co-crucified] together in the likeness of His death, so also shall we be *in the likeness* of *His* resurrection. Knowing this, that our old man was co-crucified with *Him* in order that the body of sin might be destroyed, so that we might no longer be enslaved to sin; because the one who has died *to sin* has been justified from sin” (vs 1-7).

That’s what it means in Galatians 2:20: “I have been crucified with Christ...” What God does when you’re baptized, He literally *takes the sacrifice of Christ and places that—imputes that—to you as your death!* That’s what it means. Now you understand why baptism has to be by water immersion. You can’t sprinkle. You’re not buried with sprinkling.

“...yet, I live. *Indeed*, it is no longer I; but **Christ lives in me...**” (v 20). How? *By the power of the Holy Spirit of God!* We are to have Christ formed **in** us.

“...For *the* life that I am now living in *the* flesh, I live by faith—that *very* faith of the Son of God, Who loved me and gave Himself for me” (v 20). That’s something! God does this on an individual basis. That’s what’s so fantastic about it.

Verse 21: “I do not nullify the grace of God;

for if righteousness... [that right standing before God] ...*is* through *works of law*, then Christ died in vain.” If you can make yourself right by separating from the Gentiles, then Christ is of no effect and died in vain! Whatever law you want to have: washing of pots and cups, etc.

This was one of these big ‘bombs.’ Galatians 3:1 (KJV): “O foolish Galatians, who has bewitched you, that you should not obey the Truth, before whose eyes Jesus Christ has been evidently set forth, crucified among you?” What does ‘set forth’ mean to you? *Shown, portrayed, talked about, prophesied.* The Greek is even stronger.

Let me read it in the FV, v 1: “O foolish Galatians, who has bewitched you *into* not obeying the Truth...”

- Is that happening today? *Yes!*
- What is the Truth?
  - ✓ *Your Word is Truth!*
  - ✓ *Your law is Truth!*
  - ✓ *Your commandments are Truth!*

“...before whose eyes Jesus Christ, crucified, was set forth in a written public proclamation?” That is much more profound than just evidently “...set forth...”

Why did I translate it that way? From the Greek Interlinear—I know this will be a little technical, but I think it’s good that we understand some of the technicalities in it so it gives us greater faith and assurance.

Galatians 3:1 (*Interlinear*): “O senseless Galatians... [without brains; you aren’t even thinking] ...who you bewitched, the truth not to obey whose before eyes Jesus Christ **was openly** set forth among you crucified?” The four Greek letters above *was openly* is ‘proe’—means *before* and ‘graphe’—means *written*. The whole word is ‘proe graphe.’ The Scriptures are called ‘graphe.’

- What are we talking about? *They had to have had the Old Testament!*
- Was not all about the prophecies of Christ as a public declaration in the Old Testament? *Yes!*
- What else could this include? *This was written in about 54 A.D.!*
- What else could this include? *New Testament Scripture!*
- Could it also have included the book of Luke?
- Who was Luke? *Luke was the one who traveled with Paul! The one who wrote the book of Acts!*
- What was the first coming of Jesus Christ?
- Was it not the most profound event in the

history of the world? *Yes!*

- Should that not have been written about? *Yes!*
- Was God going to leave the writing of the New Testament to people who didn’t believe in Christ?
- Let them write it after the death of the apostles?
- Do you think that the new disciples were without written record of Christ?

They found and can date accurately to 54 A.D. a fragment of the book of Matthew written in Greek!

Luke 1:1: “Since many have taken in hand to compile a *written* narration... [Greek: draw up a narration; that is writing a history] ...of the matters, which have been fully believed among us, as they delivered *them* to us... [they received some of these written narrations] ...those who from *the* beginning had been eyewitnesses and ministers of the Word” (vs 1-2).

What is this telling us? *Clearly that those are* “...eyewitnesses and ministers of the Word”—the apostles. This is basic! They were writing it up and delivering it to the disciples.

Verse 3: “It seemed good to me also, having accurately understood everything from the very first, to write *these things* in an orderly sequence to you, most excellent Theophilus, so that you might know the *absolute* certainty of *the* things in which you have been instructed” (vs 3-4).

Pretty powerful case— isn’t it? In Galatians 3:1, they had Jesus Christ publicly proclaimed in a written proclamation that He was crucified, which then is the whole story of the Gospel and the life of Christ.

The more I get into the Scriptures, the more excited I become. I tell you, when I was translating this and I saw ‘graphe’ I just about came unglued, just about blew out of my seat and smashed my head on the ceiling. WOW! look at that! Many people won’t get excited over that, but I sure did.

Galatians 3:2: “This only I desire to learn from you: did you receive the Spirit of God by works of law, or by *the* hearing of faith?” How are they going to hear? *They’re going to hear what was written!* That’s exactly what we’re doing today on the Sabbath Day. Are we not hearing the words of faith? *Yes!*

Verse 3: “Are you so foolish? Having begun in *the* Spirit, are you now being perfected in *the* flesh?” That’s what most people get done. That’s what Peter was doing. The carnal means of *separating!*

Galatians 4:8 (KJV): Howbeit then, when you knew not God..." What is this telling us? *They had no connection with God!* They were Gentiles. They weren't like the Jews who had the knowledge of God, but weren't doing it. These had no knowledge of God.

"...you did service unto them which by nature are no gods" (v 8) Who wants to have service done to them that are not God's by nature. Demons!

Verse 9 (KJV): But now, after that ye have known God, or rather are known of God, how turn you again to the weak and beggarly elements, whereunto ye desire again to be in bondage? You observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain" (vs 9-11).

(FV) v 8: "Now on the one hand, when you did not know God, you were in bondage to those who are not gods by nature.... [What is bondage? *Sin!*] ...But on the other hand, after having known God—"..."(vs 8-9). There are two words in the Greek that should be translated *on the one hand* and *on the other hand* but were not translated by the King James translators. It's good to translated it because it shows the contrast.

"...rather, after having been known by God—how *is it that* you are **turning again to...**" (v 9). What does that mean? *Going back to!* They left it and were going back to. It doesn't say how are you turning to. It's "...turning again to..."

"...the weak and impotent elements... [without power, nothing to it] ...to which you again desire to be in bondage? You are *of* your own selves... [not of God] ...observing days, and months, and times and years" (vs 9-10).

Why did I translate that "You are of your own selves observing..."? This is another one that blew me right away! In the Greek there is a special form of voice called *the middle voice*. Let me tell you what that means and I'll try and explain it so you can understand it. Middle voice means *you are the subject and you are the recipient of your action*. You receive your action. It's all contained in one form of the verb.

Let me use a couple of English examples: Standard simple sentence in English: I (subject) see (verb) the car (object). Your action of seeing the car. How could we express something similar in English where then you receive that action. Best you could do is this: you stand in front of a mirror and you say, 'I see myself.' You are doing the action and you are receiving the benefit of seeing yourself.

In this, this means, v 10: "You are *of* your own selves... [you're the subject and the recipient of

the action] ...observing days, and months, and times and years." In other words, they're not doing it to God. They are not doing it from the Scriptures to God, they are observing it on their own initiative. Notice what they are observing: "...days, and months, and times and years."

- Did the Apostle Paul know how to write 'Sabbath'? *Yes!*
- Did the Apostle Paul know how to write 'moon'? *Yes!*
- Did the Apostle Paul know how to write 'Holy Day'? *Yes!*

Colossians 2:16<sup>[transcriber's correction]</sup>: "Therefore, do not allow anyone to judge you in eating or in drinking, or with regard to a festival, or new moon, or *the Sabbaths*."

- If he were talking about the Sabbath, would he not have said *Sabbath* instead of *days*?
- If he were talking about the New Moon, would he not have said *New Moon* rather than *months*?
- If he were talking about Holy Days, would he not have said *Holy Days* instead of *times*?
- *Yes!*

What were they doing? *They were going back to something they had been doing before!* They were 'returning again.'

'...days, and months, and times and years' has **nothing** to do with Sabbath and Holy Days—period! All of the Protestant theologians say that it does, *and it doesn't!* What you're really dealing with is this: *something that many of the theologians always do; they go to a verse to prove their position, but it proves the opposite!* That's what we're dealing with here. They were doing it for themselves!

How many have seen the calendar presentation of the Therapute and the Essenes? The Essenes were a Jewish sect. They were pagan sun-worshippers. They were Levites. They believed in circumcision. They believed in keeping law and works of law. But on their calendar—which was a 364-day calendar—their Sabbath was on a Wednesday.

- Is that **a** day? *Yes!*
- Is Sunday **a** day? *Yes!*
- *So is Monday, Tuesday, Wednesday, Thursday and Friday.*
- **Sabbath is God's day!**

**The Sabbath**, the seventh day, which God—by creation—made for us to observe and fellowship with Him.



- Does any man have the right to do away with what God has created and say, 'I am serving God'? *No!*

Likewise, the Holy Days:

- Does any man have the right to say, 'You don't keep these' when God says 'You shall keep them'? *No!*

Those were the profound things in Galatians. Trust me, brethren, please understand this series in Galatians: If you understand this you understand the most difficult parts of the New Testament bar none! They are technical. They are difficult. But they are also understandable. That's something that I am amazed that people have been writing me and telling me they have never, never heard anything like what they're getting in this.

They need to know! The doctrinal onslaught is coming and unless you know and rooted and grounded in the Word of God you're going to get swept away!

All Scriptures from *The Holy Bible in its Original Order, A Faithful Version* (except where noted)

#### Scriptural References:

- 1) Galatians 2:11-13
- 2) Acts 10:24-28
- 3) Mark 7:1-13, 9, 13
- 4) John 14:23-24
- 5) Acts 10:28-37
- 6) Acts 15:5-9
- 7) Galatians 2:12-20
- 8) Romans 6:1-7
- 9) Galatians 2:20-21
- 10) Galatians 3:1
- 11) Luke 1:1-4
- 12) Galatians 3:2-3
- 13) Galatians 4:8-10
- 14) Colossians 2:16

#### Scriptures referenced, not quoted:

- Deuteronomy 18:18-20
- Romans 2

Also referenced: Romans Series #13  
(*Works of Law*)

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## Galatians Three

Fred R. Coulter

We are in the book of Galatians. I want to show you how that Abraham, and the promises given to Abraham, all tie in with everything that God has done from Abraham down to now: that which is related to Abraham, Isaac, Jacob, to the nation of Israel and then down to the Church and down to us and down to the Gentiles. All is related to Abraham.

We've seen in Rom. 4 how everything ties back to Abraham, also in Gal. 3 everything ties back to Abraham. This is the whole point that Paul is making. There is nothing that is not related to Abraham in everything in the Bible, from the time of the calling of Abraham down to the fulfillment of the book of Revelation—everything ties back to Abraham.

Galatians 3:11: "Therefore, *it is* evident that no one is being justified **before God** by *means of* law..." Why? How is a person justified before God? And "...before God..." means *in the presence*.

- repentance
- grace
- forgiveness
- sacrifice of Christ

All applied to the individual. Is that a defined law? *No!* What is the purpose of law? *To point out what sin is!*

"...because *it is written*, 'The just shall live by faith'" (v 11). What does that mean? Remember, that ties right back to Rom. 1:17—*the just shall live by faith!* What does that mean? *You live by believing God!* That's how you *live by faith*. Whatever you do then is based upon **believing** what God has said.

Verse 12: "Now then, the Law is not based on faith..." It's not! It just defines. To believe comes from the *inside*. To have a law out here—on the outside—is not faith.

Here's the comparison {see sermons on *Two Righteousnesses*—this series}: "...but, **'The man who practices these things shall live in them'**" (v 12). That's what God commanded them to do.

- Has anyone ever lived within the law except Christ?
- Has anyone ever perfectly kept the law except Christ? *No!*
- What happens when you break the law? *Sin!*

*'Sin is the transgression of the law' (1-John 3:4)*

- What happens when you have sinned?
- What state are you in? *You're a sinner!*

- ✓ Which means you are cutoff from God!
- ✓ Which means that you are subject to the death penalty!
- ✓ Which means that you are under a curse!

Verse 13: "Christ has redeemed us from the **curse of the Law**... [you cannot make that read that 'Christ has redeemed us from the law'—but] ...the curse of the Law.... [We need the Law to tell us what sin is, but when you sin it is **the curse!**] ...having become a curse for us..."

Here is how Jesus became a curse for us. In other words, taking upon Himself the penalty for our sins, upon our repentance, but also the sins of the whole world in the overall scheme of God's plan.

2-Corinthians 5:19: "Which *is*, that God was in Christ..." That's something to think about—*isn't it?* God the Father—through the power of the Holy Spirit and Jesus Christ—also experienced human living through Christ. Not directly as Christ did, but God was *in* Christ.

"...reconciling *the* world to Himself, not imputing their trespasses to them..." (v 19). Here again we have the word *imputing*, which we also saw that when we repent and accept the sacrifice of Jesus Christ and are put in right standing with God the Father—God **imputes righteousness to us!** Here it says He's not imputing their trespasses to them:

"...and He has entrusted to us *this* message of reconciliation. Therefore, we are ambassadors for Christ; *and* God, as it were, is exhorting *you* through us. We beseech *you* on behalf of Christ, 'Be reconciled to God.' For He [God the Father] made Him [Jesus Christ] Who knew no sin **to be sin for us**... [He took the curse!] ...so that we might become *the* righteousness of God in Him" (vs 19-21). See how all that ties in with what we covered concerning the righteousness of God. that *God gives* you. That is something!

We look at ourselves and we know our own human nature, and we know all the difficulties that we have within us. We know the carnalities which are still there. We can fool other people but we can't fool God. We can fool ourselves if we have self-deception, but on the other hand, God is willing to overlook that; God is willing to inspire us to want to do His way and serve Him by saying, 'If you accept My Son Jesus Christ as your personal Savior, and take that payment for your sins, then I will count you righteous. Before Me you are righteous.' That's

something! The Protestants say, because that's so, 'it doesn't matter what we do.' That's not correct! Because that is so, *we are to be inspired to want to love God*, to want to change and overcome and serve Him. That's what it's all about when it's talking about 'He redeemed us from the curse.'

Galatians 3:13: "Christ has redeemed us from the curse of the Law, having become a curse for us, (for it has been written, 'Cursed *is* everyone who hangs on a tree'), in order that the blessing of Abraham might come to the Gentiles by Christ Jesus, *and* that we might receive the promise of the Spirit through faith" (vs 13-14). That's the whole bottom line, right there.

Let's understand something concerning that we can't keep all of the Law. He's comparing here the law of Israel with the covenant of Abraham. Based upon that, what are the laws that we cannot keep, which were required under the laws given to Israel? There are some laws we cannot keep.

- we cannot keep any of the tabernacle or temple laws—it doesn't exist
- we cannot keep any of the priesthood laws—the Levitical priesthood does not exist any longer
- we cannot enforce the death penalty—we cannot enforce the civil penalties

The way it was under the Old Covenant with Israel, if you didn't do these things you were under a curse. Now comes along the fulfillment of the covenant with Abraham and we have a whole different standard. The standard is this:

1. Christ is the High Priest, so we still have a High Priest
2. the temple is the temple in heaven above, not on earth, so we still have temple
3. the sacrifice is the sacrifice of Jesus Christ, so we still have a sacrifice, but it's a greater sacrifice

Is not the death of the Creator of mankind a greater sacrifice than that of any animal? *Yes!* Greater than the sum total of all animals and all human beings combined together, because He's the Creator! We have laws and commandments to keep—don't we?

4. those laws and commandments to keep are those that can be written in our heart and in our mind

That includes the Ten Commandments; that includes any of the commandments that we can do personally.

Let's understand something very clearly, so we will understand why we are to keep the Holy Days. One of the requirements that was under the

Old Covenant was that when you would keep the three Holy Days *you would come to the place where God chose to place His name*, which was at the tabernacle, wherever it was when there was the tabernacle; the temple in Jerusalem when it was built. Now then, those people who later were in exile could not fulfill those commands they weren't in covenant with God because they were exiled.

Jesus came and was preparing the time when the whole type of worship was going to change. We find in John 4:19, the account with the *woman at the well*: "The woman said to Him, 'Sir, I perceive that You are a prophet. Our fathers worshiped in this mountain, but you say that the place where it is **obligatory** to worship is in Jerusalem.' Jesus said to her, 'Woman, believe Me, the hour is coming when you shall neither in this mountain nor in Jerusalem worship the Father. You do not know what you worship....'" (vs 19-22). That's where Simon Magus was; that's where the Samaritan Jews were.

"...We know what we worship, for salvation is of the Jews. But the hour is coming, and now is... [He's preparing the way] ...when the **true** worshipers shall worship the Father **in Spirit and in Truth**... ['in Spirit' means *written in your heart and mind*; 'in Truth' means *according to the Word of God*] ...for the Father is indeed seeking those who worship Him in this manner" (vs 22-23). The place is no longer a requirement. The condition of *heart* is now the requirement. That is the requirement: *in Spirit and in Truth!*

Verse 24: "God *is* Spirit, and those who worship Him must... [are duty-bound] ...worship **in Spirit and in Truth**." When Jesus came He said, 'I am the Way, and the Truth, and the Life.' He brought the Truth of God. He brought the Truth of how we are to worship Him and so forth. All of this ties in with what we are talking about here in Gal. 3.

Now we have all of those laws and commandments that we are to keep, that amount to:

- the Ten Commandments
- the Holy Days
- how to conduct our lives

Go through the book of Proverbs and see the daily admonitions for the things day-by-day that we are to do: the wicked/the righteous; the diligent/the slothful and all of that sort of thing. That's all part of it. We must do that. However, because the Church now is no longer a physical nation like Israel, since God gave sovereignty to all of the nations, God gave to all of the nations the *administration of death*. Whether they followed God's Law or not He gave it to them.

When you have that, you cannot have

another sovereign organization come within a sovereign nation and exercise the death penalty. You cannot do that. God would not have that conflict. How long do you think the Church would last if, in whatever nation it were, when there was a transgressor within a congregation there was, for example, adultery, we had a trial, we gave the death penalty, and we took them out and stoned them? We would be going against the sovereignty that God gave to the civil governments to do. In the New Covenant—with the covenant that comes from Abraham down to us through Jesus Christ—we do not have the *administration of death*. That's very important for us to realize.

Here's a good example: When Christ was brought before Pilate, what did the Jews say? *We have a law that He's worthy of death because He's made Himself the Son of God!* But they couldn't put Him to death—could they? They wanted to, so what they did, they manipulated and used the civil authorities to do it. That sounds like something you could even watch in the news today. Why was that done? Some people like to say the Jews killed Christ. *No!* They had a part in it. The Jews like to say the Roman soldiers killed Christ. *No,* they had a part in it. Who killed Christ? ***Every sinner that's ever lived!*** That's why God had the Jews, on the one hand, for condemnation; Gentiles, on the other hand, to execute the death; but they were all involved, so that sin comes upon all people—Jews and Gentiles. All have to come to Christ, to that same sacrifice, for the forgiveness of sin.

Galatians 3:15: "Brethren (I am speaking from a human perspective), even when a man's covenant has been ratified [confirmed]..."—and I explain the difference between covenant and testament:

- **A covenant** is an irrevocable promise, which must be fulfilled or you die. With covenantal law you can't add to it, you cannot change it. Once the agreement is made, you must stand by it.
- **Testamental law**, for writing a will, says what's going to happen after you die. Testamental law, with a will, you can change as long as you're living.

I bequeath to my son, my daughter, and so and so. Then you find out that they are completely unworthy of it. What do you do? *You make what is called a codicil!* You put an attachment to that will or write a new one. You can do it because the will is not in force until you die. In your second will you say, 'So and so have turned out to be dirty rats. So therefore, I disinherit them. I will give them \$1 and they can have nothing of my estate.' Covenantal law is different. The promises given to Abraham could not

be broken! Nor could they be changed! That's what he's explaining here.

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. Now, to Abraham and to his Seed were the promises spoken...." (vs 15-16). He's going from Abraham to Christ.

"...He does not say, 'and to *your* seeds,' as of many; but as of one, 'and to your Seed,' which is Christ. Now this I say, *that the* covenant ratified... [a confirmed covenant is standing; it must be executed from the time it's confirmed] ...beforehand by God to Christ... [**the Law** which was given to Israel] ...which was *given* four hundred and thirty years later, so as to make the promise of no effect" (vs 16-17).

That is exactly what Judaism tries to do! To say that the covenant given to Israel—hence to Judah—is the greatest, most important thing. Therefore, everyone must keep the laws or the Noahide Laws if you're a Gentile. Paul is saying it "...cannot be annulled...so as to make the promise of no effect."

What was promised? *The Seed! The covenant, the same kind of covenant that Abraham had!*

That is not the covenant that the children of Israel had. They did not have the same covenant. They had a separate covenant. Once we understand these and clarify this step-by-step, it will become very, very clear.

Verse 18: "For if the inheritance *is by law*..." Let's look at it this way: We can look at covenantal law and we can look at testamental law. What if you made out a will—testamental law—and you had ten children. You said, 'I'm going to give ten percent of everything I have to each one of my children.' What if there was a law of the land that said that the state must first take fifty percent of that? That law will make your will of no effect. At a minimum, it will cut it in half. That's what we're talking about here.

Verse 18: "For if the inheritance *is by law, it is no longer by promise*..." God promised eternal life. It starts out with the promise of eternal life to begin with (Gen. 15). That's primary to everything else coming down.

"...But God graciously granted *it* to Abraham by promise.... [since God did this] ...Why then the law? It was placed alongside *the promises*... [the promises given to Abraham—you can't add to; you can't take away, but you can place it alongside.] ...for the purpose of *defining* transgressions, until

the Seed would come to Whom *the* promise was made... [the promise was made to Christ] ...having been... [the law] ...ordained through angels in the hand of a mediator” (vs 18-19).

Who was the mediator of the covenant given to Israel? Who was the first mediator? *Moses!* Then you have Joshua. Later then it split down into two parties to do it. It was the elders and the high priest. Then it became the high priest and the king. They mediated.

Verse 20: “Now then, a mediator does not *act on behalf* of one...” A mediator negotiates terms between two parties. Did not Moses do that? When did Moses do this particularly? *When the children of Israel rebelled while he was receiving the Ten Commandments!* God said, ‘Look, let Me aside, I’ll destroy all of them and I’ll replace My promise to Abraham, Isaac and Jacob through you.’ What did Moses do? *He said, ‘Oh, God, no! Blot my name out of the Book of Life, but don’t destroy all the children of Israel, lest the Gentiles say that You brought them out here in the wilderness to kill them.’* This is very important for us to understand!

“...but... [in respect to the promise of grace] ...God is one” (v 20). God acted unilaterally. There was no mediating between. God decided He was going to do this Himself.

Let’s understand that the only Mediator that we have today is Christ, Who is God. Here’s a very important principle; I realize this is technical and somewhat complicated, but let’s see if we can make it easy: When you pray, is there a Mediator that you go to? *No!* You get right on your knees and you say, ‘Our Father in heaven...’

Christ is the Mediator at the right hand of God Who is also God. There’s no human mediator between you and God! What does this do for a Catholic priesthood? *Think on that! Makes it null and void! Non-Scriptural!* Think of what that does when you create a structure that imposes itself, which it can’t do!

The truth is, no man can come between you and God! They can claim that, and if you submit to that then *you’re limiting your access to God*, because of lack of faith.

- a Catholic priest cannot do it
- a Buddhist priest cannot do it
- a minister cannot do it
- a headquarters cannot do it

*You have **direct access** to God!* That’s exactly what we’re talking about here in the overall principle.

Verse 21: “*Is the Law then contrary to the promises of God? MAY IT NEVER BE!...*” Most emphatically—‘me ginoito!’ Why? *Because the laws*

*came from the mind of God!* They’re not contrary to the promises, but they cannot replace the promises. That’s what we’re talking about.

“...For if a law had been given that had the power to give life, *then* righteousness would indeed have been by law” (v 21).

What if there was a law that said: if you kept the Sabbath perfectly for a thousand times you would make it into the Kingdom of God and be granted eternal life, and you did 999 and you died? God says, ‘Nope, you didn’t do it.’ What if you had a long life and you did your thousand Sabbaths early—right around 20 years of Sabbath-keeping—now you are qualified, you are guaranteed to get in. God must give it to you. Therefore, by law, you can do anything you want to and go sin, and God must take you in because you have fulfilled the law of the 1,000 Sabbaths and you kept them perfectly.

Do you understand why it cannot be *by law*? It has to be by promise and continuous faith and belief in God.

“...For if a law had been given that had the power to give life, *then* righteousness would indeed have been by law” (v 21). What does the Law have power to do? *To bring death! Not life!*

Verse 22: “But the Scriptures have shut up all things under sin...” That is a great and profound verse! That ties in with Rom. 3: ‘All have sinned and come short of the glory of God!’

All are shut up under sin! That means that God has said that everyone that ‘I do not personally deal with, I will let them remain in a condition of sin. They can do good or evil, but unless I call them they are going to have to wait for the second resurrection.’ But He ‘shut them all up under sin.’ When you watch the news and you see all this sin going on, don’t say, ‘How can that be? Isn’t that terrible?’ *NO!* God has just closed them off to sin. *They can’t understand! Shut them up!*

There’s going to be a great lesson learned in the long run, but the reason is this: “...so that by *the* faith of Jesus Christ... [Christ’s own faith] ...the promise might be given to those who believe” (v 22). This belief is based on loving God *with all your heart, all your mind, all your soul and all your being!*

- When you have that kind of belief and faith, do you want to sin? *No!*
- When you understand the Laws of God as they apply to us today, are you not going to regulate your life with God’s Spirit so that you’re going to keep those laws? *Yes!*

That’s the whole operation by faith and belief as we covered last time, by those who believe!

Verse 23: “Now, before faith came we were guarded under law... [He shut up everything unto sin, but then with the covenant to Israel that was a better state of being. That guarded you!] ...having been shut up unto the faith that was yet to be revealed. In this way, the Law was our tutor *to lead us to Christ...*” (vs 23-24). The *King James* says ‘schoolmaster’ and that sounds kind of harsh, but the Greek really means ‘tutor’—*to teach*.

Have you ever had a tutor? I had to have two tutors. When I started college, after being in the service and worked in a restaurant for a couple of years, my English was so bad, I sort of snuck into the ‘bone-head’ English class, without taking a test. Six weeks down into it, the head of the department came in and asked, ‘How did you get in this class?’ I was getting a courtesy D-minus. It was bad! ‘You’ve got to take a test.’ That was Dr. Sharp who was also head of the German department. He had these blazing, steely eyes! So, I took the test and it came back that I qualified for the bottom 25% of the class for English for the foreign born. That’s right! I was stuck with a problem! I had to pass ‘bone-head’ English or I could not continue at the college. I could not go back and take it the second time.

I asked if I could stay in the class if I get someone to help me. So, I got this private school Dr. Moore and she said come on over and they got a teacher. They had a private school that was in three homes, and it was only three blocks from my apartment. This teacher said, ‘Let’s see where you are, go to the blackboard.’ It brought back all those miserable days in English. She took out the seventh grade workbook and said, ‘Write out this sentence and diagram it.’ The thing I hated—I hated diagramming—came upon me! She said, ‘Okay, let’s try the sixth grade book. Fred, here’s the subject and here’s the verb—you got that?’ Finally, the third grade book—this is literally true!—third grade book! That’s where I started. I went three days a week and she had me stand there everyday diagramming!

To make a long story short, I brought my English up. Incentive to learn, incentive is a good thing and I had it. I learned it. I brought my grade on it up to an A-minus for the last six weeks and an A-minus on the final test, so I passed that course with a B-minus and went on to English 101. My other tutor was a German tutor. But I have to tell you, I learned more about English taking German than I did studying English. That’s what a tutor will do for you.

“...*to lead us to Christ...*” (v 24) That’s what it’s to do: to show us; to lead us to the point that we understand that we’re helpless;

- we need God’s way

- we can’t keep the Law without God’s Spirit
- we need God’s forgiveness
- we don’t want to die
- we do want eternal life

—and that comes *by promise!* That has to come from within your being because of what you believe.

Verse 25—this is the one where the Protestants tear everything apart: “But since faith has come, we are no longer under a tutor.” ‘Hooray! We don’t have to keep any law! No law!’ *Not so!*

Hebrews 10:12: “But He [Christ], after offering one sacrifice... [of Himself] ...for sins forever...” It is profound that it is one sacrifice for all sins forever. So therefore, it had to be the Creator Who took that upon Himself. Only the Creator can make right what went wrong with what He created. That’s how He makes it right!

“...sat down at *the* right hand of God. Since that time, He is waiting until His enemies are placed *as* a footstool for His feet. For by one offering He has obtained eternal perfection *for* those who are sanctified.... [those who are called and receive the Holy Spirit] ...And the Holy Spirit also bears witness to us; for after He had previously said, “‘This *is* the covenant that I will establish with them after those days,” says *the* Lord...” (vs 12-16).

That is after the days that the covenant with Israel would cease. Technically, when did the covenant with Israel cease? *When Christ died!* Technically, that’s when it ceased! There was the overlap of 40 years until the transition from the temple service over to the New Testament Church.

But He’s saying right here, v 16: “‘This is the covenant that I will establish with them after those days,’ says *the* Lord, ‘I will give My laws into their hearts, and I will inscribe them in their minds’”——to actually etch them, and we know now, scientifically that’s how we learn. Our brains are actually programmed by electronic chemical etchings in the brain. That’s where He wants the laws. Not on a tablet of stone that we can look at and say ‘that’s a nice memorial, look at that, that’s good.’ ***God wants it in your heart and your mind!*** That is the covenant that we are talking about here.

Galatians 3:25: “But since faith has come, we are no longer under a tutor... [We are directly under *God!* under *Christ!* That’s what’s important!] ...because **you are all sons of God through faith in Christ Jesus**” (vs 25-26). That’s what we all need to understand! We’re all sons of God! There aren’t any greater or lesser. Christ is the greater and all the rest of us are the lesser—if you want to put it that way.

Verse 27: “For as many *of you* as were baptized into Christ did **clothe yourselves** in

Christ.” That’s an interesting expression—isn’t it? Referring to the **garments of righteousness**.

(go to the next track)

What is this telling us? *Everything that we do is centered around Christ!* You have “...clothe yourselves in Christ.”

- Did Christ ever sin? *No!*
- Are you to sin? *No!*
- If you are clothed with Christ, how does God look at you? *As if you are Christ!*

Isn’t that an amazing thing? You stop and think about that! ***God the Father views you exactly as He views Jesus Christ!*** This is to encourage us, in the long haul. If you don’t understand that, and how God has brought you into this relationship with Him, and you try and do things on your own, sooner or later *you’re going to get overwhelmed because you of yourself cannot stop sinning!* However infrequently you sin, you have a sinful nature, and you can’t stop sinning. That leads you to despair! God says, ‘Look, let’s reverse this whole thing!’

- you *believe* in Jesus Christ
- you *believe* in God the Father
- you *believe* in His sacrifice
- you *believe* that your sins are forgiven

Come to God in repentance and ‘I will count you as righteous as Christ.’ You’re going to have to do something. You’re going to have to be baptized into Christ.

Romans 5:20: “Moreover, the law entered, so that the transgression might abound; but where sin abounded, the grace of God did super-abound; so that even as sin... [when you have a sinful nature, that’s what it’s called: *the sin!*] ...reigned unto death, so also might the grace... [which comes from Christ] ...of God reign through righteousness unto eternal life through Jesus Christ our Lord” (vs 20-21).

Romans 6:1: “What then shall we say? Shall we continue in sin so that grace may abound?... [NO! NO! God does this magnificent, wonderful thing that, through grace *He deals with you*] ...MAY IT NEVER BE!... [‘me ginoito’] ...We who died to sin, how shall we live any longer therein?” (vs 1-2).

What happens when you find yourself sinning, and you don’t repent? *You get miserable!* Why do you get miserable? *Because God’s Spirit is leading you to repentance!* That’s what it’s doing!

“...how shall we live any longer therein? Or are you ignorant that we, as many as were baptized into Christ Jesus, were baptized into His death?... [that’s the whole purpose and meaning of baptism] ...Therefore, we were buried with Him through the baptism into **the** death... [Christ’s 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. For if we become conjoined together in the likeness of His death, so also shall we be *in the likeness of His resurrection*” (vs 2-5). That is a marvelous thing, brethren! Tremendous thing to understand that!

Verse 6: “Knowing this, that our old man was co-crucified with *Him* in order that the body of sin might be destroyed...”—*co-crucified!* Remember that Jesus said, ‘***If any man follow Me, let him take up his cross and come after Me.***’ So, not only did all humanity crucify Christ because of their sins, all humanity *will be* crucified through Christ, through the forgiveness of their sins, hand-in-hand. Progressive thing: growing, changing, overcoming.

“...so that we might no longer be **enslaved** to sin. Because the one who has died *to sin* has been justified from sin.... [that is through the operation of baptism] ...Now if we died together with Christ, we believe that we shall also live with Him” (vs 6-8).

You see then how Romans helps clarify Galatians. I think one of the biggest mistakes that too many people do is that they immediately run to Galatians, start drawing all kinds of conclusions when they don’t understand Romans and they don’t understand Hebrews. That’s why going through the book of Romans first, when we come to the book of Galatians it’s easier to understand.

Galatians 3:27: “For as many of *you* as were baptized into Christ did put on Christ.” That doesn’t tell us the whole operation that we read in Rom. 6 about being co-crucified with Him. This is spiritually speaking, not physically. Spiritually speaking in your standing before God.

Verse 28: “There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for **you are all one in Christ Jesus.**”

That does not change our physical being. That is our *spiritual standing!* All men are still men—hopefully! All women are still women—hopefully! That does not change, but our *standing before God changes!* Why is that important? *Under the covenant with Israel, you had this:* You had the Israelites, then you had the Israelite men, then the women; they always had to deal through their husbands. But, not with Christ! We all deal direct with God the Father—men and women! Free and bond! Tall or short! Skinny or fat! Young or old! We can add all of that to it—***you’re all one in Christ!***

Notice where this ends up, v 29: “And if you are Christ’s, then you are Abraham’s seed, and heirs according to *the* promise”—*to receive eternal life!* That’s given by promise.

Let's go back and look at the things concerning Abraham. Genesis 12:1: "And the LORD said to Abram... [Abraham got his new name before the resurrection. We didn't! God changed it from Abram to Abraham.] ...'Get out of your country, and from your kindred, and from your father's house into a land that I will show you.'"

I want you to notice the same requirements here. I want you to compare what Jesus said and what He required of Abraham.

Luke 14:25: "And great multitudes were going with Him; and He turned *and* said to them, 'If anyone comes to Me and does not hate his father, and mother, and wife, and children, and brothers and sisters, and, in addition, his own life also, he cannot be My disciple.... [Almost identical! He said, 'Get out of your country, and from your kindred' and you go!] ...And whoever does not carry his cross and come after Me cannot be My disciple'" (vs 25-27).

What if Abraham said, 'Lord, that's requiring too much.' That would have been it. God would have chosen somebody else. Same thing with Abraham we're dealing with the beginning, so God says:

Genesis 12:2: "And I will make *of* you a great nation...." We're going to see that great nation was not Israel. That great nation is the firstborn at the resurrection, the Church. Is that not greater than any nation on earth? *Yes!*

"...And I will bless you and make your name great...." (v 2). Why? *Because everything that God does from this time on comes under the covenants that He made with Abraham! Everything!*

"...And you shall be a blessing. And I will bless those that bless you and curse the one who curses you. And in you shall **all families of the earth be blessed**" (vs 2-3). Notice, that is including **all** humankind. That's why when we get back into Galatians it says, 'There's neither male nor female, Scythian or bond, and so forth, all mankind.'

When God opened eternal salvation to mankind, He opened it to all nations within that timeframe of the apostles. Israel did not have eternal salvation ever offered to them. Otherwise, eternal life would come by law. But eternal life does not come by law. It comes by promise! Here's the promise: "...all families of the earth be blessed." You can take this one verse and tie in with that the 144,000 of Rev. 7; the great innumerable multitude of all kindreds and nations; you can tie in with that toward our day and on back toward Christ; all those that God has ever called of every family, of every nation, of every race.

A very simple account, v 4: "Then Abram departed, even as the LORD had spoken to him...."

[he did what God wanted. He *believed* God] ...And Lot went with him. And Abram was seventy-five years old when he departed from Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the people that they had gained in Haran...." (vs 4-5).

This was a huge caravan, brethren! This is like we would think of after watching some of the movies. a rich Middle Eastern sheik who had money, wealth, everything, was asked to leave the land. *Left his family, left his land!* Why is that important? *If you give up land, you virtually give up your status of being anything in that world!* So, he had a lot required of him.

Genesis 15—this must have been when Abraham was about 84-years-old. All the rest of the covenants of God come from Gen. 15, 17 and 22, but Gen. 15 is the primary.

Genesis 15:1: "After these things the Word of the LORD came to Abram in a vision, saying, 'Fear not, Abram, I *am* your shield and your exceedingly great reward.'" You might go through some of the Psalms and look up 'shield' and 'great reward' and see how God still does that for His people today. You can put in there Eph. 6: We're to have the 'shield of faith' and all of this. That's all part of it!

Verse 2: "And Abram said, 'Lord GOD...'" He'd been wandering around for about nine years, close to ten years, and he says—notice he talked with God. That's the kind of relationship that God wants us to have with Him, that we can go to Him and talk to Him.

"...what will You give me since I go childless..." (v 2). If you're 84 and you have no children and God keeps telling you that 'in you shall all the earth be blessed.' How's that going to be? This is another lesson. Abraham proposed a way that he could work it out legally.

Here's what he proposed: "...and the heir of my house *is* this Eliezer of Damascus?" (v 2). It was legal that if you had no children, you could take the leading servant in your house and make him your legal son and be heir to everything that you had. Here he was trying to propose a way, by law.

Verse 3: "And Abram said, 'Behold, You have given no seed to me; and lo, one born in my house is my heir.' And behold, the Word of the LORD *came* to him saying, 'This man shall not be your heir... [it's not going to be by law, but by promise] ...but he that shall come forth out of your own loins shall be your heir.'" (vs 3-4).

{note sermons: *The Impossible Work of God #s 1-2*}.



Whatever God does He does from an impossible point of view as humans look at it. If you put it into today's world, and you said, 'Okay, let's take bets on this. What's your bet that at 100-years-old he's going to have a kid?' I don't know what the odds would be.

Verse 5: "And He [God] brought him outside and said, 'Look now toward the heavens... [we know this has to be at night] ...and number the stars—if you are able to count them.'..." I think the *Schocken Bible* translation says, 'Now count the stars, count them if you're able to number them'—with that double emphasis.

"...And He said to him, 'So shall your seed be.' And he believed in the LORD. And He accounted it to him for righteousness" (vs 5-6).

If the seed are going to be as the stars of heaven,' what is He promising first, before Israel? Daniel 12:1: "And at that time Michael shall stand up, the great prince who stands for the children of your people. And there shall be a time of trouble, such as never was since there was a nation even until that time. And at that time your people **shall be delivered**—every one who shall be found written in the book.... [*raised*, because your name is in the Book of Life] ...And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they who are wise shall shine as the brightness of the firmament..." (vs 1-3) That's how you're going to be in glorified form.

What God was telling Abraham right at first was that He was giving him His promise of 'a great nation, of spirit beings who will shine like the stars.' That's why He didn't take him out onto the desert. There's a lot of desert in the Middle East and it would be very easy to do so, and say, 'Abraham, look at all this sand, so shall your seed be.' He took him out and showed him the stars, because it is a promise of eternal life; everything hinges on that.

I think that it's amazing that when you begin to understand how much Abraham is involved in the plan of salvation, beginning from Gen. 15, it helps clear up so many different things. We're going to see all the way through the New Testament that Abraham is mentioned.

Matthew 13:43, talking about the time of the resurrection: "Then shall the righteous shine forth as the sun in the kingdom of their Father... [eternal life; eternal glory(Gen. 15)] ...The one who has ears to hear, let him hear."

I want you to understand the consistency of God's promise given to Abraham flowing through the whole of the Bible. All of these verses we have covered before, but never have we put them together

in this sequence. The reason that I'm putting them together in this sequence is very important. The Bible tells us that we learn 'precept upon precept; here a little, there a little' and when you go back over these things you build. God gives the understanding: building, *building*, **building** and putting it together.

1-John 3:1: "Behold! What *glorious* love... [we have it based on love; God loved us *first*] ...the Father has given to us, that we should be called the children of God! For this very reason, the world does not know us because it did not know Him. Beloved, **now** we are the children ['teknon'] of God..." (vs 1-2).

Why does he say 'now' though we're not? *When God says something, it's going to happen—correct? Yes!* God has the power to make it happen.

"...and it has not yet been revealed what we shall be; but we know that when He is manifested, we shall be like Him, because we shall see Him exactly as He is." (v 2). We'll be like Him!

Revelation 1:13: "And in *the* midst of the seven lampstands *one* like *the* Son of man, clothed in a *garment* reaching to the feet..." Didn't we read where we 'clothed ourselves with Christ'? That means:

- with His attitude
- with His love
- with His obedience

—and those translate into the righteousness of the saints are the fine linen. This is marvelous, brethren, how this ties in from Gen. to Rev.

"...and girded about the chest with a golden breastplate. And His head and hair *were* like white wool, white as snow; and His eyes *were* like a flame of fire; and His feet *were* like fine brass, as if *they* glowed in a furnace; and His voice *was* like *the* sound of many waters. And in His right hand He had seven stars, and a sharp two-edged sword went out of His mouth, and His countenance *was* as the sun shining in its *full* power" (vs 13-16).

Jesus said that the 'righteous shall shine as the stars of heaven.' Now we are the sons of God. All of this goes clear back to Gen. 15.

That's why when He solidified the promise to Abraham, he started with eternal life, *for a purpose*, and did it when Abraham was in circumcision, *for a purpose*, so that he would know that it would go to all people. Can you imagine the legal precedent that people would stand by if He did it *after* he was circumcised? If you think they had a feud about circumcision in the New Testament Church at the beginning of it, think of what would have happened if Abraham would have been

circumcised first, before this promise! All of these things are profound, fundamental building blocks.

Genesis 15:5: “And He brought him outside and said, ‘Look now toward the heavens and number the stars—if you are able to count them.’ And He said to him, ‘So shall your seed be.’ And **he believed** in the LORD.... [Believing God is the most important thing! Then you will act upon that belief! Whatever you believe you act upon.] ...And He accounted it to him for righteousness” (vs 5-6).

Read John 14-17—that is what Jesus instructed the disciples, and it is a detailed explanation on the Passover night of eternal life. That was the same night that He took Abraham out and said, ‘Look!’

Verse 18: “In the same day the LORD made a covenant with Abram, saying, ‘I have given this land to your seed, from the river of Egypt to the great river, the river Euphrates’—and so forth. There was the covenant. It began with eternal life, came down to the children of Israel, the land and so forth.

Gen. 17—another 15 years later, still waiting, 99-years-old; God wanted it not to be just difficult, He wanted it to be absolutely impossible! Nothing’s impossible for the Lord.

Genesis 17:1: “And when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, ‘I *am* the Almighty God! Walk before Me and be perfect.’ Same requirement we have for the New Testament.

Verse 2: “And I will make My covenant...” Why does He have to make another covenant? Did we just not read that the Lord made a covenant with Abraham (Gen. 15:18)? *Yes!*

Why does He come and say: “...I will make My covenant between Me and you, and will multiply you exceedingly” (v 2). Why is there another covenant? We have one covenant, this is #2 covenant. Why? *You cannot add to (Gal.)!* But you **can** make another covenant. That’s why! Here’s another aspect to fulfill the covenant to the physical nation of Israel.

Verse 3: “And Abram fell on his face. And God talked with him, saying, ‘As for Me, behold, My covenant is with you, and you shall be a father of many nations.... [then He begins defining it a little more] ...Neither shall your name any more be called Abram, but your name shall be Abraham; for I have made you a father of many nations. And I will make you exceedingly fruitful... [No child yet!] ...and I will make nations of you, and kings shall come from you.... [now we’re talking about nations on the earth and kings on the earth] ...And I will establish My covenant between Me and you and

your seed after you in their generations for an everlasting [age-lasting] covenant, to be God to you and to your seed after you. And I will give the land to you in which you are a sojourner, and to your seed after you, all the land of Canaan, for an everlasting possession. And I will be their God.’ And God said to Abraham, ‘And you shall keep My covenant, you and your seed after you in their generations. This is My covenant, which you shall keep, between Me and you and your seed after you. Every male child among you shall be circumcised” (vs 3-10).

Now we’re down to the physical nation, so we have a physical token. Before it was eternal life and then got down to the physical nation, but it was basically eternal life. Therefore, it was belief with no circumcision. Now then, here is a physical covenant being established:

“...Every male child among you shall be circumcised. And you shall circumcise the flesh of your foreskin. And it shall be a sign of the covenant **between Me and you**” (vs 10-11). This is an entirely different situation than the first one. Gen. 15 has nothing to say about circumcision.

Verse 12: “And a son of eight days shall be circumcised among you, every male child in your generations; he that is born in the house, or bought with silver of any foreigner who *is* not of your seed. He that is born in your house, and he that is bought with your silver, must be circumcised. And My covenant shall be in your flesh for an everlasting [age-lasting] covenant” (vs 12-13). Then He gives the blessing to Sarah and so forth.

Verse 15: “And God said to Abraham, ‘As for Sarai your wife, you shall not call her name Sarai, but her name *shall be* Sarah. And I will bless her, and give you a son also of her. Yes, I will bless her, and she shall be *a mother* of nations—kings of people shall be from her.’ And Abraham fell upon his face and laughed, and said in his heart, ‘Shall *a child* be born to him that is a hundred years old? And shall Sarah, who is ninety years old, bear?’ And Abraham said to God... [Let’s be practical about this!] ...‘Oh, that Ishmael might live before You!’.... [After all, Sari even encouraged that, Lord.] ...And God said, ‘Sarah your wife shall bear you a son indeed. And you shall call his name Isaac. And I will establish My covenant with him for an everlasting covenant, and with his seed after him’” (vs 15-19). Then we’ll see in Gal. 4 that has to do with the Church. This also is a type of Christ.

Verse 20: ““And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation. But I will establish My covenant with Isaac, whom Sarah shall bear to you **at this set time** in the

next year.' And He left off talking with him, and God went up from Abraham" (vs 20-22). And Abraham sharpened up his knives and they had a circumcision party.

I'm summarizing in modern language. What was the relationship that the servants had? They shared in the blessing, physically, that God gave Abraham. This is not an eternal life blessing here. This is physical blessing; this is raising up the nation of Israel through Isaac. They're being circumcised because they are the servants of Abraham and in the case of Ishmael because he was the son of Abraham, but Ishmael is not counted toward the promise; he's just one of the sons of Abraham. That's what happened here.

Verse 25: "And his son Ishmael *was* thirteen years old, *when* he was circumcised in the flesh of his foreskin. In the same day Abraham and his son Ishmael were circumcised" (vs 25-26).

Genesis 22 actually relates to the sacrifice of Christ; there are quite a few parallels.

- Genesis 22

Also referenced: Sermons:

- *The Two Righteousnesses #s 1-2*
- *The Impossible Work of God #s 1-2*

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Scriptures from *The Holy Bible in Its Original Order, A Faithful Version*

#### Scriptural References:

- 1) Galatians 3:11-13
- 2) 2 Corinthians 5:19-21
- 3) Galatians 3:13-14
- 4) John 4:19-24
- 5) Galatians 3:15-25
- 6) Hebrews 10:12-16
- 7) Galatians 2:25-27
- 8) Romans 5:20-21
- 9) Romans 6:1-8
- 10) Galatians 3:27-29
- 11) Genesis 12:1
- 12) Luke 14:25-27
- 13) Genesis 12:2-5
- 14) Genesis 15:1-6
- 15) Daniel 12:1-3
- 16) Matthew 13:43
- 17) 1 John 3:1-2
- 18) Revelation 1:13-16
- 19) Genesis 15:5-6,18
- 20) Genesis 17:1-22, 25-26

#### Scriptures referenced, not quoted:

- Romans 1:17
- 1 John 3:4
- Romans 3
- Revelation 7
- Ephesians 6
- John 14-17
- Galatians 4

# Justification by Faith I

Fred R. Coulter

Why is there so much confusion in religion? I think part of it lies in the fact that today that we are so 'TVized' with sound bites, clips and 20-30 second spots. If you watch a program every 8-12 minutes there's a commercial, and you can go do this or that or the other thing. We're in the age of instant this, instant that and instant everything else.

People like to have 'religion' that is instant—instant understanding, instant explanation—so that they can go on about their jobs, business or whatever they want to do. Instead of really delving into the Word of God so they can understand it, they go on their merry way with an explanation that they think is acceptable. If you have not studied the Bible in the past we may leave you in the dust. I'm sorry if that may happen, because I'm going to assume that those who are watching, listening or reading this are going to know their Bibles to a relatively good degree so that we can understand what *justification by faith* really is.

*Justification by faith* is one of the most basic, but one of the most complicated and difficult things to understand. People have not taken the time to really study their Bibles, nor have they taken the time to understand the forces and pressures that were in the Church at the time the New Testament was written. Everyone will agree that in order to be saved you have to be *justified by faith*.

In order to be justified by faith an awful lot has to be understood before you can understand the simple operation. The reason that this becomes so confusing, is because you have:

- Judaism practices on one side
- Protestants and their view of grace with no works at all
- Catholics who say that grace can only come by works

All of this has created a great confusion! People become *mentally* burdened down to try and figure it out. Let's see if we can sort this out and get some sort of semblance as to what it means to be *justified by faith*.

I think you're going to find that once you understand some certain basic concepts that you're going to find it's much easier to understand *justification by faith* through grace, rather than justification *by works of law* through law-keeping. Because of that, there is a conflict in the New Testament.

1-John 2:4: "The one who says, 'I know Him,' and does not keep His commandments, is a liar, and the Truth is not in him." It's very clear that we

are to keep the commandments in that particular passage. There's another passage that says 'sin is the transgression of the Law.' There's another passage that says very clearly that sinners will not be in the Kingdom of God. Jesus said that 'not one jot or one tittle will in any wise pass from the Law until everything is fulfilled,' and that 'as long as heaven and earth still stood, His Word would still remain.'

We read in the Old Testament where the commandments of God are 'righteousness.' We also read that the commandments of God 'make us wise; give us understanding.' We also know certain things concerning the commandments of God, which are very important to do and to teach. However, here comes a very difficult Scripture to understand, because we know that we need to keep the Laws of God, we know we need to keep the commandments of God, but how do you understand Rom. 6? This is one of the most favorite Scriptures for the Protestants to show that it doesn't matter that we keep the commandments of God.

However, there's a movement now within the Protestants to where they are trying to get the United States to run the country based upon the Ten Commandments. That creates a little confusion. When you really think about it and analyze it, the reasons the Protestants say that you don't have to keep the commandments—that they're done away—outside misunderstanding some Scriptures, is because they want some sort of *justification* so they don't have to keep the Sabbath so they can keep Sunday.

They turn to a Scripture like this: Romans 6:14: "For sin shall not rule over you because you are not under law, but under grace." If you believe in keeping the commandments of God:

- Could you explain this Scripture?
- Do you know what this Scripture is talking about?
- Do you understand what it is saying?
- Does it say that we should not keep the commandments?
- Does it say that we're not subject to the laws of God?
- What is it really saying?
- What is it really teaching us?

This will add a little bit to the confusion, Romans 10:4 (KJV): "For **Christ is the end of the law** for righteousness to everyone who believes." It says that Christ *ended the Law!*

Then they go to another Scripture, Col. 2, which says that Jesus put the commandments and 'nailed it to the cross.'

But then you come to the very last chapter of the book of Revelation, let's see what Jesus said about commandment-keeping in relationship to eternal life:

Revelation 22:14: "Blessed *are* those who keep His commandments..." The Greek there is 'poieo'—which means *blessed are the ones who **are doing** the commandments of God!* We're going to see a little later where it looks like if you're trying to say and justify yourself by *works of law* you are 'under a curse.' That is where the problems and difficulties come, because people equate *works of law* or *justification* with commandment-keeping and confuse that with *justification by faith*.

I hope that I can present it in such a way that you can understand it. It's not going to be instantaneous! It's not going to be a 9-second or 30-second sound bite. I appreciate your patience. Get out your Bibles and study and go along with it so you will be able to understand what I'm saying.

Here's how it's important it is, v 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." Do you want to be in the Kingdom of God? Do you want God to open the gates for you and say, 'come in'? *I'm sure you do!*

Let's read one more verse, which is a very basic verse, which tells about commandment-keeping; so that you understand that commandment-keeping is required. Then we are going to learn something about the *function of law*. It's a matter of what the *function* is. It's a matter of understanding what it can do, and what it cannot do.

1-John 5:2: "By this *standard* we know that we love the children of God: when we love God and keep His commandments." For all of those that believe that just love is all that is necessary, here we have *love* and *commandment-keeping* together. We see that they are required.

Verse 3: "For this is the love of God: that we keep His commandments; and His commandments are not burdensome." There's nothing difficult about the commandments of God. That is the point that John is making here.

What we need to understand is that there was a cross-current of things that were taking place, which made it appear as though you could receive salvation by *keeping law* and *rejecting Christ*. That is a Judaism problem. I'm going to refer you to Mark 7, a section where Jesus said to the scribes and Pharisees and religious leaders concerning their traditions. There's something you need to know about the Pharisees' interpretation of the Law of Moses.

They claim that not only did Moses receive the written law from God, but that Moses received the *oral law* from God. That oral law was passed down from mouth to ear down through all the generations until they finally had it codified in the Talmud and the Mishnah. This was also called the Law of Moses. Included in that were many of the traditions that Jesus condemned the Pharisees for, which was a *work of law to justify them to Judaism*. That was separate then from the rituals that God required for sacrifices, to justify them to the temple. In either case, a *work of law*, through a *tradition*, a *rule or regulation*, *commandment or decree of men*, did not justify them to the temple.

When God gave the laws concerning the sacrifices and the things they needed to do, that only justified them to the temple that was on earth, not to God Who is in heaven above. They did not receive eternal life under what is commonly known as the Old Covenant. They only received the blessings in the flesh *physically* for obeying in the *letter of the Law*. Jesus came and brought access to the Father in heaven above. Now we are talking about something that is far more important, far more reaching than what was under the Law of Moses. {see sermon series: *Judaism vs Scripturalism*}

It was Paul's custom whenever he preached he would go into the synagogues and preach to the Jews, because it was to the Jews first and then to the Gentiles. Forty years later—after the Jews rejected Jesus Christ, after they rejected God's way—then everything that the Jews have been doing has been a repudiation of Christ; it has been an anti-Christ movement. They've been trying to work out *their own* 'religion' and salvation—their own way—but only bringing upon themselves multiple curses.

You can read through the whole chapter of Acts 13 and just see the historical flow of the problems that Paul had with the Jews and Judaism. Judaism, by the way, was NOT the Law of Moses. Judaism is based strictly on the *traditions* of the elders and it was accumulated and put into print about 200 A.D. It is a complete and absolute repudiation of Jesus Christ.

It is a true thing where Jesus said, ***'I am the Way, the Truth and the Life, and none can come to the Father but by Me!'*** That's what Jesus said. Theoretically, it is possible to reject Christ on the one hand and then say, 'I'm going to keep the commandments on the other hand.' That commandment-keeping will do you no good, because it's not coupled with faith and love. ***Unless you believe in Christ and accept Jesus Christ, even the Law of Moses does you no good for salvation!*** Please understand that. Do not confuse that with the fact that under the New Covenant with Christ

commandment-keeping is still required. But commandment-keeping does *not* bring right standing with God alone. It must be through Jesus Christ.

So Paul—when he was preaching to them—said, Acts 13:38: “Therefore, be it known to you, men *and* brethren, that through this man [Jesus Christ] *the* remission of sins is preached to you.” This is very important for you to know and understand that under the Old Covenant—even though they offered the sacrifices—their sins were *only forgiven to the temple*. They were not forgiven to God in heaven above. They only had access to God indirectly through the mediation of angels at the temple.

Now God is giving us access to the Father in heaven above to where anyone who believes and accepts Jesus Christ, repents and is baptized, is given the gift of the Holy Spirit and has access to the Father in heaven above. That’s why commandment-keeping is required; so you don’t sin. But commandment-keeping without Christ will not justify you one single iota.

In a sense, theoretically, those who say that you cannot earn salvation by commandment-keeping are right only to the extent that if you just try and keep the commandment and reject Christ, it is true all your commandment-keeping will *not* bring you eternal life. The answer is very simple: the Law was not made to bring life. The Law was made to define sin. The Law was made with the commandments and the Law together, to give us the minimal acceptable conduct that God has laid out for us.

That’s why Paul was saying that it was forgiveness of sin, v 39: “And in Him **everyone who believes...**” We need to stop and take some of these verses and look at them word-for-word.

- Do you believe *in* God?
- Do you believe that there is a God?

James 2 tells us that ‘if you believe there is a God, you haven’t done very much better than the demons.’ The demons were the angels who rebelled with Lucifer, and they don’t believe God, but they believe there *is* a God. There’s a vast difference, because if you really believed God

- you believe what He says
- you would believe on His Son Jesus Christ
- you would accept the sacrifice of Jesus Christ

So, there’s a vast difference! Do you *believe* God? I want you to think on that for a minute! I want you to just reach back in the back of your mind and ask yourself: If I believe God, is there anything I won’t accept that God requires of me? In other words, if you say, ‘I believe there is a God’ you’re no better than the demons. If you say, ‘I believe God,’ then

you cannot be a *yeah but* person—which is: ‘God, I see this is good, but I don’t want to do it that way. God, I don’t want to do it Your way, I want to do it *my* way.’ That’s precisely what the Jews did.

Isn’t it ironic, the ones that had the very Word of God, the ones that preserved the Old Testament for us, the very ones to whom Jesus Christ came, were so deceived and deluded in their own self-righteousness, that even Jesus had to say that they were ‘of their father the devil.’ That is a pretty tough sentence, don’t you think?

Verse 39: “And in Him everyone who believes... [that entails an awful lot] ...is justified from all things, from which you could not be justified by the Law of Moses.” I want you to follow along and I want you to be *spiritually* and *mentally* involved in what we are covering here so that you can understand what is being said. This is the most vital and important thing that there is.

- What is *justification*?
- What does it mean to be *justified*?
- *To make right a wrong!*

You understand that very clearly in relationship to getting a traffic ticket. If you’re speeding and you get a traffic ticket, the officer writes up the ticket for you, you sign saying that you’ll appear in court. You go to court, the judge says, ‘Okay, I don’t accept your explanation, you’re guilty, you were speeding—or whatever you were doing—and the fine will be \$50.’ You pay the fine and you’re free to drive. That is *justification*. Your transgression was breaking the traffic law and resulted in a sin against the society. The only way you can be brought in *right standing* with the society was to pay the fine.

If it were a more severe thing, you might even spend some time in jail. Once your jail-time is done, you have been *justified* to the society. I hope you understand this in relationship to God. The question is: How are you *justified* to God?

Before we get into that, let’s just backtrack a little bit. Let’s take the case of your speeding ticket again. Suppose you say in your own mind, ‘I don’t like that policeman; I don’t like the way he talked to me. Besides, I really wasn’t doing what he said I was doing. I know I got this ticket here, but I’m not going to go to court. I’m just not going to show up at all, but I’m going to be a good boy and I’m going to drive real carefully so I don’t get anymore tickets.’

Fine! You ignore the notices that come, that you would appear. You ignore the notices that you have a warrant for your arrest issued—because after the third notification you didn’t show up—but you were a ‘good boy’ and you were driving your car within the speed limit and getting no more tickets—

right? Then one day you slipped, and you went by the police officer and he saw your license number on the back of your car and he looked down on his list of warrants, and lo and behold, your license number was there. He turned on his red lights and siren and pulled you over.

You looked at him and said, ‘What am I doing? I wasn’t speeding.’ He said, ‘I know you weren’t speeding, but you are under arrest.’ *For what? I’ve been obeying all the laws.* ‘You’re under arrest because you didn’t take care of the matter of your other ticket.’ *I’ve been a good boy; I’ve been driving nice.* ‘That doesn’t matter, you are under arrest because you didn’t take care of this matter.’

We can take it one step further. Maybe you can understand it with a little more severe type of crime. There was in Canada a very nice man. He was a favorite among his co-workers. He was always diligent, always on time, congenial, easy to get along with, until one night one of his co-workers saw the TV show broadcasting from the United States that is called *Unsolved Mysteries*. He saw the story about this man who murdered his wife, kidnapped his children and later abandoned them. Guess who the man was? *The model worker!*

He figured that if he ran away and didn’t break any more laws that everything was all right. Well, it wasn’t! That man got on the phone and dialed the number and the next morning the police came and arrested him and took him off under an extradition order—which is automatic in this particular case—and he was brought back as a fugitive from the law, because *he was not justified to society!*

To be *justified* means to *make it right!* Now we come to the crux of what we need to do as far as human life. How are we *justified* to God? That is the question!

Verse 39: “And in Him everyone who believes is justified from all things, from which you could not be justified by the Law of Moses.” None of the Laws of God were ever designed to bring *justification* or *the correction* of a wrong.

Let’s look at a couple of Scriptures telling us what law is to do for us. There are certain functions of law, which are very, very important, tell us what sin is.

Romans 3:20: “Therefore, by **works of law**...”—any work of any law—please keep that in mind—is required to do, to keep, to obey, but it doesn’t *justify*. *Law-keeping does not make right the path of law-breaking!* Something else has to *make right* that path of law-breaking. In relationship to God it is called *justification* and it has to be *by faith*.

Here is what law does, v 20: “Therefore, by **works of law**... [‘the’ law is not in original Greek. It is in the *KJV* and creates some confusion, unfortunately] ...there shall no flesh be justified before Him; for through *the law is the knowledge of sin.*” That’s what the Law is to do; to give us the knowledge of what the sin is. Paul said later on, ‘What! Shall we sin that grace may abound? **GOD FORBID!**’

Trying to be justified by *works of law* is a misapplication of the use of law. Law was never intended to justify us to God in heaven above. Rituals—through the Old Covenant, through the Law of Moses—were designed to justify them to the temple, not to God in heaven above.

Let’s read what the problem is and how to resolve it. Let’s begin to understand from this point of view and concerning the question: Is Christ the ‘end of the Law’?

Romans 9:30: “What then shall we say? That *the Gentiles*, who did not follow after righteousness, have attained righteousness, even *the righteousness that is by faith.*” This ‘righteousness means *right standing* before God the Father in heaven above. The Gentiles who believe in Christ were in *right standing before God the Father* in heaven above, though they were never given the Law of Moses. God never dealt with them before the New Testament and preaching of the Gospel to the Gentiles.

Verse 31: “But Israel, although they followed after a law of righteousness... [because God’s Law is righteous] ...did not attain to a law of righteousness.” If you follow the laws of righteousness and you don’t accept Jesus Christ, even the laws will do you no good to put you in right standing with God the Father in heaven above. We’re talking about the function of what God is doing.

Why did this happen? Why was it that this happened? That Israel—or the Jews—did not obtain to the righteousness of God? But the Gentiles, who were considered by the Jews worse than animals, never to be touched, never to be around, never to be in the company of. We know that that caused problems later on. In fact, we find this in Gal. 2.

- Why did this happen?
- God called them out of Egypt!
- God brought them into the ‘promised land’!
- God gave them His blessings, His laws, His commandments and said, ‘Follow Me!’

They had everything given to them, but what did they do? *Because they didn’t want to submit to the righteousness of God, they had **their***

*own righteousness!* Even though they had a law of righteousness, it didn't do them any good.

Verse 32: "Why? Because *they did not seek it by faith...* [They didn't *believe* God! They didn't *believe* Jesus Christ!] ...but by works of law, for they stumbled at the Stone of Stumbling." Who was that Stumbling Stone? *Christ is called the Stumbling Stone!* (1-Cor. 2). They stumbled at Christ.

- they didn't want to believe that He was the Son of God
- they didn't want to *believe* that His life and sacrifice was given for the forgiveness of sin
- they didn't want to *believe* that God would do such a fantastic, wonderful, loving, great and phenomenal thing

Just for each individual! 'No! We're righteous! We have law!' But law without Christ is like water without hydrogen *or* oxygen—it won't work!—you must have both.

Verse 33: "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.'"

Paul goes on to say, 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). They weren't willing to accept the knowledge of God. Before they had their traditions, they had their washings, bathings, their do this, that and the other thing. But they didn't have the knowledge of God, and they refused to accept the knowledge of Jesus Christ as their Savior.

Verse 3: "For they, being ignorant of the righteousness *that* comes from God, and seeking to establish **their own** righteousness..." What made a person acceptable in the synagogue? Let's use the example of John 9: Remember the man who was born blind so that God could be glorified through the miracle that Jesus did in restoring the sight to this blind man. Let's look at the righteousness of God in healing the man so he could see, as compared to the righteousness of law or works as demanded by the Pharisees.

So, he and his mother and dad came into the synagogue and he said, 'Is this your son?' *Yeah, we know it's our son.* 'How did he receive his sight?' *Well, if you want to know how he received his sight ask him, he's of age.* So, they asked him and they said, 'Well, I don't know if this man was a sinner or not, but has it ever been heard that a man born blind was made to see? I don't understand how this man could be a sinner.' *He's a sinner and you're*

*deceived, and if you don't reject Him we're going to kick you out of the synagogue.*

Kicking him out of the synagogue was a *work of law*. You had to go by *their* rules, *their* regulations, reject Christ and believe in them. They had their own righteousness, ignorant of the righteousness of God. Perfect example right here: *a work of a law—their own!* So, they kicked him out of the synagogue for being ignorant of Jesus Christ and going about to establish *their own* righteousness! (Mark 7).

"...have not submitted to the righteousness of God. For Christ *is the end of works* of law for righteousness..." (vs 3-4). For justification, not the elimination and the absence of law altogether—please understand that! Christ ended all justification by law; ***He did not end law-keeping or commandment-keeping.*** I hope that is clear. It's a little difficult to understand, but Christ is the *end of law* for righteousness by *works*. "...to everyone who believes" (v 4).

Now let's go back to Rom. 3 and we'll follow through the rest of the chapter, and I will try and explain it to you so you can understand it. But let's keep in mind that by *a work of a law*:

- if you do not *believe* in the sacrifice of Jesus Christ
- if you do not *accept* Jesus Christ as your Lord and Savior
- if you do not *keep* His commandments

—as He said, 'If you love Me, keep My commandments'—you do not have any justification to God the Father in heaven above. You can go about and establish your own righteousness; you can have laws and rules and regulations, another rule of *a law, a work of a law.*

I know a church where they used to have it that if the women wore any makeup they were harlots. If they had skirts that came above the top of the kneecap they were indecent. The law that that church established was: if there were any women walking through the door and they had any makeup on or if their knees were showing they should be expelled.

To some people this may sound very righteous, until you realize the fact that there are prostitutes that wear long dresses and no makeup. Think on that! Because it's of the heart; it's what you believe; it's what is your *heart standing* before God that is important, not necessarily the outer expression of who you are. It can get into certain things where you have lewd conduct, and obviously that is law-breaking.

That's just another example of *a rule* or a



*work of law* to make people righteous. That doesn't make them righteous. Jesus said that if a 'man looks upon a woman to lust after her, he has committed adultery already in his heart.' It doesn't matter what kind of façade you put on, it matters what is going on in the mind and heart.

Romans 3:9: "What then? Are we of ourselves better? Not at all!..." Jew *vs* Gentile! They still say, 'we are the chosen people.' If you have never read anything concerning the Talmud; if you've never read anything concerning the attitude of the Jews toward other people, then it's very difficult for you to understand what Paul is writing here. Most people today try to understand the vacuum of the present day, rather than the historical background. If you haven't done any historical background study, you may find yourself kind of missing the boat in trying to understand this.

"...Not at all! For we have already charged both Jews and Gentiles—ALL—with being under sin" (v 9). Everyone has sinned! It's not the circumcision of the flesh outwardly that makes a person righteous before God, it is the circumcision of the heart *inwardly* and not of the flesh (Rom. 2). If you don't understand how that would really make Jews just gnash their teeth. Paul—being a former Pharisee—really laid it on the Jews.

Verse 10: "Exactly as it is written: 'For there is not a righteous one—not even one!'" Every single human being by nature is a sinner. In order to have that sin and that sinning within justified before God, law-keeping will not do it. Law-keeping is required that you don't continue to live in sin, but you must have a transformation and conversion of the mind. That can only come about with the justification from God the Father through Jesus Christ.

Verse 11: "'There is not one who understands; there is not one who seeks after God. They have all gone out of the way... [gone out of the way of God] ...together they have *all* become depraved. **There is not even one who is practicing kindness. No, there is not so much as one!**" (vs 11-12).

The only reason that anyone can do any good is if they have the Spirit of God *in* them, and that they are living by the *ways* of God. That's the only way! It has to be Christ *in them* that is doing it. You cannot of your own!

That's why Protestantism is absolutely so deluding to people. They say, 'If you believe.' *Okay, I want to believe!* 'You open your heart and let God come in.'

(go to the next track)

You don't open your heart and let God come

in; **God has to call you to Him!** In other words, it's the other way around, God has to open His heart and bring you into Him. *He* has to justify you; *He* has to forgive you. You are not good enough to invite God into your life. Do you think you're good enough and righteous before God on your own, that you can say, 'Oh, God, I invite you into my life.' That may be well-intentioned on your part, but unless you go through what God says you need to do: with repentance, baptism, receiving of the Holy Spirit and the true justification that comes from God—you can't have in your mind that 'this is good work and I'm going to do this; wonderful, God is on my side—it's the other way around. **You better be on God's side!** Maybe that will help get some of the priorities straight here.

Verse 13: "Their throats *are* like an open grave; with their tongues they have used deceit; *the* venom of asps *is* under their lips." I point to the Middle East. Do you think the PLOs and the Jews are ever going to get along? That's not going to be solved until Jesus Christ returns!

Verse 14: "'Whose mouths are full of cursing and bitterness; their feet *are* swift to shed blood; destruction and misery *are* in their ways; and *the* way of peace they have not known. There is no fear of God before their eyes.' Now then, we know that whatever the law says, it speaks to those who are under [within] the law..." (vs 15-19).

If you're understanding and living within the Law and the Law says that you shall not commit adultery, then it means you shall not commit adultery, shall not steal, shall not bow down to idols, shall have no other gods before God—it's telling you what you shouldn't do! It's telling you how you can live without having transgressions multiplied in your life. The Law is speaking to you, that's correct, that's right, nothing wrong with it, that's fine.

- Are you listening to the Law?
- Are you listening to God?

Don't try and have the Law do something it was never intended to do.

"...so that every mouth may be stopped, and all the world may become guilty [judged] before God.... [God is in charge!] ...Therefore, **by works of law there shall no flesh be justified before Him...** [not just what a church may agree to, but in His sight] ...for **through the law is the knowledge of sin**" (vs 19-20). That's what the Law was designed to do. when you transgress the Law, what does the Bible say? *That is sin!* 'The wages of sin is death.'

- the Law was designed to show what sin is

- the Law was designed to point out that whomever transgresses it is worthy of death

Therefore, that which was designed to point that out cannot bring eternal life. Only God the Father can give you eternal life through Jesus Christ. That's what *justification* is all about.

Key important understanding, paramount, profound, v 21<sup>[transcriber's correction]</sup>: "But now, *the righteousness of God...* [the right standing through justification of God] ...***that is separate from law*** has been revealed..." It's not the absence of law, but is separate from. It is not reiterated in the Law that you have the righteousness of God the Father in His sight through law-keeping. Law-keeping is a separate function. Justification and the righteousness of God is a separate function. Law-keeping is something you can do. Forgiveness of sin and right standing with God the Father in heaven above—through the sacrifice of Jesus Christ to justify you to God the Father—is a function of the sacrifice of Jesus Christ through the power of God's Holy Spirit ***IF you believe!*** Completely different! Two different functions!

Let's use another example: If you have a high-powered car with fuel injection and needed a high-octane fuel, do you suppose he could run that car if he filled the tank with peanut oil? It wouldn't work! It would gum it all up! It wouldn't function! *Exactly the same way if you try and justify yourself to God the Father in heaven above by:*

- not repenting
- not being baptized
- not receiving the Holy Spirit

It's just like pouring peanut oil into a high-powered car; it won't work! It wasn't designed for it. But if you go to God in repentance, go to God and confess your sins and accept the sacrifice of Jesus Christ, and are baptized and receive the Holy Spirit of God. You *believe in* Jesus Christ, you *believe* God; then you are *justified* and you are *committed* to keeping the commandments of God, as Jesus said, '*IF you love Me, keep My commandments.*' I hope you understand that.

Verse 21: "But now, *the righteousness of God that is separate from...* [Moffett translates it *aside from*] ...law..." That doesn't exclude it. That doesn't kick it out. That doesn't do away with it. But *justification* and the *righteousness* here is 'separate from law' ...has been revealed, being witnessed by the Law and the Prophets"—'ek'—*the righteousness coming out from God to you*. It's a gift! Think of it! A tremendous gift that comes from God that puts you in *right standing with Him*, because He has called you.

That's something! Think on that! This *justification by faith* is greater than you have ever understood before. It is magnificent! It is not whether to keep law or just have grace, it's a matter of what God is doing and to understand the terminology involved in it.

Verse 22: "Even *the* righteousness of God *that is* through *the* faith of Jesus Christ..." That's something that is also very profound. This is in the genitive case or the possessive case. It means *by Jesus' very own faith!* Don't you think that Jesus had to have faith to come to this earth? It talks about God's faith.

A lot of people wonder if God has faith. *Yes!* God has faith. It's a gift of the Holy Spirit that comes from God. If God doesn't have it to give, then how can He give it? *God has faith! Christ has faith!* Don't you think it took a lot of faith on Christ's part, a lot of faith in God the Father, for Christ to say: I will become that sacrifice. I will let You reduce Me to a pinprick of life in the flesh, Father, so that I can:

- be born as a human being
- live as a human being
- walk in all Your ways
- be filled with Your Holy Spirit
- be the sacrifice for all the sins of mankind
- let You justify them through My blood and My resurrection'

That's what it is! Through Jesus' very own faith! It's not some kind of faith that you can work up. You have to have your faith added to it. But how can you have that kind of belief that we are talking about unless it comes from God?

"...toward all and upon **all**..." (v 22). Not just select people because they happen to be in one place at one time, but *all* as Acts 2 shows that God has called.

"...**those who believe**; for there is no difference" (v 22). There is no difference whether you're male or female, whether you're tall or short, skinny or fat, black or white, Scythian, Barbarian, Oriental or whatever—it doesn't make a bit of difference, because God is the One Who is doing it, and it's not a club election by men for a society, brotherhood, sorority, or fraternity. Now you see very clearly what we're getting at here.

The reason is, v 23: "For **all have sinned**... [everyone] ...and come short of the glory of God; *but* are being justified freely..."—without cost; without obligation. God did it *freely!* You might look at the case of Simon Magus (Acts 8), he tried to buy the Holy Spirit. You can't buy it! It is given *freely*, but

- You must *believe!*
- That's *your* cost!
- You must *repent!*
- That is *your* cost!
- You must be *baptized!*
- That is *your* cost!

But it doesn't cost you any money. That's why it says, 'All that believe, come and drink. You that have no money, come and buy' (Isa. 61)—it's *free!*

"...justified freely **by His grace...**" (v 24)—*forgiveness, mercy, love, kindness, goodness, lovingness* of God. Grace is the whole umbrella of the relationship that we have with God. It's called *grace* because you can't earn it, you can't work for it, you can't do anything to deserve it yourself. It comes through Jesus Christ and through grace.

Now, that is differentiated from under the Old Covenant of law-keeping, under the Pharisaical rules and regulations of do this/do that; don't do this/don't do that and that sort of thing. It is *grace freely!* Catholics, on the other hand, say that only grace can come by *your* works. You're not going to get the *grace of God* by your works. Works won't do it. You must be justified to God *first*, and then do the works of God in the proper and right way.

"...being justified freely by His grace **through the redemption...**" (v 24)—buy back, purchase back. God is the One Who is doing the buying. You don't go to God and buy from Him; He comes to you and buys you back out of the slavery of sin, out of the bondage of sin. You are redeemed!

"...that *is* in Christ Jesus; Whom God has openly manifested *to be* a propitiation... [advocating, mercy seat] ...through faith in His blood, in order to demonstrate His righteousness, in respect to the remission of sins that are past... [God's *right standing, justification*—making right your past sins, for the remission of sin, which are past] **...through the forbearance of God...**" (vs 24-26).

Let's understand something here very clearly: *God does not give us a blanket forgiveness for all future sins!* Technically, there is no such thing as a *future sin*; though in the future you *will* sin. Is that double-talk? *No!* I'll explain it this way: If you rent an apartment for 30 days and you pay for your 30 days, and right at the end of the 30 days you decide you're going to rent again. At the end of that 30 days you pay your rent. How would you like it if the landlord came and said, 'I want you to sign a lifetime lease and pay me in advance everything.' You'd say, 'I can't do that.' That has not yet occurred. How do I know how long I'm going to live? It's the same way with sin.

There's no such thing as a *future sin* because the future is not here and you can only sin in the minute. All sins are *present* while they're taking place; *past* when it has occurred. God is not going to come down and say, 'Here's my grace go do anything you want.' *No!* He does give a mechanism on what we do if we sin, and when we sin in the future. We have to confess our sins:

1-John 1:6: "If we proclaim that we have fellowship with Him, but we are walking in the darkness, we are lying to ourselves, and we are not practicing the Truth." What is Truth? *Jesus said about the Father, 'Your Word is Truth!'* What do we receive from God when we repent and are baptized? *We receive the Holy Spirit, which is the Spirit of Truth!* When we're walking in the ways of God we are walking in the Truth.

John says here that "...we are walking in the darkness... [and we say that we have fellowship with God] ...we are lying to ourselves, and we are not practicing the Truth. However, if we walk in the light, **as He is in the light, then** we have fellowship with one another, and the blood of Jesus Christ, His own Son, cleanses us from **all sin**. If we say that we do not have sin..." (vs 6-8). I have yet to meet someone who says, 'I'm perfect.' But there are some who would say, 'You know, I don't have any sin.'

"...we are deceiving ourselves, and the Truth is not in us. If we **confess our own sins...** [obviously, to God, not to a priest] ...He is faithful and righteous, to **forgive us our sins, and to cleanse us from all unrighteousness**" (vs 8-9). God is there to help. God is there to forgive. But you can't go out and just live a life of sin after you've had God's grace given to you and poured out upon your life.

Let's see about this faith and grace and walking in 'good works' motivated by the Spirit and power of God. Ephesians 2:8: "For by grace **you have been saved through faith**, and this *especially* is not of your own selves..." It is not something you work up. Obviously, you can't work up grace, because that has to come from God. Obviously, we saw that it was the *faith of Jesus*—Jesus' faith in you—which then gives you the motivation. God's Spirit comes and *leads* you to repentance—not of yourself!

"...it is the gift of God, not of works..." (vs 8-9). Doesn't matter how great you are, or how good you think you are, unless you're right with God that doesn't count. It doesn't matter how many Sabbath's you've kept all your life, what if you end up breaking the Sabbath right at the end, you're still a sinner. You can't say, 'O God, look at all I've done over here all these years.' Maybe God will be merciful and keep it in mind, but '*sin is the transgression of the Law; the wages of sin is death!*'

It's not of works. It's not something that you can do: "...so that no one may boast" (v 9). That ought to be self-evident. What would happen if it were possible to do it by works, and someone did it? They would go up to God and say, 'You owe me eternal life after what I did. My whole life was nearly perfect. Why, God, I was better than Job.' Look what God did to Job!

Verse 10: "For we are His workmanship, created in Christ Jesus unto *the* good works that God ordained beforehand in order that we might walk in them."

Romans 3:25: "Whom God has openly manifested *to be* a propitiation... [a continual atoning mercy seat that we can come to in time of need] ...through faith in His blood, in order to demonstrate His righteousness, in respect to the remission of sins that are past, through the forbearance of God; *yes*, to publicly declare His righteousness... [to bring right standing to you] ...in the present time, that He might be just, and the one Who justifies the one who *is* of *the* faith of Jesus" (vs 25-26).

- God is the One Who does the *justification!*
- God is the One Who makes it *right!*
  - you have to come to see how wrong you are
  - you have to be convicted by God's Spirit in your heart
    - ✓ to see your sins
    - ✓ to repent of your sins
    - ✓ to confess your sins

Then God justifies you through His mercy and goodness, but you have to *believe, be believing—constant, ongoing*—in Jesus.

Verse 27: "Therefore, where *is* boasting?...." You can't brag or boast as to how good you are, what your genealogy is, who your father was, who your mother was or who your grandfather or grandmother was. It doesn't even matter if you were the son of Moses, *if you're not justified by God it doesn't matter who you are*. You can't boast on anything. I can't boast on anything.

"...It is excluded. Through what law? *The* law of works? By no means! Rather, *it is* through a law of faith. Consequently, we reckon that a man is justified... [in right standing before God the Father] ...by faith separate from... [not without; not the absence of] ...**works** of law.... [doesn't mean *the* exclusion of] ...*Is He* the God of the Jews only? *Is He* not also the God of the Gentiles? YES! *He is* also God of the Gentiles, since *it is* indeed one God Who will justify *the* circumcision by faith, and *the* uncircumcision through faith" (vs 27-30). God is the One Who is going to do it.

Verse 31: "Are we, then, abolishing law through faith? MAY IT NEVER BE! Rather, we are establishing law." How is law established? It is established this way: Once you have been justified to God the Father in heaven above through the very sacrifice and resurrection of Jesus Christ, He gives you the heart and the willingness:

- to want to serve Him
- to want to love Him
- to want to keep His commandments
- to want to walk in those good works which

He has foreordained that you should walk in

He wants to put His laws and commandments in your mind, in your heart, in your inward parts; to be a very part and fiber of your being. *That's what establishes law!*

Let's use another example: Does the enactment of legislation to create law make people obedient? *No, it doesn't!* Here in California there was this deranged man who took an AK47 rifle and gunned down 30-plus people on a school ground killing five innocent children. Then he took the gun and shot himself. Do you know what happened immediately after that? You would think that people in droves would immediately say, 'Bring all the AK47s and heap them up here, let's get rid of them. *NO!* They had a run of people coming into the gun-shops to buy those guns as quickly as possible, lest the law be changed and they couldn't get them.

Making a law does not make people righteous, it only tells you what you should and should not do. But if you have people who have God's laws in their heart and mind—through the Holy Spirit of God, by the power of God, through the grace of God—that are in right standing with God the Father through Jesus Christ, you establish law, because the people are not out there looking for ways to break the law. They are looking for ways to keep the Laws of God, to keep the commandments of God. You establish it!

Let's cover a couple more things so we can understand about being justified. In Romans 4 it talks about the belief of Abraham, and the blessedness of this righteousness or right standing with God that says:

Romans 4:7: "Blessed are *those* whose transgressions are forgiven, and whose sins are covered.... [justification] ...Blessed *is the* man to whom *the* Lord will not impute *any* sin. Now then, *does* this blessedness *come* upon the circumcision *only*, or also upon the uncircumcision?...." (vs 7-9). Then it goes through how Abraham *believed* God. What this belief did was make him the 'father of the faithful.'

Verse 20: “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...**” (vs 20-21). This tells us what kind of *belief* we have to have:

- No doubt!
- No hesitation!
- No reservation!
- No looking for a gimmick!
- Are you *fully persuaded* that God is right?
- Are you *fully persuaded* that through Jesus Christ alone you can have
  - ✓ the *forgiveness* of sin?
  - ✓ the *justification* of God?

—as Abraham was. “...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” (v 21-22). Counted to him as *right standing* with God, because he *believed God!* Not just *in* God, he *believed God in what He said*.

Verse 23: “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*” (vs 23-24). We’re going to see a two-step sequence to *justification*:

Verse 25: “Who was <sup>1</sup>**delivered for our offenses...** [took upon Him the sins of the whole world] ...and was <sup>2</sup>**raised for our justification.**” To be put in right standing with God the Father in heaven above.

- James 2
- 1 Corinthians 2
- John 9
- Romans 2
- Acts 2; 8
- Isaiah 61

Also referenced: Sermon Series:  
*Judaism vs Scripturalism*

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

#### Scriptural Referenced:

- 1) 1-John 2:4
- 2) Romans 6:14
- 3) Romans 10:4
- 4) Revelation 22:14
- 5) 1 John 5:2-3
- 6) Acts 13:38-39
- 7) Romans 3:20
- 8) Romans 9:30-33
- 9) Romans 10:1-4
- 10) Romans 3:9-26
- 11) 1 John 1:6-9
- 12) Ephesians 2:8-10
- 13) Romans 3:25-31
- 14) Romans 4:7-9, 20-25

#### Scriptures referenced, not quoted:

- Colossians 2
- Mark 7

## Justification by Faith II

Fred R. Coulter

What is it that you can do as a law, rule, declaration or a commandment that deserves the worthiness of God to forgive your sins? That's kind of a tough question— isn't it? Let's look at it another way, from a different point of view: What is it that you can do that will indebt God to you to make Him do something for you? God *is* God Who created the heavens, earth—everything—all human beings. You being a human being, what can you do to make God do something for you? **NOTHING!**

Simply because God is greater than you! If you do something that compels God by the force of what you do, that He is absolutely indebted to you to do something for you by obligation to you, then *you* are greater than God! If you understand that concept, then you will understand why you cannot be justified to God the Father in heaven above through:

- a work of law
- a tradition
- a rosary
- helping neighbors
- feeding the poor

—whatever it may be that will compel God to do something for you. If you really understand that, then we can understand the concept of justification by a *work of law*—which *never* justified anyone to God in heaven above.

During the formation of the New Testament Church, there was this crossbreeding of Judaism—the rituals of the sacrifices—and circumcision, which the Jews *mistakenly* thought would compel God to do something for them. That's still the whole attitude that Judaism has today, that they are the 'chosen people' and God *must* do something for them. Well, if you look at the response of God to Judaism, you will see that that whole attitude is completely wrong.

What can you do that is worthy of the forgiveness of your sins? *or* What can you do that is worthy of the death of Jesus Christ to be applied to you? Once we have that concept clearly in mind; once we realize that our debt is to God, **God has no debt to pay back to us!**

Romans 3:20: "Therefore, **by works of law...**" The King James has, unfortunately, 'by the deeds of the law'; that makes it sound like that it has to do with the commandments of God, so therefore, the Protestants assume that you don't have to do any law-keeping at all. That is an incorrect conclusion based upon the erroneous assumption that is *the* deeds [works] of *the* law.

In the Greek it is "...by works of law... [that is any work of any law] ...there shall no flesh be justified before Him..." (v 20)—in His presence. Justification means *to make right a past wrong*. All of your law-keeping, after you've had law-breaking, does not rectify or justify or bring to a resolution your past law-breaking, because law-breaking is sin.

"...for **through the law is the knowledge of sin**" (v 20). That's what the Law does. The function of law is:

1. to tell us what sin is
2. to define the minimum standard of conduct that God will accept
3. to show us how we ought to live

No human being is perfect, so therefore, the Bible says *all* are sinners, '*all* have come short of the glory of God.' That's what we're talking about.

You cannot take the Law, which was not designed to give life, but was designed to show us how to live and that transgression of the Law is death. You cannot take that and say that this is a function to force God to give us eternal life.

- What does it take to receive eternal life?
- What kind of justification is necessary?
- What is the price that has been paid, by God, to make that justification possible?

That's where we need to approach it.

Verse 21: "But now, *the* righteousness of God..."—the right standing before God through justification—'dikaiosis'—*the right standing through justification before God!* The justification of God or from God or God's justification:

"...that is **separate** from law..." (v 21)—'without' (KJV)—unfortunately it gives the connotation of *the absence of* or *having no part of* when the Greek really means *separate* and *apart from*. It doesn't mean *without, the absence of*. It's not throwing away the Law. It's just separate from, it's not an operation of law.

"...has been revealed, being witnessed by the Law and the Prophets; even *the* righteousness of God *that is through the faith of Jesus Christ...*" (vs 21-22). God's very own Faith; Christ's very own faith; it's not something that you have, that you can do, that you can work up, but it has to be ***the very faith of*** Jesus Christ and that is imputed to you, given to you though you are not worthy of it.

We'll see how this operation works. So

therefore, there is no law that says ‘you do this, you do that’ and you do the other thing’ and you will receive eternal life. God did not design that eternal life would come through law. Otherwise, if it were by law-keeping, then it would be theoretically possible for a man to be perfect. Therefore, he would earn his own salvation, God would be forced to give eternal life and then he would not be subject to God, but he would be a competitor of God.

“...toward all and upon all those who believe; for there is no difference” (v 22). You read that and you don’t understand that the difference between the Jews and the Gentiles was so sharp and divisive at the time of the beginning of the New Testament Church that the Jews had all kinds of laws, rules, regulations and traditions that they wouldn’t even be in the company of Gentiles.

We’re going to see in the book of Galatians that the problem that Peter and others were carried away with, that they were going back to Judaism: Separation from Gentiles rather than accepting what God is accepting. So, “...there is no difference.”

Verse 23: “For all have sinned... [every human being has sinned and we will see why] ...and come short of the glory of God; *but* are being justified... [all your past sins made right] ...**freely**...” (vs 23-24).

- you can’t buy it
- you cannot work for it
- you cannot earn it
- you do not deserve it

But God, in His mercy in calling you, has given it to you *freely*!

“...by His grace...” (v 24). God’s gracious goodwill, love, blessing and calling. Grace is something that we stand in; we *stand within* grace. In other words, it is the sum total of the relationship that we have with God. Whereas with the Old Covenant, the sum total and relationship with God was to keep law or not keep law. Under that covenant that God had with Israel, they didn’t receive eternal life. They only had *physical* blessings for a *physical* nation, to receive *physical* things that most people look to in life today.

“...through the redemption that *is* in Christ Jesus; Whom God has openly manifested *to be* a propitiation... [a mercy seat, a continual atoning source of mercy coming from God] ...through faith in His blood...” (vs 24-25). We’re going to talk about the blood of Jesus Christ. We’re going to see the operation of justification through Jesus Christ.

Let’s understand right here that Jesus Christ, before He became human, **was God!** He took on the form of a human being, took within Himself the ‘law

of sin and death’ and was sacrificed to cover for the sins of ***all*** human beings. Technically, theoretically, practically, actually there is nothing that you, as a human being, can do to earn justification, to buy eternal life, to be in a position to force God to give you the Holy Spirit because you’ve done something. ***It has to be done freely, and through Jesus Christ!***

“...in order to demonstrate His righteousness... [that is the making right, putting in right standing] ...in respect to the remission of sins that are past, through the forbearance of God... (vs 25-26).

I’m going to show step-by-step how justification takes place:

### **I. We see that justification comes through the blood of Jesus Christ.**

Romans 5:8: “But God commends **His own love**... [very emphatic in the Greek; like saying this is my Bible, but if you wanted to be emphatic you would say: this is MY Bible. When it says in the Greek that “...God commends His *very* own love...” it means coming directly from God the Father toward us.

“...to us because, when we were still sinners, Christ died for us. **Much more**... [greater; eternal life is greater, far beyond this] ...therefore, having been justified now **by His blood**...” (vs 8-9).

Step #1: ***Justification begins with the accepting of the shed blood of Jesus Christ for the remission of your sins.***

What happens if you don’t accept the sacrifice of Jesus Christ? *You’re really in a tough position!* There’s no other way that it’s going to come about. Jesus said, ‘I am the Way, the Life, and the Truth and none comes to the Father but by Me.’

God is not like the world. The world likes to have everything nice and broad and everything can apply and we all accept each other in love and peace. *No!* Love and peace can only come from God’s way. The love and peace of human beings turns into war, killing, fighting, destruction and sin!

It’s not whether you’re going to do it this way over here and ‘get to heaven’—the Buddhists, Zoroastrians, Hindus, Catholics, Protestants, Universalists—‘we’ll all get to heaven some day.’ Not one word about Christ. *It’s going to be through Jesus Christ and Him alone*, because God has determined that that’s the way it’s going to be!

Verse 9: “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” (vs 9-10).

1-Corinthians 15 tells us something very, very important. It tells us how the operation of justification takes place through what God has done. We’re going to see how this then will tie in with Rom. 4:25

1-Corinthians 15:12: “But if Christ is being preached that He rose from *the* dead...” I’ll just state very categorically:

- you have no forgiveness
- you have no justification
  - ✓ unless Christ rose from the dead
  - ✓ unless you believe that Jesus Christ rose from the dead.

“...how *is it that* some among you are saying that there is no resurrection of *the* dead?” (v 12). Most people today who profess Christianity do not believe in a resurrection. They believe in going to heaven. You’ve got a wrong belief!

You’re not going to force God to do anything for you because you believe you’re going to heaven. Sorry about that; that’s the way God is. Don’t argue with me; you argue with God. I’m just reading what the Scripture says.

Verse 13—the key: “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... [it’s worthless, it’s vanity, it’s nothing] ...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).

In other words, you can’t just accept the death of Jesus Christ. You cannot just accept the blood of Jesus Christ and say everything is fine. If you do not believe in the resurrection of Jesus Christ, “...your faith *is* vain; you are still in your sins.” Keep that in mind!

Verse 18: “And those who have fallen asleep... [died in Christ] ...in Christ have then perished. If in this life only we have hope in Christ, we are of all people most miserable. But now Christ has been raised from *the* dead; He has become the first-fruit of those who have fallen asleep” (vs 18-20).

Notice how important the resurrection of Jesus Christ is: *IF* Jesus Christ was not raised from the dead and that you believe, you cannot have justification by faith—which means you must believe in the operation of God and what He’s provided, or you have no justification at all.

Let’s see how very important Romans 4:25 is. We have two things that we’re tying together:

## **II. We are able to attain a state of justification because of the resurrection.**

Romans 4:25: “**Who was delivered for our offenses and was raised for our justification.**” Very powerful! Very important! We must trust in the power of God not only for the forgiveness of sin, but that He raised Jesus Christ from the dead!

It’s very clear that if a person does not believe that, there is no justification before God. A person may have a ‘religion.’ A person may, in this society, be what we would call ‘a good person.’ But that’s different than what it is to be justified to God the Father in heaven above.

Maybe you will understand this even more. The great God Who loves the whole world—remember John 3:16: “For God so loved the world that He gave His only begotten Son, so that everyone who believes in Him... [faithizing; believing into Him] ...may not perish, but may have everlasting life.” It’s got to be through the very Son of God—Jesus Christ. ***It isn’t going to be any other way!***

There’s another little trick that comes along with the way that some people preach. They say, ‘it’s going to be all grace and we don’t have to keep the commandments of God.’ That is not true! We need to keep the commandments of God.

Romans 5:1: “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.” Very important! ‘Lord’ means your boss, master, ruler, guide, one whom you are following. You can’t go to some Maharishi guru and he’s going to lead you to peace. ***He’s going to lead you to the nirvana of Satan the devil!*** That is not of God! It is through Jesus Christ our Lord!

Verse 2: “Through Whom... [no one else] ...we also have access by faith into this grace...” God is giving you the greatest and most wonderful relationship that He can possibly establish with you though you yourself are a sinner, always coming short of God’s way. God is there once you are in this grace, or standing within this grace.

“...in which we **stand**...” We hear about political parties. They have a platform that they stand on. They have this plank, that plank and the other plank, and that is the embodiment of their beliefs. Similarly we have this: The only way that you stand within the grace of God—the grace of God covering your life—is through Jesus Christ our Lord!

- You *must believe* that He is the Son of God!
- You *must believe* God!



- You *must believe* what God has said!

We'll see how this whole operation comes together as we go through and understand about *justification by faith*. Once you understand that, though it's complicated to explain, it is the 'simplicity in Christ,' which is that you can have direct access to God the Father in heaven above through Jesus Christ our High Priest Who sits at His right hand.

- You don't have to go to a temple!
- You don't have to go to a cathedral!
- You don't have to do laps around the beads!

*You have direct access whereby you can cry 'Abba, Father' at any time!* But you cannot abuse that privilege. You cannot live in sin and have that continue to be given to you. It's given to you by the gracious love and operation of God wherein you stand.

"...and we ourselves boast in *the* hope of the glory of God. And not only *this*, but we also boast in tribulations..." (vs 2-3).

- What happens with this conversion of the mind?
- What happens when you understand what God has done in greatness for you?
  - Doesn't matter what the problem is!
  - Doesn't matter what the tribulation is!
  - Doesn't matter what you go through

*because*

- ✓ God has called you!
- ✓ God has justified you!
- ✓ God has forgiven your sins!
- ✓ God has given you the power of His Holy Spirit to be the impregnation in your mind

—so that you likewise can be resurrected at the return of Jesus Christ!

We view things differently. We don't look at every trial that comes along as some great overwhelming thing, but we know that God is going to work it all out in the long run.

"...realizing that tribulation brings forth endurance" (v 3). You can't be a flash-in the-pan 'Christian'; you can't be a fair-weather 'Christian.' You've got to go through the thick and the thin. As Paul said, 'Don't think it any strange thing if some of these trials come upon you'; just remember what Jesus Christ went through. Paul said that he wanted to be 'conformed to the suffering of Jesus Christ' if it would bring him the very fellowship and union with God.

Verse 4: "And endurance *brings forth* character, and character *brings forth* hope. And the

hope of God never makes us ashamed because the love of God has been poured out into our hearts..." (vs 4-5). \_That you love God more than anything else. You have to get down to asking yourself: Do you love God with all your heart, with all your mind, with all your strength and with all your being? That's what the justification, grace and Holy Spirit of God should be doing for us!

Regardless of what goes on around you or in your life, or what experiences that you go through, the paramount, most important thing in your mind, that you love God that way. That God's Holy Spirit has been 'shed abroad' to you. That God's Holy Spirit is *in you*. ***That the very love of God is more important than your life itself!*** So, the stakes are very high.

We're not talking about a 'religion' to do 'good.' We're not talking about something to make people happy or better and better. We're talking about something that is going to be for eternity! ***We're talking about eternal life, eternal love through all circumstances!***

"...through the Holy Spirit, which has been given to us. For even when we were without strength, at the appointed time... [pre-determined by God] ...Christ died for *the* ungodly. 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** to us because, when we were still sinners, Christ died for us. Much more, therefore, having been justified now by His blood... [His sacrifice, then the resurrection for justification] ...we shall be saved from wrath through Him. For if, when we were enemies [of God]" (vs 5-10). Everyone who is carnal-minded is an enemy of God. The mind of the flesh, or the carnal mind, is 'enmity'—same Greek word for *enemy*. You're fighting God!

Quick little test: What is it you're willing to argue to God about? *Think on that!* If you're willing to argue to God about anything, you are still partially *an enemy* of God, *because you do not believe God!* That may sound a little strong, but you need to think about it.

A lot of people would say, 'Well, Lord, I agree'—thank you that you agree—that we ought to have one day in seven. But as for this Sabbath bit, every week on Saturday, I don't know about that. It seems to me that...' If that's the way you think and reason, or if you've heard people reason that way, *they're enemies of God!* Maybe you never thought of it that way before.

You can take the Catholic version of the Ten Commandments and they have removed out of it the second commandment pertaining the making of idols and bowing down to them. They've made the

third commandment the second one. They've taken the fourth commandment and made that the third one, and they also took out two verses of the fourth commandment pertaining to the Sabbath, because God says *the seventh day* is the Sabbath. Oh no, they want to have Sunday.

If you can argue with God about Sabbath; if you can argue with God and cling to your Sunday, *you're an enemy of God!* You may not think so because 'God is on your side.' But the question is: Are you on God's side? If you were on God's side, then you would keep the Sabbath because Christ is the 'Lord of the Sabbath.'

I just want you to stop and think, and test yourself. Ask yourself the question: Am I an enemy of God? *Oh no, I love the Lord! But I go to church on Sunday. You're an enemy of God!*

- You won't except His Sabbath.
- You won't except His way!

*You say:*

- Oh yes, Lord, I accept Your grace.
- Oh yes, Lord, I want Your love.
- But don't tell me which day to go to church on, Lord
- Do you love God with all your heart, with all your mind, all your soul and all your being; to let God tell you what to do?

*or:*

- Are you going to be so presumptuous as to continue to tell God what you will and will not do?

***You're an enemy of God!***

Let's find out *why* this is happening, v 11: "And not only *this*, but we also boast in God through our Lord Jesus Christ, by Whom we have now received the reconciliation." Through the sacrifice and blood of Jesus Christ and His resurrection you have had every sin of yours blotted out, as if it didn't exist!

Remember what we read in the first part of Rom. 4: 'Blessed is the man to whom God will not impute sin.' That's a tremendous thing. Then he explains why sin came about. Why is it that as human beings we're enemies of God? Why is as human beings we sin? We need to look into that and see what Paul says.

Let's begin to understand why human beings sin, and why we have a sinful nature. Having a sinful nature, there is nothing that we can do that is purely righteous, that we can compel God to do something for us.

Verse 12: "Therefore, as by one man sin entered into the world... [we know that was through Adam] ...and by means of sin *came* death... [the

wages of sin is death; that has been applied from the time of Adam all the way down through all human kind until now] ...and in this way... ['houtos'—for this reason] ...death passed into all mankind..." Death was given inherent within us at the time of the cursing of Adam and Eve. Death was made a part of our very being.

Therefore, there is nothing that we can do carrying around sin and death in us that is ever going to be righteous enough to compel God to do something to give us eternal life. God has to give it as a gift. God has to do something with this nature. God has to do something to overcome this, or to compensate for it. Or we could go even one step further if an antagonist would say, 'God, why did you make it possible for all human being to die and You live forever?'

That's why Christ came! That's why Christ died! His death—of His perfect physical life—pays for all the sins of all human beings, because God created all human beings, and Jesus—before He became human—was God! Because of the sin of Adam death passed to all men.

"...and it is for this reason that all have sinned" (v 12). Because of the very fact that you have 'the law of sin and death within your members' (Rom. 7), that's why you sin. So, you are in a helpless position unless God does something for you. That's why God *freely* gives it to you, because ***you can't earn it!*** No human being can earn it! That is why all have sinned!

Verse 13: "(For before *the* Law... [the law given to Israel] ...sin was in *the* world..." That's kind of an awkward way of saying, 'Listen, before God gave the codified Law to Israel, there was still sin in the world.' Which is saying sin is the 'transgression of the Law' so the Laws of God still applied even before the Law was codified and given to Israel. All you have to do is read the first part of the book of Genesis until the calling of Israel out of Egypt to see that that is a true thing.

"...However, sin is not imputed when law does not exist" (v 13). If there's not a law to define what sin is, it can't be imputed to you. It becomes a little complicated. It becomes a little heavy to understand. That's why we can't do this in a 30 second sound bite.

You have got to, with the Spirit of God, let your mind understand the Word of God, so you can realize what God is telling us. Then when you do, you realize the fantastic thing that God has done for us.

Verse 14: "Nevertheless, death reigned from Adam until Moses, even upon those who had not sinned in the likeness of the transgression of

Adam...” Adam saw God face-to-face; Adam was created by God; Eve was created by God—to the affront to God; to choose to sin! To choose that way even before death was passed to them. That is a tremendous sin! That way is upon the shoulders of Adam and Eve.

God is saying, through Paul, even though other people didn’t sin in the same way, with the same magnitude, with the same great results that occurred as Adam did...

“...who was a type of the *One* Who was to come [Christ].... [Then Paul makes a comparison]: ...But *should* not the free gift be even as the offense was?...” (vs 14-15). The sin of Adam; what a great magnitude that was. Think how great that was! It passed sin and death to all human beings. Wasn’t that of a tremendous and great magnitude? *Sure it was!* Even of a greater magnitude should also be the *free gift* of righteousness and eternal life through the justification that is in Christ.

“...For if by the transgression of the one man many died... [that is, all human beings die] ...how much more... [greater than that; how are you going to overcome this?] ...did the grace of God, and the gift of grace, which *is* by the one man, Jesus Christ, abound unto many?” (v 15).

We need to stop and think of the great magnitude of the sacrifice and the life and the death and the resurrection of Jesus Christ, and what God is doing with that!

- Do you think God is doing anything in vain?
- Do you think that this was just an exercise and ‘religious’ practice that God did?

or

- Was this not for the very salvation of the entire world?
- *Yes, it was for the salvation of the entire world!*

***Of course, in God’s time, in His plan, and in His way!***

Verse 16: “And *should* not the free gift be like that which came by *the* one who had sinned? For on the one hand, judgment ... [or the sentence of death] ...*was* by one unto condemnation, but on the other hand, the free gift *is by one* to the justification of many offenses. For if by the offense of the one man death reigned by the one, how much more shall those who receive the abundance of grace and the gift of righteousness reign in life by the one, Jesus Christ.” (vs 16-17).

It’s only going to happen through Jesus Christ. That is greater than all that happened through Moses and ‘the law of sin and death’ being given to

all human beings, and as a result of all their sin, tragedy and wretchedness that we see about us in the world today. That’s what we need to understand. That’s why *justification by faith* can only be by *belief in Jesus Christ!* It can’t be by a *work* that you do. It can’t be by something that you think of. It can’t be by an accomplishment that you set out to do. It must be in total love and submission to God, and acceptance of the sacrifice of Jesus Christ and the grace of God.

Verse 18: “So then, even as by the one transgression condemnation *came* unto all men, in the same way also, by the one act of righteousness *shall* justification of life *come* unto all men.”

(go to the next track)

We have justification to eternal life! But eternal life is only going to be given for those who love God; for only those who accept the sacrifice of Jesus Christ.

Verse 19: “For even as by the disobedience of the one man many were made sinners, in the same way also, by the obedience of the one *Man* [Jesus Christ] shall many be made righteous.” The sum of it is this: Once you accept the sacrifice of Jesus Christ! But you must come to repentance. It doesn’t mean that you negotiate with God and you accept Christ on *your* terms. It means that you *accept Christ on God’s terms!*

That’s where the Protestants have it all wrong. ‘As many as receive Him, gave He authority and power to become the very sons of God.’ (John 12:1<sup>[transcriber’s correction]</sup>). That doesn’t mean you receive Christ on *your* terms. *NO!* You receive Christ on *His* terms to eternal life! If you do, God is going to give you that righteousness, so that God—instead of viewing you as the sinner (which you are); instead of God viewing you as the enemy of God (which you were)—views you as He views Jesus Christ Himself. That is a tremendous *justification*.

It would be like walking into a court and you know you’re sentenced to death. The judge looks down and says that you will die. God says, ‘I’m going to change the circumstances for you *if* you accept Jesus Christ, *if* you repent, *if* you are baptized. I will view you as I view Jesus Christ Who was spotless and without sin. I’m going to view you this way, and I’m going to put you in standing with Me. Not under the threat of death, but under the blessing of grace and life. I’m not even going to calculate your sins to you. I am going to remove them from you ‘as far as the east is from the west.’ Furthermore, I’m not even going to remember them. But you have some things, once you do that, that you also have to do. There are some requirements that are given.’

Verse 20: “Moreover, the law entered, so that transgression might abound... [that you really understand what sin is] ...but where sin abounded, the *grace of God* did super-abound.” In other words, grace can cover all of that upon the conditions that God has laid out.

Verse 21: “So that even as sin has reigned unto death, so also might the *grace of God* reign through righteousness... [the right standing before God; grace is going to rule in your life; of which then following God’s way is an integral part of it] ...unto eternal life through Jesus Christ our Lord.”

Romans 6:1: “What then shall we say?...” If God is going to do this; if God is going to be so generous, kind, good, merciful and gracious and actually view you as if He is looking at Jesus Christ Who was perfect. What do we do then? Go live our lives any old way we want to?

“...Shall we continue in sin so that grace may abound?” (v 1). That we may have more sin, with more grace, more sin, more grace? This is what the Jews were accusing Paul of.

Verse 2: “MAY IT NEVER BE!....” May this thought never come into existence; so you don’t live a life contrary to the laws and commandments of God. You don’t continue in sin! You don’t continue as an enemy of God! You are *completely in Christ!* You belong to God! You belong to God the Father!

“...We who died to sin... [Have you died to sin? A sinful way of life?] ...how shall we live any longer therein? **Or are you ignorant...**” (v 3). That’s quite statement—isn’t it? It’s talking to Christians that are supposed to know.

“...that we, as many as were baptized **into** Christ Jesus, were baptized into His death?” (v 3). So, when it comes time for you to be baptized, ***you are literally dying the death that Jesus died*** to pay for your sins. That’s a fantastic thing to contemplate. You’re baptized *into the death* of Jesus Christ.

Verse 4: “Therefore, we were buried with Him **through the baptism into the death...**” God made baptism where then it’s fully immersed in water; you actually go under the water and it’s the closest thing you can come to—literally, symbolically—of death and still live. It is true that if the minister didn’t pull you back up out of the water, you would die. That’s why God has baptism by immersion.

This sprinkling stuff, daubing stuff, pour stuff doesn’t work! That isn’t what God commanded. The people who do that are in rebellion against God. People who do that are still enemies of God, because they’re not doing it God’s way. Once you become Christ’s, you put down all of your hostility to God’s

way. You become just like Jesus said, ‘not My will, but *Your will* be done!’

- Is that how you have surrendered your life to God?
- Is that how you view your whole very existence and being to God the Father through Jesus Christ?

That’s what it’s talking about here!

The Greek says, “...we were buried with Him...”—‘sune’ and comes from the word *synagogue*, which is pronounced: sune-na-gog-ae—meaning a gathering or assembling together. So, ‘sune’ means to be conjointly, to become part of the death of Jesus Christ. Think of that! ***You become part of the very death of Jesus Christ through the baptism that you take***, so that

- you *die* to yourself
- you *die* to your sins
- you *die* to the world
- you *die* to the motivation of your own way

—that you can be raised out of this watery grave to walk in newness of life! It a whole total dedication to God.

“...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):

- being renewed in the spirit of our mind
- being renewed in our attitude toward God
- being renewed in the way that we live, walk, think, breathe and do everything as a Christian

Verse 5: “For if we have been **conjoined together in the likeness of His death...**” I want you to understand that! I want you to seriously take the death of Jesus Christ. Not this thing that is a sing-songy Protestant thing where God ‘so loved the world that He gave His only begotten Son, that whosoever believes...’—what does that mean to anybody? Or to see ‘John 3:16’ put in the end-zone at a football game. What does that mean to anybody? *It doesn’t mean a thing!*

I want you to understand the fantastic thing that God is doing. God is not only taking the life of Jesus Christ and applying to you, He is joining you with *His death!* He is joining you with *His life!* At the resurrection we are going to be *as Christ is!* That ought to be something that should inspire us and move us and give us greater understanding, depth, knowledge and joy. That’s why it’s such a pity that so many people argue about the Bible. They get their little old pet doctrine and being an enemy of God, come and brandish about ‘new doctrine’ supposedly.

Listen, one of the greatest tricks of Satan the

devil is to quote Scripture. The Bible shows that it has to be put 'rightly together.' Unless you have this concept, this knowledge, this understanding; unless you really live this kind of thing with God, then you're lacking in understanding. You can grow in grace and knowledge, but I want to emphasize how very important it is that you are buried with Him, in the very "...likeness of His death..."

"...so also shall we be *in the likeness* of His resurrection. Knowing this, that our old man... [the old self] ...**was co-crucified with Him**..." (vs 5-6). When we come to the Passover time and we talk about how Christ was beaten, spit upon, and the spear was thrust into His side, you, upon accepting the very sacrifice of Christ, are saying, 'yes, that was also done to me.' I want you to think on that, and let that become a deep, vital, important part of your very heart, mind and being in your relationship with God.

Someone is surely going to say that that's morbid, wretched, why are you dwelling on that? *Unless you can see the morbidity and the wretchedness of human nature in your own self, then you cannot understand the greatness and the glory and the grace that God has given to make this possible for you!*

Verse 6: "Knowing this, that our old man was co-crucified with *Him* in order that the body of sin might be destroyed... [annulled, it's existence is legally put aside] ...so that we might no longer be **enslaved** to sin." That's what people serve. You want a good example of it, look at someone who smokes. Are they not subservient to that cigarette. Every fiber of their being is focused in on that cigarette, or drug, or alcohol, or whatever their pet thing may be. They are servants of sin!

Verse 7: "Because the one who has died... [through baptism in the death of Jesus Christ] ...**to sin has been justified from sin**." You've been justified, not freed (KJV); it has been made right! You have been freed from sin only in the sense that in the presence of God it has been removed. You are *not freed* from sin in the sense that 'the law of sin and death' has been removed and taken from you and now you can no longer sin. ***He who has died through the baptism of Jesus Christ has been justified from 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 over Him**. For when He died, He died unto sin once for all..." (vs 8-10). God, Who created everything that there is through Jesus Christ, sent Him as the sum-total of all human beings combined. His one death applies to all human beings **IF**

individually they repent of their sins, they are baptized and receive the gift of the Holy Spirit.

"...but in that He [Christ] lives, He lives unto God [the Father].... [totally dedicated to God] ...In the same way also, you should indeed reckon yourselves to be **dead to sin**..." (vs 10-11). If you are dead to sin, you're going to love God with all your heart, mind, soul, and being; and you're going to know what God has done with a great and fantastic sacrifice of Jesus Christ. You're not going to be arguing with God anymore.

Maybe you might have to argue, discuss and talk about doctrine that some is trying to foist off that is not true, not from the Bible or some person's half-cocked idea of what they believe in God. You must defend the faith, that is absolutely true! But you yourself live to God as Christ lives to God. Go back and read some of the statements that Jesus said, 'I always do those things that please God'—do you? Jesus said, 'I have not come to do My will, but the will of Him Who sent Me'—do you?

That's what we have to look to. It's completely different. It's not a matter of 'playing religion'; it's not a matter of choosing Catholicism, Presbyterianism, Methodism, Lutheranism, Baptistism or anything like that.

- It's a matter of where is Christ!
  - It is a matter of what God is doing!
  - It is a matter of your standing with God!
- It's not a matter of denomination or religion*
- It's a matter of life and death!

"...but **alive to God through Christ Jesus** our Lord. Therefore... [as a result of being *alive to God*] ...do not let sin rule in your mortal body..." (vs 11-12). He's not saying that you're not going to have some sin come along. We have to confess our sins when we sin. But he's saying not to let it *rule* in your body. Don't let it reign and control your life.

I'll just use the example of the Sabbath: God says that it is a day that we gather together to worship Him and study His Word. It is a day in which we rest from all of activity that we do in the world. If you're wanting to let *Life* reign in your life—let Christ rule in your life—you will want to do that. But if you're arguing with God and you're saying, 'Well now, that sounds like a good idea, but I really don't know whether I want to do it or not.' Then you're letting sin **rule** in your life. You're letting sin, and your lust *dictate to you* how you will live, rather than letting *God tell you* how you should live—through Jesus Christ!

Verse 12: "Therefore, do not let sin rule in your mortal body by obeying it in the lusts thereof. 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...” (vs 12-13).

Many times we hear the story of someone who had a second chance to live. After they realize that they were as good as dead, or were dead, and still were afforded the privilege of living longer. A lot of people have changed their mind and changed the direction of what they had been doing. Should we not also do that in relationship to how we live our lives in relationship to God the Father. As someone who has been resurrected from the dead as it were, “...alive from the dead...”? *Yes! That’s how it needs to be!*

“...and your members *as* instruments of righteousness to God. For **sin shall not rule over you...**” (vs 13-14). Let’s understand this. Here’s a very key, important difficult Scripture to understand, but becomes very simple in light of what I’ve said:

“...**because you are not under law...** [for justification] ...**but under grace** [for justification]” (v 14). That’s what it means in the Greek. It doesn’t mean ‘the’ law, as it says in the *King James*. **You are under righteousness for justification!** Paul has to go on and explain, because a lot of people stop right there and say, ‘We don’t have to keep the Laws of God anymore. It just *grace*; brother/grace; love, brother, grace—that’s it. *NO!* You live your life for God. Didn’t we just read this? You live your life as though you are raised from the dead. That’s what it means to be *under grace*.

Verse 15: “What then? Shall we sin because we are not under law [for justification], but under grace [for justification]? **MAY IT NEVER BE!**” Why, I ask, for those who are Protestants, do so many say that you don’t have to keep the Laws of God; you can live in sin and God’s grace covers all. Paul said that you’re deluded! **MAY IT NEVER BE!**

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?” Not a hired workman, but a slave, something that you are chained to.

Verse 17: “But thanks *be* to God, that you were *the* servants of sin... [past tense; that was your former life, but not now] ...but you have obeyed from *the* heart that form of doctrine [teaching] which was delivered to you; and having been delivered 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**” (vs 17-19). That is, you are in the right and proper standing with God.

Verse 20: “For when you were *the* servants of sin, you were free from righteousness. 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” (vs 20-21). Look at your life!

- What did it amount to?
- Where was it going?
- What did you have in perspective of life?

As you came from birth on down through your life to where you finally came to the point somewhere along the line, you realize that you’re going to die. You realize that death is at the door.

- What did your life amount to?

Verse 22: “But now *that* you have been delivered from sin 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 22-23).

Now, I realize that you’ve had to concentrate and follow through to get all of the thoughts concerning this. But there are a couple of other things we need to cover so we can conclude the thought.

I hope that you will understand what, in some ways, is a very difficult portion of Scripture to understand, especially for those who know that we ought to keep the commandments of God. There are certain things in the *King James* that are very difficult that had to do with several definite articles, which are not there in the original Greek.

Let’s understand how fantastic this justification is through Jesus Christ. Let’s understand that you can’t earn it, you can’t work for it. Let’s understand, review and remind ourselves that the Jews had their own laws and separation from the Gentiles. That had nothing to do with the Laws of God. That had nothing to do with the determination of God.

You read the Old Testament and God says that the ‘stranger is to keep the Sabbath’; the stranger is to have the same law as you. He is to be accorded the same rights as you, especially if he is circumcised.

Here we have a little throwback to Judaism on account of the behavior of the Apostle Peter and also of Barnabas. Galatians 2:11 “But when Peter came to Antioch, I withstood him to *his* face because he was to be condemned.” Some people look at that and say, ‘Paul was a troublemaker. Why didn’t he take Peter off to the side and say, *Peter, we ought to handle this in private.*’

God was not going to all the crossbreeding

of Judaism in Judaism religion, Judaism rules, Judaism regulation, Judaism separation—which God never had a part of. Furthermore, you need to know and understand that Judaism was *never* the Law of Moses—though the Jews, even today, claim that it is. It isn't so! That's one of the big lies!

Peter was to be condemned publicly! What Peter was doing was a public act, which needed public condemnation.

Verse 12: “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. 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, are living like the Gentiles, and not according to Judaism, why do you compel the Gentiles to Judaize?’” (vs 12-14).

So, it had nothing to do with the Laws of God! Please understand, separation of people has nothing to do with the Laws of God! That was a law of Judaism. Those from Jerusalem were coming down still clinging to some things of Judaism. Peter was dissimulating with them, causing dissention within the Church, causing trouble and strife with the Church. They were saying, ‘by this we are better than the Gentiles, because we separate ourselves and don't keep company with them.’

God accepts us because separate ourselves from them! That's what was going on here. This rule of the Jews of not keeping company with the Gentile was a *work of law* that the Jews imposed as a tradition of the elders. I want you to have the picture really clear.

Here's Peter, the other Jews in Antioch and even Barnabas were saying, ‘All you Jews come over here and eat, and all you Gentiles go over here and eat. Yes, this is in the presence of God, but we are better than you. This is our work of law.’

‘Now, if before this time, Peter, you were eating with all the Gentiles and you were eating as a Gentile would eat, why then do you make them do things that are Jewish by separating yourself? And why do you compel the nations to Judaize?’ That was the problem. It was never a problem with keeping the commandments of God.

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**...” It is *a work of a law* because *a work* was separating yourself from the Gentiles, which was *a law* of Judaism. They felt that

that would make them in better standing with God if they had nothing to do with these beasts of Gentiles. That's the attitude that the Jews had.

So, Paul is saying, ‘we know that you're not going to be justified by *a work of a law*. That's not going to make you in right standing with Jesus Christ. *No!*

“...but... [you are justified] ...through *the* faith of Jesus Christ, we also have believed in Christ Jesus in order that we might be **justified by *the* faith...**” (vs 15-16). Not by *a work of law* over here that you're doing, but by faith in the great, marvelous sacrifice and wonderful working of God and the resurrection of Jesus Christ.

- Do you not see what a paltry thing that Peter was putting Christianity in, in that particular thing?
- Do you not see what an absolute down playing of the sacrifice of Jesus Christ that Peter was putting upon the Gentiles by saying, ‘We'll be justified by following a *work of law*’?

You Gentiles, you do this little *work of law* over here and you'll be fine, and we Jews have this little work of law over here and we'll be fine.

**Where is Christ in all this nonsense?** That's what Paul was asking. He's saying, ‘Peter, you know better! You know that a work of law won't justify you. You know that it's only through faith in Jesus Christ that you have justification before God—not what you're doing.’ I hope that makes it clear.

Verse 16: “Knowing that a man is not justified by works of law, but through *the* faith of Jesus Christ... [the very faith of Christ *vs* a law of Judaism] ...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.**”

Works of law will not justify you because a work of law was never designed to bring justification; only the sacrifice of Jesus Christ and belief and acceptance in that sacrifice and resurrection of Jesus Christ.

Verse 17: “Now then, if we are seeking to be justified in Christ, *and* we ourselves are found to be sinners... [because we're not perfect] ...*is* Christ then *the* minister of sin?...” He's saying very clearly, ‘Peter, what you're doing is sin. Yet, you're still seeking the justification, which comes from God through Christ, trying to do it through this *work of law*. Don't you dare come along and say that this is an instruction from Christ, because it isn't! Christ is not the minister of *your* sin!’ That's what he's

saying!

“...MAY IT NEVER BE!” (v 17). Christ is not going to be the minister of sin. We can even read in the Old Testament where God says, ‘Israel, you made Me serve with your sins!’ And He sent them off into captivity because of it.

- Do you think that Christ is going to serve in our sins?
- Do you think we can lay down a rule and law that’s going to make Christ obligated to follow it?
- *Of course not!*

As the Apostle Paul said, ‘I speak as a fool!’

Verse 18: “For if I build again those things that I destroyed...” Paul is saying of his own life as a Pharisee, as a Jew who followed all of those traditions, even to the point of getting letters of condemnation to haul people back to be put in prison or to be stoned to death from as far away as Damascus.

Following all the laws of Judaism, Paul says, ‘if I start building again those things I threw down, threw away when I was converted: “...**I am making myself a transgressor**” (v 18). Don’t bring God’s name into it and say, ‘God is ministering this.’ *No!* ‘It’s my own individual action that I’m doing. God has nothing to do with that. I’m the sinner!’

Verse 19: “For **I, through law**... [for justification] ...**died to law**...” Or because the ‘wages of sin is death’; “...to law...” without Christ is dead! That’s what he’s saying. He’s not saying that he’s doing away with the Law. He’s not saying that he’s destroying the Law. He’s not saying that he’s throwing away the operation of the Law. He’s saying that but for justification, you’re dead! “...in order that I may live to God” (v 19).

- not to a *rule*
- not to a *regulation*
- not to a *doctrine*
- not to a *structure*
- not to a *corporate thing*

But **to GOD** he may live. Now you know why Peter was to be condemned. Now you know why Paul publicly took him on.

Verse 20: “I have been crucified with Christ... [right back to Rom. 6; how do you consider your life? Are you crucified *with* Christ?] ...yet, I live.... [still in the flesh] ...*Indeed*, it is no longer I...” Not for me; it is not my life; it is not ‘God, You’re up there and this is my life and I will do with my life what I want to do.’ Isn’t that the attitude that most people take? *Yes!*

Paul says, no! He says “...I live...” but it’s not I, it’s not for me. He’s saying, ‘Peter, I’m not

saying this for me. I’m not here condemning you because of me. I am here saying this because of the rottenness of what this represents before God.’ Maybe you’ve never had that explained to you that way, but that’s what it means.

“...**but Christ lives in me**...” (v 20). Does Christ live in you? Is that the very reason why you consider yourself still alive? That Christ, through the power of God’s Holy Spirit *lives in* you! That’s what justification is all about. How stupid, how paltry, how degrading to get some *work of law* in there to substitute for Christ. That’s what he’s saying.

“...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**. [You have an obligation to God because of what Christ has done.] ...I do not nullify the grace of God; for if righteousness *is* through *works of law*, then Christ died in vain.” (vs 20-21). Do you see how serious the problem became? This is a tremendous lesson for all churches to realize.

- They cannot setup *their own* doctrines.
- They cannot setup *their own* teachings apart from what Jesus Christ has taught

—because you are using a form similar to Judaism to condemn people, to exclude people.

You cannot take the Bible and use it as a weapon against people. It is the Word of God to bring life! I hope you more thoroughly understand the difference between justification by *a work of law* to men or a group or organization vs justification by faith in the sacrifice and resurrection of Jesus Christ, so that you through the grace of God can be in right standing with God the Father in heaven above.

- Cherish that!
- Love that!
- Hold it close to you!
- Thank God for it!
- Praise God for His goodness and mercy to you!
- Let the grace of God be upon you and on you and in you through Christ Jesus our Lord!

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

Scriptural Referenced:

- 1) Romans 3:20-26
- 2) Romans 5:8-10
- 3) 1 Corinthians 15:12-20
- 4) Romans 4:25
- 5) John 3:16
- 6) Romans 5:1-21
- 7) Romans 6:1-23
- 8) Galatians 2:11-21

Scriptures referenced, not quoted:

- John 12:1



- Romans 7
- FRC:bo      Transcribed: 10-14-12

## Justification by Faith III

Fred R. Coulter

Why is the Bible so confusing, so difficult to understand in certain places. In studying the writings of the Apostle Paul, even Peter made the comment that Paul wrote ‘things which were sometimes difficult and hard to be understood.’

In going through *Justification by Faith*, there are several difficulties that we need to be aware of concerning the Word of God, concerning the Bible that you may have. Most people have a *King James Bible*, and in the main the *KJV* is generally acceptable and generally good enough, and generally clear enough so that you can understand the meaning of it. However the *King James Bible* in the critical places in Galatians that we are going to cover, it is very hard to understand; it is very difficult to understand, and it causes a great deal of confusion.

{recommended: *The Holy Bible in its Original Order, A Faithful Version* used in this transcription}

It causes the confusion because if you're going to want to please God and do what is right, we know we have to keep the commandments of God. We absolutely know that and understand that! However, we also need to realize that what is called *justification through Jesus Christ by faith* is a different thing than commandment-keeping or *works of law*.

So, if you can just bear with us, just follow through with me, I'm going to try to make this clearer and more easy for you to understand. However, I'm not going to be reading from the *KJV*. In this particular section in Galatians, the second chapter, it is most difficult because of the way that the *King James* translators have translated this section of the book of Galatians. It makes it appear that the Laws of God are not to be kept, if you follow Christ. This absolutely is not true!

We know that Paul wrote in Rom. 2:13 that not the *hearers* of the Law are just before God, but ‘the *doers* of the Law shall be justified.’ We're going to cover several things in this section on *Justification by Faith*, which I hope are going to clear up some of these difficulties for you.

Let's review where left off in part two of *Justification by Faith*, and review the situation where Paul is talking about *works of law*. When you read it in the *KJV* it says, “...**the** works of **the** law...” It really is not that in the original Greek.

Let also mention something that is very important to understand: While it is commendable that we have such things as *Strong's Concordance*, *Young's Concordance*—which are very good; they

can help out an awful lot—please understand that it is a very limited tool when it comes to understanding the original language in either the Greek or the Hebrew, because you need to understand the *way* that the language is used. The *Strong's Concordance* only gives you the root word with all the multiple definitions of the root word, which may or may not be of some help to you in studying the Bible.

Now, it is helpful in certain aspects of it, so that you can learn some things. But for establishing doctrine or trying to understand difficult Scriptures, you must have at least a working knowledge of the language. If you have a working knowledge of the language, then you will be able to understand where the pitfalls are—the obvious ones—in the *King James* translation of the Bible.

I'm going to be reading the Greek Interlinear by Zondervan. {note to reader: Scriptures in transcription are from *The Holy Bible in its Original Order*}. I have a working knowledge of Greek and it gives the English between the lines. It also has a column with the *King James*.

The problem that Paul was having with Peter and those at Galatia, was that they were going back into law-keeping for justification, because that's what it was under the Old Covenant. They had law-keeping with justification to the temple; never to God the Father in heaven above. Please understand that! Under the Old Covenant they never had justification to God the Father in heaven above, because that is not accomplished through law.

Law can only bring you so far. The justification or the righteousness that is in Christ is a different kind of justification, a different kind of righteousness, which is only done through Jesus Christ. That is why it cannot be done by law.

The Jews, as we also know, Jesus corrected very severely for all their traditions: their dos and their don'ts and the washing of hand and pots and pan and everything else that they had. He said, ‘Full well you reject the commandments of God that you may keep *your traditions*.’

One other thing about tradition that you need to know and understand: Tradition was counted by the Jews—classified and equal to, and in some cases—even better than the Law of Moses.

When they had *their* laws, everything that they did was to justify them in the flesh. Another problem that they had in the New Testament was that their traditions said, ‘We Jews, since we are the chosen ones of God, must separate ourselves of

those of other nations—whom the Jews called Gentiles—because we cannot associate with them because in associating with them we become unclean to God.’

You will never find that in the Bible. You will never find the Bible saying that those who are following God should separate themselves from other people. Even in the Old Testament it says there will be *one law*: for the stranger and for the Israelite. There shall be no partiality. That was a *Jewish tradition* that made them very much anathema. This wall, the barrier, that they built, which was torn down in Christ.

So, when Paul came to Antioch and Peter was there, they were keeping apparently a Feast of Tabernacles, Peter and some of the other Jews separated themselves from following Judaism. The problem here is not whether to keep the Laws of God or not, the problem is *how these laws were applied* and in particular those laws of justification that came from Judaism.

Galatians 2:14: “...I said to Peter in the presence of them all, ‘If you, being a Jew, are living like the Gentiles... [nation-like] ...and not according to Judaism, why do you compel the Gentiles to Judaize?’” That was the key thing.

- Was there any Law of God saying to separate yourself from other people which you’re eating? *No!*
- If they did separate from other people, did that make them better than anyone else? *No!*
- If you wash your hands with soap and water, does that change your heart and mind? *No!*
- If you go stand in another part of the room, does that change your heart and mind? *No!*

You need to understand something about a *work of law*: It is something that is done outside of you. A work of law is a contrivance—especially by the Jews here in Judaizing—that set them apart, to make them feel better. Did it make them more righteous? *No, it didn’t!* As a matter of fact, spiritually it was a sin!

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). That’s very important to understand, because the *KJV* says: *the works of the law*—‘the’ is not in the Greek or original. It is: “...**a man is not justified by works of law...**” Why?

- Why can you not be justified by *works of law*?
- What is the basis of law?
  - ✓ Law was designed to tell us what sin is!

- ✓ Law was designed to point out where you go wrong!
- ✓ Law was designed to be required by all human beings to do!

All of your present law-keeping does not undo or forgive or blot away all of your past law-breaking. That is why by *works of law* no one is going to be justified. The reason being is we are talking about *justification to God the Father in heaven above*, and that cannot be accomplished by something that you do as a law. *That can be accomplished by a change of heart, mind and attitude!*

“...but through *the* faith of Jesus Christ... [literally Jesus’ own faith] ...we also have **believed in Christ Jesus...**” (v 16).

- Do you believe in Christ Jesus?
- Do you really, literally, **believe**
  - ✓ what He did?
  - ✓ who He was?
  - ✓ what He represented?
  - ✓ what He did for mankind?
  - ✓ what He has done for you?
- Do you **believe** that?

It’s very interesting that there are some people who think that the works that they have to have are all kinds of laws that they need to do. Granted, Paul said, ‘What? Shall we sin that grace may abound? God forbid!’ That is not saying that we can break the commandments or laws of God. *NO!* It’s an entirely different thing when you believe.

John 6—this is when Jesus fed the 5,000 and He fled away from them because they wanted to make Him king, because they were going to have all this free food, they supposed. When they came and found Jesus:

John 6:26: “Jesus answered them and said, ‘Truly, truly I say to you, you do not seek Me because you saw *the* miracles, but because you ate the bread and were satisfied. Do not labor *for* the food that perishes, but *for* the food that endures unto eternal life, which the Son of man shall give to you; for Him has God the Father sealed.’ Therefore, they said to Him, ‘**What shall we do, in order that we ourselves may do the works of God?**’” (vs 26-28). Very interesting statement. What did Jesus tell them? This ties right in with what we’re going through in Gal. 2.

Verse 29: “Jesus answered and said to them, ‘**This is the work of God: that you believe in Him Whom He has sent.**’” He’s saying that you *must believe* in Jesus Christ. You cannot have a ‘religion’ over here claiming the Laws of God—as the Jews supposedly claim—and have contact with God, because you reject Christ. Christ is *the Way, the Life*

*and the Truth—there's no other way!*

The justification that we are talking about has to do with *belief*. That is called *justification by faith*. If you *believe* then you have something more powerful than a law that says *to do* or not to do. Belief means that it comes from the *inside*! Belief means that it is something that you are involved in, which then is greater than any law. Why is that greater than any law? *Because it gives you the spiritual power and capacity—with the power of God's Holy Spirit—to have that faith, understanding and total yieldedness to God the Father—through Jesus Christ!* I hope it will become clear to you.

Galatians 2:16: “Knowing that a **man is not justified by works of law**, but through *the* faith of Jesus Christ...”

I know that for some people this may be very hard to grasp. Let's again use the example of the Jews, then we will use examples of the Catholics or Protestants.

If a Jew keeps the Sabbath—God says to keep the Sabbath. God says, ‘Remember the Sabbath Day to keep it Holy. Six days shall you labor and do all your work, but the seventh day is the Sabbath of the Lord, Holy unto the Lord. In it you shall not do any work; you, nor your son, daughter, man servant, maid servant, the cattle that is within your gate. For in six days God made heaven and earth and the sea and all that in them is, and rested the seventh day and sanctified the seventh day, therefore, you shall keep the Sabbath.’

What if someone over here says, ‘I'm going to keep the Sabbath, but I reject Christ. I don't want anything to do with Him. I think He is of Satan the devil. I think He is a blasphemer. I think He is a false messiah. But I'm keeping the Sabbath.’ Does keeping the Sabbath do that man any good whatsoever? *NO!* He doesn't *believe* in Christ!

The Catholics have said that grace can only come through works. Therefore, you must have the works that the Catholic Church says you must do or you don't have grace.

- Does grace come by works?

*or*

- Does grace come by belief?
- Does grace come by faith?

Maybe you'll understand why it said there in James 2 where James says, ‘You show me your faith without your works, and I will show you my faith *by* my works.’ What he is doing is motivated from within with God's Spirit to do what is right.

Let's take this one step further: What then if you believe in Christ and you follow what Christ says: ‘If you love Me, keep My commandments’ and

you keep the Sabbath. Do you have benefit in keeping the Sabbath? *Yes!* You have benefit in keeping the Sabbath, however, ***justification must take place first through Christ.*** Then commandment-keeping of the commandments of God do benefit you. They really do!

Let's see another example of commandment-keeping so that you will understand that it doesn't come by law-keeping.

Matthew 19:16: “Now at that time, one came to Him *and* said, ‘Good Master, **what good thing shall I do...**’” Isn't that what everyone wants, God doesn't want something you can do. God wants *you!* God doesn't want you over here mechanically keeping a law because it's written down. God wants you to love Him. So therefore, as a consequence of that love and faith, then you keep the Law in the right spirit and attitude.

Have you ever kept a law that you didn't want to keep? What was your attitude? (grumble grumble) That's why with Christ it can't be that way.

“...‘Good Master, **what good thing shall I do** that I may have eternal life?’ And He said to him, ‘Why do you call Me good? No one *is* good except one—God. But if you desire to enter into life, keep the commandments.’” (vs 16-17). Do we have a conflict here with what we've been saying? *No!* We don't have a conflict! The young man was depending on his commandment-keeping to save him. Jesus said to enter into life, keep the commandments. That is a condition!

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.’.... [And the young man thought he had it made; he was ready to get eternal life.] ...The young man said to Him, ‘I have kept all these things from my youth. What do I yet lack?’” (vs 18-20). What did Jesus say? Did He say, ‘Bless you, sonny, you're a good boy’? *NO!*

Verse 21: “Jesus said to him, ‘If you desire to be perfect... [completely sincere, totally dedicated] ...go *and* sell your property, and give to the poor, and you shall have treasure in heaven; and come *and* follow Me.’” Notice how the emphasis is on *following Christ*.

Verse 22: “But after hearing this word, the young man went away grieving, because he had many possessions.” God doesn't want an action that you can do. God wants you! That's why He said to go sell everything that you have; don't depend anymore on your material riches over here. His

commandment-keeping was fine, He didn't condemn him for it. But it has to be beyond commandment-keeping. Commandment-keeping is part of it: 'If you will enter into life, keep the commandments'—that's very clear.

Galatians 2:16 "...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**.... [Law only tells us what to do. It doesn't justify!] ...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. For I, through law, died to law... [because 'the wages of sin is death'] ...in order **that I may live to God**" (vs 16-19).

Do you live to God? *or* Do you have a 'religion' over here that you practice whenever you *feel* religious. Total difference.

Verse 20: "I have been crucified with Christ... [conjoined in that burial at baptism] ...yet, I live. *Indeed*, it is no longer I... [He is not motivated for himself] ...but **Christ lives in me**...." That's what *justification by faith* accomplishes: Christ *in you* by the power of God's Holy Spirit. That cannot be accomplished by any law.

"...For *the life* that I am now living in *the* flesh, **I live by faith—that very faith of the Son of God**... [That God put *in* Paul by the power of His Holy Spirit; Paul is living *by that faith* with Christ *in* him.] ...Who loved me and gave Himself for me. I do not nullify the grace of God; for if righteousness *is* through *works of law*, then Christ died in vain" (vs 20-21).

Here's where the confusion comes in, Psalm 119:172: "...all Your commandments are righteousness." So, *if*—through law—righteousness does not come, what is it talking about? Is this some sort of conflict? *No, there isn't any conflict!* There are two kinds of righteousness:

1. *of the Law*—just the keeping of the commandments
2. *justification*—that can only come through Jesus Christ

The reason being is that God determined it that way. There was never a law that could give life. The law only causes death. Even if a person kept the laws as best they could all through their life—what happens? *As in Adam, we all die! The wages of sin is death!*

The righteousness that we are talking about here is not righteousness that can be from law-keeping. This is a righteousness put in right standing before God the Father in heaven above through Jesus

Christ.

How is that accomplished? This becomes the very most important thing for us to understand, for us to realize, before we go on any further in the book of Galatians. This righteousness that it's talking about here is putting you in right standing with God the Father in heaven above and is on a much higher plane than commandment-keeping. The righteousness of the Law—which is fine—is okay, but that does not put you in right standing with God the Father in heaven above though the Holy Spirit. There's something else that has to take place for this justification.

Let's see how this righteousness comes, which is called *justification*. The terms *justification* and *righteousness* in this particular sense that we are talking about are nearly synonymous. The Greek word is the same—'dikaiois'—which means *to justify*.

Romans 5:8: "But 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..." (vs 8-9). Can any law take the place of the blood of Christ? *NO! No law can take the place of the blood of Christ! You are justified by His blood*; that is step #1.

- What if Christ just died and wasn't resurrected?
- What if He died and shed His blood?
- Would a person be justified?

Let's see something very clearly, that we need to understand concerning justification through Christ. It has to be through His blood, because He was our sacrifice. He *is* our sacrifice. 1-John 2 says 'a perpetual, continual atoning mercy seat through Jesus Christ.'

What if Christ died and wasn't resurrected? There are a lot of people who believe that Jesus was a prophet. There are a lot of people who believe that He lived. But they don't believe that He was the Son of God. They don't believe that He was resurrected from the dead. As a matter of fact, the Jews paid the soldiers to say that His disciples came and stole the body away, and they believe that unto this day. Yes, that was even a prophecy, because unto this very day many of the Jews believe that.

- What if that were so?
- What if Jesus died and wasn't resurrected?

1-Corinthians 15:12: "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?.... [A modern heresy going on, even back then.] ...For **if there is no resurrection from the dead, neither has Christ been raised**" (vs 12-13).

If Christ was not raised *you're not justified*, because it takes the blood of Christ and the resurrection of Christ, and His acceptance of God the Father to bring that justification so *you* are put in righteousness—or right standing—with God; which is actually God imputing to you, or crediting to you—though you don't deserve it—the very righteousness of Christ.

Verse 14: “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 14-17). You have no justification.

But Romans said that ‘while we were yet sinners Christ died for us, and being much more justified *by His blood!*’ There is no law that’s going to be substituting for the sacrifice of Jesus Christ—period! Hands down! Understood!

Even Job had to learn that lesson. Maybe you can go back and understand why Job was so corrected, even though in the letter of the Law he was a perfect man. That didn't change his heart and mind and attitude. That did not bring him belief in God, belief in Christ. He was trusting in himself. So much so that Job said, ‘This is so unfair. I wish that there were someone to referee between me and God.’ That's a pretty stiff case of self-righteousness.

- *Works of law* cannot substitute for the blood of Jesus Christ.
- *Works of law* cannot substitute for the resurrection of Jesus Christ so that we are justified.

Verse 17: “But if Christ has not been raised, your faith *is* vain; you are still in your sins, and those who have fallen asleep in Christ have then perished” (vs 17-18).

Romans 4:25: “Who [Christ] was delivered for our offenses and **was raised**... [from the dead] **...for our justification**.” Please understand, justification comes by:

1. the blood of Christ
2. the resurrection of Christ
3. Christ going to the Father

We also understand that every sacrifice of animals that was given under the Old Covenant, when the blood was drawn from that animal, the sacrifice was not complete until that was taken into the Holy of Holies; until it was taken into and accepted by God.

In the same analogy or parallel, if you have

an animal sacrifice and slit its throat, and you just let the blood fall on the ground and do nothing else with the sacrifice, that sacrifice, even as a work of law, was of no effect; likewise with the sacrifice of Christ. ‘It's impossible for the blood of bulls and goats to forgive sin’ (Heb.). But this man died ***once for all*** and ***by His blood and sacrifice*** has our sins been cleansed.

This becomes very interesting when you put it all together; and this ties this together about righteousness, the true righteousness which is *put in right standing with God the Father in heaven above!*

John 16:8<sup>[transcriber's correction]</sup>: “And when that one [the Holy Spirit] has come, it will convict the world concerning sin, and righteousness, and judgment: **Concerning sin**, because **they do not believe in Me**” (vs 8-9). What is this telling us? *If you don't believe in Christ, you are yet in your sins!* That lack of belief, in itself, ***is a sin!*** That's what Jesus said right here.

### **III. Acceptance by the Father**

Verse 10: “**Concerning righteousness, because I am going to the Father** and you no longer will see Me.” There's the third step, Jesus had to go to the Father. He had to appear before God the Father to put away all the sins of those who repent.

Is that clear? The righteousness that we are talking about in the New Testament, through Jesus Christ, ***can only come through Him.***

- It cannot come by any other means.
- It cannot come by knowledge.
- It cannot come by prophecy.
- It cannot come by law.
- ***It can only come by belief!***

If you are keeping the commandments of God and not believing in Christ, your commandment-keeping does not put you in right standing with God.

Let's see how this works in another case, and here's how this righteousness begins; you have to have a start somewhere. We're going to see that in this case the Pharisee was not sinning, but his law-keeping did not justify him because his heart was not right.

Luke 18:10: “Two men went up into the temple to pray; the one *was* a Pharisee and the other a tax collector. The Pharisee stood and prayed with himself in this manner: ‘God, I thank You that I am not like other men—extortioners, unrighteous, adulterers—or even as this tax collector. I fast twice in the week, *and* I give a tithe *of* everything that I gain.’” (vs 10-12). Let's analyze something here. Let's go back and think about this for a minute.

- Is it what God wants you to do to not be an

extortioner? *God doesn't want you to be an extortioner!*

- Does God want you to be unjust? *No, He requires that you be just!*
- Does God want you committing adultery? *No, God does not want you committing adultery!*

Then he compared himself with the other person and said, 'Boy, I'm better because "...I fast twice in the week..." Is it good to fast? *Nothing wrong with fasting!* "...I give a tithe of everything that I gain [possess]." Is there anything wrong with tithing? *No, there's not a thing wrong with tithing!* But what did it do for the Pharisee? Did it change his heart, mind and attitude? *No! He had hatred in his heart!*

Law-keeping in this sense—without God, without Christ, without the Holy Spirit—led to contemptuousness toward other people.

Verse 13: "And the tax collector, standing afar off, would not even lift up his eyes to heaven, but beat himself on *the* chest, saying, 'God, be merciful to me, a sinner.' I tell you, this man went down to his house **justified, rather than the other....**" (vs 13-14).

Why? *Because justification begins with repentance!* That's why law-keeping begins with understanding the law. Repentance means that you recognize your sinful helpless self! Then only God can help you; only God can make you right. When you are put in right standing with God, then you want to keep His commandments. It's a whole different motivation. Christ becomes paramount instead of law.

(go to the next track)

Where law is paramount and Christ isn't mentioned, they're falling into the problem and difficulty that they had in Galatia. They were depending on the law and the law brings death and fear and all the things in between, because no one can do it. No one can keep it in the way that Christ did.

What you have to do is believe in Christ. What you have to do is understand about the sacrifice of Christ. You have to have that applied to you. That's why when we go to Acts 2, here is how it is when you begin on that road of that kind of justification.

This is Peter speaking and he's giving the sermon on the Day of Pentecost, Acts 2:36: "Therefore, let all *the* house of Israel know with full assurance that God has made this *same* Jesus, Whom you crucified, both Lord and Christ." You have to be crucified with Christ! You have to be buried with

Him through watery baptism into that grave to be conjoined unto His death.

Peter is saying that *you* have crucified Christ. Let's take it personally. *My sins*, for my part, killed Christ. *Your sin*, for your part, killed Christ!

- What can justify that?
- What can make that right?
- Can a law?
- Can law-keeping make that right?
- ***NO! It has to begin with repentance!***

Verse 37: "Now after hearing *this*, they were cut to the heart..." That's what the justification through Christ must do:

- it must start in your heart
- it must start with your realizing that you need the mercy of God
- you need the forgiveness that comes through Christ

Here they were "...cut to the heart and they said to Peter and the other apostles, 'Men *and* brethren, what shall we do?'" (v 37). Just picture yourself this way:

What if unknowingly you got into circumstances where you killed someone? You didn't know that you did. How would you feel? Let's make it an even more gruesome example so you will get the magnitude of it. What if you lived in an area where you were afraid of burglars coming into your house and robbing you? You had a gun and what if one night you were awakened and you heard someone downstairs and you thought for sure this was someone robbing your valuables. You quietly got up and you got your trusty little gun and you pulled back the lever to cock it and you walked down the stairs real quietly and you saw this outline of someone. You all of a sudden got startled and shot them.

BAM! and your wife was screaming upstairs, 'What going on?' and came running downstairs and turned on the lights and you killed your own son!

- How would you feel?
- What would you do?
- How would you make that right?

There isn't any law-keeping you can do to make that right—none whatsoever! It's the same way with Jesus Christ. You have killed Christ! Your sins literally drove that spear into His side, drove the nails into His hands and feet, and ***only God the Father can make you right through the justification which comes from God and that must be through repentance!***

Verse 38: "Then Peter said to them, 'Repent

and be baptized each one of you in the name of Jesus Christ for *the* remission of sins, and you yourselves shall receive the gift of the Holy Spirit.”

- That, my brethren, *is justification!*
- That, my brethren, *is the righteousness* that is in Christ Jesus—which cannot come by law!

I hope that is clear! Some people, just like Paul said, are going to say that we are saying, ‘Let’s be sinning so that grace may abound.’ Even Paul had to say, ‘God forbid!’

Once you come to this understanding, once you have repented, once you have accepted Jesus Christ as your personal Savior and Lord and Master, and Ruling King in heaven above, are you then going to look to something else to bring you salvation? *or* Must you always look to Christ? **You must always look to Christ!**

Galatians 2:20: “I have been crucified with Christ, yet, I live. *Indeed*, it is no longer I; but **Christ lives in me....**”

- Does Christ live in you?
- Does Christ motivate you?
- Isn’t it much greater to have Christ in you than to have the Law written over here on a plaque?

It’s fine, nothing wrong with it, but the Law was never meant to do what Christ can do.

- Does Christ live in you? *That’s something you have to answer and find out!*

“...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...**” (v 20). Remember that God loves you. Remember, ‘God so loved the world that He gave His only begotten Son, that whosoever may believe on Him may receive eternal life.’

- Do you *believe*?
- Do you *understand* what kind of belief that that takes?

That belief you can’t work up! It isn’t like one of these ‘energizer bunnies’ that you windup and crank it up from within. It’s not *your* faith; **it’s Christ’s faith in you!**

“...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). Relinquished everything that He had as God, before He became human, for you!

Verse 21: “I do not nullify the grace of God; for if righteousness *is* through *works of law*, then Christ died in vain.” Do you understand it? *I hope so!*

In the light of this, Paul says, Galatians 3:1: “O foolish Galatians, who has bewitched you... [deceived, misled] ...*into* not obeying the Truth...”

What is Truth? ‘*Your Word is Truth!*’ Jesus said to ‘sanctify them through Your Word.’ Paul said here: “...who has bewitched you *into* not obeying the Truth...”

- Are we to obey the Laws of God?
- Are we to keep the commandments of God?
- *Certainly! God expects that!*

As a matter of fact, God expects that of every human on earth. That’s a requirement of just being a human being.

Our requirement is greater than that! Our requirement is to *believe* in Christ Jesus. What is part of obeying the Truth beyond keeping the commandments and laws of God? *Believing on Jesus!* The Greek is *into*, so deep, so profound, so moving it is *into*, because it’s with the very power and Spirit of God and Christ is *in* us.

As Paul said, ‘The just shall live by faith!’ These things are revealed from faith to faith: the faith of God to you and your faith and belief, as a result of that, back to God. That’s what Paul was saying here.

“...before whose eyes Jesus Christ, crucified, was set forth in a written public proclamation? This only I desire to learn from you: did you receive the Spirit of God by works of law, or by **the hearing of faith?**” (vs 1-2). That’s an incorrect translation in the *King James*: ‘the works of the law.’ Is it by *works of law* that you received the Spirit? *No! You receive the Spirit by repentance!* Isn’t that what Peter said, ‘Repent and be baptized and you shall receive the gift of the Holy Spirit.’ Fantastic and marvelous thing, a great and wonderful thing. That’s what it really is; it’s fantastic!

“...did you receive the Spirit of God by works of law, or by **the hearing of faith?** Are you so foolish? Having begun in *the Spirit*, are you now being perfected in *the flesh*?” (vs 2-3). That’s how many people start out. They believe in Jesus Christ, they’re baptized, they accept the sacrifice, they start keeping the commandments of God, and pretty soon Christ is way off over here and everything is do this, do that, do the other thing, and don’t do this, don’t do that, don’t do the other thing. And you can’t be a Christian unless you are right here in this one place, and this is the only thing.

**NO! NO! NO!** Back up! **Where is Christ in all of that?** That’s what you have to ask: Where is Christ in your life? That’s what Paul was saying. You started out in the spirit, now are you going to be



perfected by the fleshly things of law-keeping that you can do?

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 deeds of power among you, *is He doing it by works of law or by the hearing of faith?*” (vs 4-5). Is it that you believe in God that way? That’s what he’s asking!

Then he begins to cover a broad area beginning with Abraham. We get the overall principle of everything that is involved.

Verse 6: “*It is exactly as it is written*: ‘Abraham believed God, and it was **reckoned to him for righteousness**.’” It’s the same thing with you. Can you be perfect? *No, you can’t be!* Can I be perfect? *No, I can’t be!* Why? *Because flesh is never perfect! Human beings are never perfect!* God did not make human beings perfect.

Isn’t it kind of foolish for us to pretend that we’re perfect? Isn’t it kind of foolish to pretend or try and make ourselves perfect by thinking that there is something we can do from ourselves to give us life? *Nonsense! It won’t work!*

Same way with Abraham. Abraham *believed!* That “...was reckoned to him for righteousness.” God said that belief and faith puts you in right standing ‘with Me, because I accept that.’ Who gave Abraham the belief and faith in the first place? *God did!* It was “...reckoned to him for righteousness.” Same way with you: God views you as He views Jesus Christ, in that very righteousness of Christ, which is the justification that we are talking about.

Verse 7: “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 [nations] by faith, preached the Gospel beforehand to Abraham, *saying*, ‘In you shall all the nations be blessed.’.... [Remember, this was done before the ritual of circumcision was required.] ...*It is* for this reason that those who are of faith are being blessed with the believing Abraham” (vs 7-9).

- Is that how you believe God?
- Do you believe what God says?

Abraham was really in quite a predicament—wasn’t he? This is quoted in the book of Genesis. God came to Abraham and said, ‘I want you to look at all the stars in heaven.’ It’s not like us today. We live in these dirty, rotten, wretched cities and we have smog, fog, exhaust and dirt. You go out a look up at the sky and it’s all that you can do to tell that it’s blue.

Back then he didn’t have any of that. Abraham stepped out there at night and no streetlights to inhibit looking at that stars. It’s like being in certain places on earth, the stars look like they almost come right down on top of you.

He stood out there and God said to Abraham, ‘Look at all these stars, Abraham, count them if you can. I tell you, so shall your seed be.’ Abraham didn’t have a son. Abraham had been waiting pretty close to 20 years at that point to have a son. He was old. Sarah was old.

But what did it say of Abraham? *Abraham believed God, and it was counted to him for righteousness!* Could you do that? Here you are a 90-year-old man and your wife is 80, you’ve got another 10 years before you’re going to have the son. Took you out at night and stood you on top of a hill and said, ‘Look at all those stars up there, so shall your seed be.’

There’s no account there where Abraham says, ‘Oh, God, how can that be, I’m just an old man.’ He *believed* God! That’s why it was counted to him for righteousness. That is what is so fantastic.

- Do you believe in Christ?
- Do you believe in that seed of God that came through Abraham: *Jesus Christ*?

You need to get that in mind so you’ll understand more, v 10: “For as many as are *relying on works of law are under a curse*... [Remember, that’s setting aside Christ. Why are people under a curse who have *works of law*?] ...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.’”

The law is the law and if you don’t do every little bit of it, you are under a curse. In other words, ‘the wages of sin is death’ (Rom 6:23).

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.’” If you have been justified by <sup>(1)</sup>the blood of Christ, if you believe in <sup>(2)</sup>His resurrection, if you know that He went to present Himself <sup>(3)</sup>before God the Father—to present His sacrifice of Himself to put away sin once for all—if you believe that and live by that then you are living by faith.

Verse 12: “Now then, the Law is not based on faith... [because the Law says, or the law doesn’t say. If the Law doesn’t say, then make another law so the law says.] ...but, ‘The man who practices these things shall live in them.’ Christ has redeemed us **from the curse of the Law**...” (vs 12 13).

Protestants seem to believe that this means Christ has ransomed us from requirements to keep

the Laws of God. But Jesus said, ‘think not that I have come to destroy the Law or Prophets; I’ve not come to destroy but to fulfill. I say to you not one jot or one tittle shall in no wise pass from the Law till all be fulfilled.’ That hasn’t been done yet, so it’s still all in force—right?

He came to redeem us not from the Law, but from the curse! What is the curse? *The wages of sin is death! Sin cuts us off from God!* Christ came to bring us back to God; buy us back; redeem us from the curse of the Law which is *in our sins we’re already dead*. That’s what He’s redeeming us from. Not from the obligation to keep the commandments of God whatsoever.

- He’s redeeming us *from our sins!*
- He’s redeeming us *from our nature!*
- He’s redeeming us *from the way that we have been living!*

“...having become a curse for us (for it is written, ‘Cursed is everyone who hangs on a tree’)... [referring to His crucifixion] ...in order that the blessing of Abraham might come to the Gentiles by Christ Jesus, *and that we might receive the promise of the Spirit through faith*” (vs 13-14). Paul is giving a very full and complete explanation, and this becomes pretty heavy, a little difficult to understand. I did not understand this for many years, even being a minister, I did not fully comprehend or understand this.

We’ll come to a verse here that really caused me to ponder, and then I began to realize and understand the difference between the righteousness that is in law, and the righteousness that is in Christ Jesus. There are two different kinds of righteousness. The righteousness, or justification, in Jesus Christ puts us in right standing with God the Father in heaven above. The righteousness of the Law only puts us in right standing with the temple on earth.

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.”

Example: What if you bought a car. You signed a contract that your payments would be \$150/month. That contract that you have signed is a covenant, becomes part of the law of the land. Can that company come back in six months and say, ‘We’ve changed our mind. Even though this contract says that you have four years to pay for this car at \$150/month, we are going to demand of you \$450/month because we think that’s what we deserve.’

Do you have to pay the \$450/month? *NO!* That’s an add-on—isn’t it? Can they add on to it?

*No, they cannot add onto it!* They cannot change it once that it is confirm and signed. They can’t change it. The law is that that contract is within law, you must follow it, you must pay \$150/month. That’s what you are required. Now, if you voluntarily want to pay more, that’s up to you.

On the other hand, let’s look at it the other way: What if you looked at that contract and say, ‘Well, \$150/month; I think I’m only going to give them \$75/month.’ You start sending them \$75/month and you get the bills that say that you’re short \$75 and now you have to pay plus a late payment, the second and third month comes and a letter comes. You just ignore these because ‘I only want to pay \$75/month. One day you come home and your car is gone! You get on the phone and try and find out where your car is and lo and behold you found out they repossessed it!

You call them up and say, ‘What did you take my car for?’ *You did not keep the law of this contract!* ‘I gave you \$75/month.’ *No, the law calls for \$150!* ‘I didn’t want to pay it.’ *Then you don’t get the car!*

Law is cut and dried! You can’t add to it or change it. It’s the same way here with the promises given to Abraham. Once the promise was given, it says, ‘by two immutable things God could not swear by any greater than Himself’ so He swore by Himself—right? And it’s impossible for God to lie! Let’s get that in mind and please understand this.

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. Now, to Abraham...” (vs 15-16). We’re talking about a promise between God and Abraham. Isn’t that much more important than your contract with your car? *Yea! Absolutely!*

“...and to his Seed were the promises spoken. He does not say, ‘and to *your* seeds,’ as of many; but as of one, ‘and to your Seed,’ which is Christ. 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).

That’s what the Jews were saying, ‘We don’t accept Christ; we don’t believe in Him; we believe in the Law and we will accept nothing else but the Law.’ Paul is saying that God ‘promised this righteousness 430 years **before** the Law was given to Israel.’ So, we have the promise given to Abraham; 430 years later we have the Law given to Israel.

Did that change what God had promised to Abraham? *No! Because that promise to Abraham was one promise, one covenant!* Go back and read

that there were more promises and more covenants given to Abraham:

- There was the promise and covenant given *concerning Christ*.
- There was the promise and covenant given *concerning the nation of Israel*, which was to come.
- There was the promise and covenant of the *physical land* that was to be given to the descendants of Abraham.
- There was the promise and covenant of *eternal life*.

All of those are different and separate promises and covenants. Neither one interferes with the other. So, the Law that was given to Israel 430 years after the promise given to Abraham doesn't do away with the promise given to Abraham. That's what Paul is saying.

Verse 18: "For if the inheritance *is* by law... [of eternal life and the Kingdom of God] ...*it is* no longer by promise...." Just like the contract that was made. If it's in the contract and the contract says so, that's all that can be done. That's one of the reasons why Christ came and died; to literally break that marriage covenant that He had with Israel. When Christ died, He was symbolically dying as the Husband of Israel. We know that marriage is binding until death.

So, when Christ died, that fulfilled and ended all of the promises that were given concerning the promises through law. Now the promise is through spirit, through the resurrected Christ. We now are going to serve in newness of spirit, newness of attitude, newness of way that God wants us to live. The inheritance and blessing and promise did not come through law.

"...But God granted *it* to Abraham by promise. **Why then the law?**.... [very good question] ...It was placed alongside *the promises* for the purpose of *defining* transgressions, until the Seed should come to whom *the* promise was made..." (vs 18-19). People look at that and that seems to be the hardest thing to understand.

Some people say that this means that the sacrifices were added to the Law given to Israel—a law added to a law. NO! That is not correct. What are we talking about here in the whole thing?

1. the promises of God
2. the covenant given to Israel given 430 years later

The apparent full meaning of Galatians 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 given to Israel was ordained in addition to and placed alongside of the promise 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.

We are talking about the promises given to Abraham. We're talking about the Law given 430 years later. Just like any other contract.

- Is a promise a contract? *Yes, it is!*
- Did God contract with Abraham and Abraham contract with God? *Yes!*
- Can that contract be set aside? *No!*
- Can you add to it? *No!*

But you have the other promise of the Law, which was given to Abraham, for Israel. That was placed alongside of; didn't replace the promise. It was in addition. It was a separate thing that was given "...until the Seed should come to Whom *the* promise was made..."

I hope that this hasn't been too heavy or too difficult for you.

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

#### Scriptural Referenced:

- 1) Galatians 2:14-16
- 2) John 6:26-29
- 3) Galatians 2:16
- 4) Matthew 19:16-22
- 5) Galatians 2:16-21
- 6) Psalm 119:172
- 7) Romans 5:8-9
- 8) 1 Corinthians 15:12-18
- 9) Romans 4:25
- 10) John 16:8-10
- 11) Luke 18:10-14
- 12) Acts 2:36-38
- 13) Galatians 2:20-21
- 14) Galatians 3:1-19

#### Scriptures referenced, not quoted:

- Romans 2:13
- 1 John 2
- Romans 6:23

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Transcribed: 10-14-12

## Justification by Faith IV

Fred R. Coulter

Let's begin in Galatians 3:6, and because this is so difficult, we need to review so that we can really grasp and understand the concept. The reason we need to do that is because there are false conclusions drawn by the Protestants, the Catholics and the Jews.

1. The Protestants believe that they can have Christ and not keep any commandments at all. Based upon some of the Scriptures we are going to cover that's the conclusion they come to.
  2. The Catholics say that you can only receive grace through *works* that the Catholic Church has **put down through canon law**, which in effect then becomes a *work of a law*.
  3. The Jews do not recognize Christ at all and everything is through Moses, through the Law and through *their traditions*.
- How do you receive salvation?
  - How did salvation come?
  - Why do we need Jesus Christ?
  - Are the Protestants correct over here in saying that we can have Christ and not obligated to keep any of the commandments of God, except those we may choose to do?
  - Are the Catholics right in saying that we can add all of these other laws on and you must do these works in order to have the grace of God?
  - Are the Jews right by saying that we don't recognize Jesus at all and it's through Moses and through the Law?

That's really the heart and core of the problem that we have in understanding Galatians. There are several cross-currents that take place as we get into it. To compound it even further and make it more difficult.

Unfortunately, at this point the *King James Version* of the Bible does not do the translation properly, because they add definite articles which make it appear that you are doing *works of law* related to the commandments of God.

Let's understand what it's teaching us here, and let's keep those concepts in mind so we can understand where the error comes from. When error and Truth are mixed so closely together, it's very difficult to pull the Truth out unless you understand the Truth and the error.

Here is the heart and core of the whole reason of why we have salvation through Jesus

Christ. I think when we get done with it you're going to understand why *salvation and justification must only be through Jesus Christ*.

Galatians 3:6: "*It is exactly as it is written: 'Abraham believed God, and it was reckoned [given] to him for righteousness.'*" It was calculated or imputed, or given to him for righteousness. We're going to see that the Bible talks about two kinds of righteousness:

1. righteousness that comes from law-keeping, which puts you in right standing *with the temple*
2. righteousness through Jesus Christ—reckoned to Abraham—puts you in right standing *with God the Father in heaven above*

All of us would agree that is the greater righteousness!

- How does that greater righteousness come?
- Does it come by *works of law* of any law?
- How is accomplished?

Verse 7: "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 [nations] by faith... ['Gentile' is a Jewish racist term] ...preached the Gospel beforehand to Abraham, *saying, 'In you shall all the nations be blessed.'* *It is* for this reason that those who are of faith are being blessed with the believing Abraham" (vs 7-9).

Verse 10 is the real critical verse, which people say tells us that we should not keep the commandments of God. That is not true! The commandments of God, as we have learned, are to be kept, but there is a limit to the effectiveness of commandment-keeping. The Law tells us what sin is. The Law tells us what we should do. The Law actually is for *all* people to keep. It's a requirement of human existence.

Justification with God the Father in heaven above is a different process. You can't take the process of *works of law* and substitute that for the sacrifice and life of Jesus Christ. This is why Paul says:

Verse 10: "For as many as are *relying* on works of law are under a curse..." This is where the Protestants say if you try and keep the commandments of God you're under a curse. That's not true! Because it says, 'Blessed are those who do

His commandments, and a good understand have they.'

- Why is there a conflict?
- *The Law was never designed to give eternal life!*
- What is the result of the Law?
- *Death!*
- Why is the result of the Law death?
- *Because the wages of sin—which is the transgression of the Law—is death!*
- Has anyone ever been perfect?
- *No! No one has ever been perfect!*

So, everyone is under the curse of the Law, because they couldn't continue in everything that was written in the book of the Law to do them.

- What is the curse?
- Is the Law a curse? *No!*
- What is the curse? *Sin is the curse!*

Please keep that in mind when we read this.

Verse 10: "For as many as are *relying* on works of law... [rejecting Christ for salvation] ...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.'" *The curse is sin!*

Verse 11: "Therefore, *it is* evident that no one is being justified before God by *means of* law... [God never designed the Law to justify what the sacrifice of Christ justifies] ...because *it is written*, 'The just... [the one who has been justified] ...shall live by faith.'" (vs 10-11). There's a difference in faith in relationship to law. Faith is that:

- you *believe* what God has said!
- you *believe* God!
- you *believe* in Jesus Christ!
- you *believe* what He has said!
- you live and follow *His* way!

Is that any different from God's way? That is literally, actually, completely *God's way!*

Verse 12: "Now then, the Law is not based on faith..." You can read it, look it up, there's no faith involved in the Law. The Law says, the Law doesn't say. Christ says *believe Me and follow Me!* Does He tell you what you're going to have to go through in that faith and that belief? *No, He doesn't!* Faith is different than law.

"...but, 'The man who practices these things shall live in them.'" (v 12). Even though a human being is not perfect, there's still a virtue in keeping the Law. But that doesn't take the place of Christ. That does not remove sin. That does not give you the Holy Spirit. That is a different and separate function

that has to come in a different and a separate way. So that we clearly understand this we'll review just little bit more here:

Verse 13: "Christ has redeemed [ransomed] us from the curse of the Law..." Bought back from the *curse* of the Law, not that the Law is a curse. The curse of the Law is sin! He has ransomed us from sin. 'You are bought with a price' (1-Cor. 6). You are not your own, and you ransom back the one who pays the ransom then tells you what to do—isn't that correct? *Yes!* Christ has ransomed us from the *curse* of the Law.

"...having become a curse for us..." (v 13). We know that it says, 'Christ became sin for us, Who knew no sin' (2-Cor. 5:21). He took upon Himself *our* sins. What law can you substitute for that? *You can't substitute any law for that!*

"...(for it is written, 'Cursed *is* everyone who hangs on a tree')... [He was crucified] ...in order that the blessing of Abraham might come to the Gentiles by Christ Jesus, *and* that we might receive the promise of the Spirit through faith" (vs 13-14).

Let's look at a couple of examples of what faith requires vs law vs doing something. Let's see what kind of thing we must do.

After Jesus fed the 5,000; people really got excited about that, because they saw the disciples going along and breaking off the bread and fish and it just kept replenishing itself. They fed the 5,000 out of a few loaves and a few fish. And certainly they wanted this to continue as a continuous supply of food, so they came and found Jesus and they said, 'Rabbi, we've been looking for you.'

John 6:26: "Jesus answered them and said, 'Truly, truly I say to you, you do not seek Me because you saw *the* miracles... [which was a powerful miracle by the Spirit of God] ...but because you ate the bread and were satisfied.'" They were carnal-minded. They only wanted the fleshly things. They didn't care about the miracle that was performed to do it, that that may have been done by the power of God. They were concerned that they ate the food.

Verse 27: "'Do not labor *for* the food that perishes, **but *for* the food that endures unto eternal life**, which the Son of man shall give to you; for Him has God the Father sealed.'.... [this is what people always do]: ...Therefore, they said to Him, 'What shall we do, in order that we ourselves may do the works of God?'" (vs 27-28).

Everyone wants some sort of work. Everyone wants some sort of direction of what to do, so that they can do it externally. They don't want to

get involved internally in it where it requires something of them. That's why they asked: "...What shall we do, in order that we ourselves may do the works of God?"

Verse 29: "Jesus answered and said to them, **'This is the work of God: that you believe in Him Whom He has sent.'**" It's saying that you believe on Jesus Christ, and *belief* takes far more of your being, far more of your ability, far more of your involvement than to just do a law.

For example: If there's something that you can do; what if the only thing you had to do was go to a vending machine and put in four quarters and draw out of there whatever you wanted? That is *a work!* You don't have to believe in the vending machine. You don't have to understand how it goes. You have no part with it. You do it sort of mechanically, automatically. There's nothing involved in it.

- Does God want that kind of behavior?
- Does God want that kind of rote follow the law kind of thing?

*No! God wants more than that!* He wants you to *believe!* It takes belief in what Jesus Christ said and it requires far more than just keeping the commandments.

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?'" Again, the same question: What is the *work* that we may work to do the works of God? Jesus didn't say at that point keep the commandments—did He? *No!* He said to *believe on the One Who has been sent*—which was Himself. I've even heard that applied to a minister, that you're to believe the minister. Well, ***the minister does not substitute for Christ!*** Here he wanted to do some good thing that he may 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.**'"

Is there some contradiction here? *No!* *There's no contradiction* because commandment-keeping is part of what is required. But commandment-keeping is NOT Christ! Keep that in mind.

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.' The young man said to Him, 'I have kept all these things from my youth. What do I yet

lack?'" (vs 18-20).

Do you see what it is? When someone says there is a law: What do I lack, yet? Read the book of Job. What lesson did Job lack? *Repentance!* What he had was *works of law!* It got so that he was so involved with it and thought that he was doing so good that God *owed* him something. He even said at one point, 'Oh, I wish there were an umpire between me and God to referee this dispute, because it's unfair that I've been treated this way. After all I've been so good.'

We find almost the same attitude here with the young man, v 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.' But after hearing this word, the young man went away grieving, because he had many possessions" (vs 21-22).

There is no law that says to sell all that you have. Christ can tell us and we have to believe and we have to follow. Let's see how these things work, so that we can understand what the law-keeping cannot do, and what is required.

Luke 18:10: "Two men went up into the temple to pray; the one *was* a Pharisee and the other a tax collector. The Pharisee stood and prayed with himself... [not to God but with himself] ...in this manner: 'God, I thank You that I am not like other men—extortioners, unrighteous, adulterers—or even as this tax collector. I fast twice in the week, *and* I give a tithe *of* everything that I gain.'" (vs 10-12).

Let's stop and look at this again. Is there anything wrong with not being an extortioner? *No! God doesn't want you to be an extortioner!* You should not be one. God does not want you to commit adultery, or be unjust, or to be a person that you might consider a derelict.

But then on the other hand, look what he was relying on; v 12: "I fast twice in the week..." Nothing wrong with fasting, but does that obligate God to you? *No!*

"...*and* I give a tithe *of* everything that I gain." Is there anything wrong with tithing? *Nothing wrong with tithing; God requires it!* But here's a perfect example of someone who is relying upon law and the righteousness of law to make himself acceptable before God. It takes something else!

Verse 13: "And the tax collector, standing afar off, would not even lift up his eyes to heaven, but beat himself on *the* chest, saying, 'God, be merciful to me, a sinner.'" What is the key difference here?

1. law-keeping without repentance
2. repentance so that they can be put in right

standing with God

What did Jesus say? Verse 14: “I tell you, this man went down to his house **justified**...” That’s what we are talking about: ***justification because of repentance and the sacrifice of Jesus Christ!***

Acts 2:36—this is Peter preaching the crucifixion and resurrection of Jesus Christ on the Day of Pentecost: “‘Therefore, let all *the* house of Israel know with full assurance that God has made this *same* Jesus, Whom you crucified, both Lord and Christ.’ Now after hearing *this*, they were cut to the heart...” (vs 36-37).

They were repenting; they saw something that was greater; now we are looking at the sacrifice of Christ; now we are looking at the life of Christ and justification comes in three steps:

1. we are justified by His blood
2. He was raised for our justification
3. He went to God the Father to get that justification for us

There had to be the *death, the shedding of the blood, the resurrection and the acceptance of Christ* as that sacrifice.

- What law can replace that? *No law!*
- What can you do? *You must believe in that sacrifice of Christ and you must repent!*

They were pricked in their heart! You must have a conversion *inwardly spiritually*, done by faith and belief in the sacrifice of Jesus Christ.

“...and they said to Peter and the other apostles, ‘Men *and* brethren, what shall we do?’ Then Peter said to them, ‘Repent and be baptized each one of you in the name of Jesus Christ for *the* remission of sins, and you yourselves shall receive the gift of the Holy Spirit’” (vs 37-38).

With that in mind let’s look at a couple of other Scriptures that are profoundly important, so that we understand what we are talking about when we go back to Gal. 3.

Here is a verse I am sure that has been very difficult for you to understand in the past, Matthew 11:12: “For from the days of John the Baptist until now, the Kingdom of Heaven is taken with a *great* struggle, and *the* zealous *ones* lay hold on it.... [It was difficult getting into the Kingdom of God.] ...For all the Prophets and the Law prophesied until John” (vs 12-13).

- Does that mean that the Law was done away? *No!*
- What happened with John?
- What did John do?

Luke 16:16: “The Law and the Prophets

*were* until John; from that time the Kingdom of God is preached, and everyone zealously strives to enter it.... [What is the difference? Notice the clarifier]: ...But it is easier *for* heaven and earth to pass away than *for* one tittle of the Law to fail” (vs 16-17). Jesus clarified it to make sure that they understood the laws were still binding and in effect.

What does it mean, “The Law and the Prophets *were* until John...”? What happened from that point on? That’s the key thing we need to understand. Let’s see what happened with John. Instead of just looking to the Law; instead of just looking to the Torah; instead of just looking to the temple—now what was going to happen? *Something greater was going to happen!* That’s why Jesus told the woman at the well, ‘Woman, believe Me the hour now is, and is coming, when you shall neither worship in Samaria nor in Jerusalem for the Father seeks those who worship Him in Spirit and in Truth.’

What happened? Let’s see what happened beginning with John the Baptist, Matthew 3:1: “Now, in those days John the Baptist came preaching in the wilderness of Judea, and saying, ‘Repent...’” (vs 1-2). There is the key! The Kingdom of God is heralded by *repentance!* It’s a vast and completely different thing. You repent from your sins, and sins are ‘the transgression of the Law’ that is a curse. Who redeemed us from the curse of the Law? *Jesus redeemed us from the curse of the Law!*

“...John the Baptist came preaching in the wilderness of Judea, and saying, ‘Repent, for the Kingdom of Heaven is at hand’” (vs 1-2). *Repentance* was preached from that time forward. *Repentance* was the main and the important thing that took place.

Let’s see what Jesus preached. Let’s see what He said. Now we are going a step beyond just the Laws of God.

- They are good!
- They are righteous!
- They are perfect!
- They are Holy!

But it doesn’t accomplish what the sacrifice of Jesus Christ accomplishes.

Mark 1:14: “Now, after the imprisonment of John, Jesus came into Galilee, proclaiming the Gospel of the Kingdom of God.” Remember, Jesus said the Law and the Prophets prophesied until John, and from that time the Kingdom of God is preached. What is the preaching of the Kingdom of God?

Verse 15: “And saying, ‘The time has been fulfilled, and the Kingdom of God is near at hand;

repent, and believe in the Gospel!”—which we have seen as the Gospel of the Kingdom of God, the Gospel of Grace. What does that involve?

We are going to see the magnitude of *justification by faith*. We are going to see what that requires. It required *greater* than law-keeping by human beings. It required the *life and the death* of God! Is that not greater than law-keeping? Is not the death of Christ greater than your death? *Absolutely!*

John 1:1: “In *the* beginning was the Word, and the Word was with God, and the Word **was** God.” That’s why the Gospel is of a greater magnitude than the Law.

That’s why a Jew over here cannot reject Jesus and say, ‘I’m going to keep the Law and God is obligated to do something for me.’ *NO!* Since Christ, God is not obligated to do anything for the Jew. Therefore, if he keeps the Sabbath without Christ, his Sabbath-keeping does him no good. It’s better than Sabbath-breaking, but it doesn’t require God to do anything for him. If you reject Christ, if you don’t believe in Christ, if you hate Christ, what good does your law-keeping do over here?

Now let’s look at the Protestants on the other hand. They say, ‘Okay, we believe Christ, we accept Christ, but we don’t have to keep any commandments.’ They, in effect, make Christ the minister of sin.

What you really need is to understand that there is grace of God, there’s repentance and then commandment-keeping falls into a subordinate position. It is required! It is not paramount over here as in the case of the Jews. It is not abrogated over here in the case of the Protestants. What Christ did was greater than any law-keeping. You cannot take law-keeping and affect the same thing as Christ.

On the other hand, you cannot go ahead and say, I claim Christ and do away with commandment-keeping, because Jesus said, ‘If you love Me, keep My commandments. I am the Way, I am the Truth, I am the Life.’ We’re talking about a very profound thing here:

Verse 1: “In *the* beginning was the Word, and the Word was with God, and the Word **was** God. He was in *the* beginning with God. All things came into being through Him, and not even one *thing* that was created came into being without Him” (vs 1-3).

Tell me something: Is it greater to have God come down on Mt. Sinai and speak the Law? *or* Is it greater that God came as Jesus Christ—in the flesh—and lived a perfect life and gave Himself for us? Gave us a way to eternal life? Which is greater? *Christ is greater!* Now maybe you understand it says

‘the Law and the Prophets were until John and from that time it’s preached the Kingdom of God. That’s far more important.

Verse 4: “In Him was life, and the life was the light of men. And the light shines in the darkness, but the darkness does not comprehend it” (vs 4-5). Sometimes people stumble over the Truth.

It’s kind of like Churchill said one time, ‘People go along and stumble over the truth, they pick themselves up and dust themselves off and go on their merry way and forgot what they’ve come across.’ It’s the same way here, when the *true* Light shines, the very life of Christ. Can you imagine what it was with Christ coming to His own, doing all of those miracles, going through everything that was done at that time, and people vehemently blasphemously rejecting Jesus Christ and all that He did. They just didn’t comprehend it.

Notice how it starts out with God and then it always comes back to John, because John is the focal point where the promises given to Abraham, that Christ would come, were fulfilled.

Verse 6: “There was a man sent by God, whose name *was* John. He came for a witness, that he might testify concerning the light, so that through him all might believe” (vs 6-7). We’re talking about *belief!* We’re talking about the power of belief, which is greater than any force of law.

Verse 8: “He [John] was not the light, but *came* that he might testify concerning the light. The true light was that which enlightens everyone who comes into the world” (vs 8-9). That’s a profound statement in itself. He’s saying that that light of life, which every human being has—by creation—came from God! Every human being then has an obligation back to God.

Verse 10: “He was in the world, and the world came into being through Him, but the world did not know Him.” That’s incredible—isn’t it? That is an incredible statement when you really understand it. The world new him not, the world accepted him not. How many in the world really understand Christ the way that He really is, the way that He was and what He requires for us today? Not very many people, because:

Verse 11: “He came to His own, and His own did not receive Him; 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; who were not begotten by bloodlines, nor by *the* will of *the* flesh, nor by *the* will of man, but by *the* will of God” (vs 11-13).

What does it mean to receive Christ? This is a key Scripture that Protestants use. How do you



receive Christ? The Protestants say that you open up your heart and you let Him in.

- Is that receiving Christ?
- Under what terms to do you receive Christ?
- What did Jesus say? *Repent and believe the Gospel!*
- What did John say? *Repent and be baptized!*
- What did Peter say? *Repent and be baptized!*

*That's how you receive it!* You receive Jesus on *His terms!* Not on your terms. You receive Jesus Christ the way that *He* has said, the way that *God the Father* has said. Not that you are good enough to receive Jesus in your heart, because you're a good person. *No!* That's not true! That makes you the same as the Pharisee who says, 'Thank You, God, I'm not as other people. I'm good enough to open my heart to You.' *No way!* You receive Christ *the way that God says* to receive Him.

Verse 14: "And the Word became flesh, and tabernacled among us (and we ourselves beheld His glory, *the* glory as of *the* only begotten with *the* Father), full of grace and Truth." That's the only way to salvation. "...full of grace and Truth" through Jesus Christ.

Verse 15: John testified concerning Him, and proclaimed, saying, 'This was He of Whom I said, "He Who comes after me has precedence over me because He was before me."' And of His fullness we have all received... [What do you receive? *You receive from God!* You don't accept Jesus and receive Him on your terms; you accept the terms of God!] ...and grace upon grace. For the Law was given through Moses, *but* the grace and the Truth came through Jesus Christ" (vs 15-17). Now what are we doing? *We are worshipping and adoring God! Christ! Not law!*

I'm sure that this will become very clear to you. For those who do not fully understand about Jesus Christ, but who are fixated and focusing in on law, this may seem a little contradictory and a little difficult for you to understand.

But let's realize that even Jesus said, 'In vain do they worship me, teaching for commandments, the doctrines of men.' And they reject the commandment of God. Jesus also said, 'Not everyone who says to me *Lord, Lord*, shall enter into the Kingdom of Heaven, but the one who is doing and practicing the will of My Father.'

With that in mind let's go back to Gal. 3 so that we can understand exactly what we're talking about here. Galatians 3:15: "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....** [Paul establishing a principle that is true] ...Now, to Abraham and to his Seed were the promises spoken. He does not say, 'and to *your* seeds,' as of many; but as of one, 'and to your Seed,' which is Christ. Now this I say, *that the* covenant ratified beforehand by God to Christ..." (vs 15-17).

In other words, confirmed by God to Abraham that it was going to go to Christ—the promise from which eternal life would come—Paul says: "...cannot be annulled by the law, which was *given* four hundred and thirty years later, so as to make the promise of no effect." (v 17).

You have the promise given to Abraham at one point; 430 years later the Law was given to the children of Israel. Does this law change the promise given to Abraham? *No! It does not change the promise given to Abraham!* What are the two things that we are talking about:

1. the Law
2. the promises

Verse 17: "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."

You cannot say, 'We have the Law, You must give us eternal life.' Eternal life does not come through law. The promise of eternal life did not come through the covenant given to Israel, called the Law.

Verse 18. "For if the inheritance [of eternal life] *is* by law, *it is* no longer by promise.... [God promised it to us. We must *believe* that He's going to give it.] ...But God granted *it* to Abraham by promise."

- Why the Law?
- What is the purpose of the Law?
- What is the means of the Law?
- What is that in relationship to the promise given to Abraham?

Verse 19: Why then the law? It was placed alongside *the promises...*

(go to the next track)

Did the addition do away with the promise? *No!* The promise stands superior because it was given first.

The apparent full meaning of Galatians 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 given to Israel was ordained in addition to and placed alongside of the promise 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.

In this translation, I brought to bear all the focus of the other Scriptures into this verse, because that's what it's talking about. We're not going to have isolated out here and say that we're going to do away with the Laws of God.

The Protestants believe that because the Law was added to the promise of Abraham that now we don't have to keep any commandments. That is not true! What did Paul say? 'What? Shall we sin that grace may abound? God forbid!'

"...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" (v 19). Christ's covenant with us was not ordained through angels; it was ordained by God the Father and Jesus Christ Himself! With the Old Covenant there was the layer of the angels between God and the individual. With the Old Covenant you had:

- the laws
- the sacrifices
- the washings
- the oblations

—everything that was done to justify them in the flesh to the temple. That's all the Law was designed to do. Once a year, the mediator—the high priest—went into the Holy of Holies and, through the hands of an angel, the ceremony was carried out so that God could deal with Israel through the angels.

Now we don't have the intermediary at all. We go directly to God. That's why we cry out in our heart, 'Abba, Father.' We have something greater than coming to a temple. We have going into the very presence of God the Father in heaven above.

Verse 20: "Now then, a mediator does not *act on behalf* of one, but God is one." There were many mediators, many priests. There were all the people out here on the one hand and then there was the high priest, the mediator, on the other, and then the angel carried out that mediation between Israel and God. It was a very hands-off, removed process. That's why there was no eternal life through the Old Covenant, though they had the Laws of God.

Verse 21: "*Is* the law then contrary to the promises of God? MAY IT NEVER BE!.... [May this thought never come into existence, which is far more powerful— isn't it?] ...For if a law had been

given that had the power to give life, *then* righteousness would indeed have been by law." This is a difficult Scripture to understand, so we'll take this apart step-by-step.

"...For if a law had been given that had the power to give life..." The Greek comes from 'dunamis'—*had the power to quicken, give life*. Does any law give life? What does law do? *Law defines conduct!* The transgression of the Law is not eternal life; the transgression of the Law is eternal death.

1-Corinthians 15:50: "Now this I say, brethren, that flesh and blood cannot inherit *the* Kingdom of God..." Very clear!

- What was preached from the time of Jesus Christ? *The Kingdom of God!*
- What are we to inherit? *The Kingdom of God!*
- How must we inherit it? *We must inherit it with eternal life!*

That's why I put in Galatians that if the inheritance be by law—that is of eternal life in the Kingdom of God—flesh and blood cannot do it.

"...nor does corruption inherit incorruption. Behold, I show you a mystery: we shall not all fall asleep, but we shall all be changed, in an instant, in *the* twinkling of an eye, at the last trumpet; for *the* trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (vs 50-52).

Notice that the focus is entirely different. The focus of this is eternal life, to live forever in the Kingdom of God. The focus of law is to live in a community of flesh and blood human beings so that you have a means of having a societal structure whereby you can get along and love your neighbor as yourself. Quite a vast difference—isn't it?

Verse 53: "For this corruptible must put on incorruptibility, and this mortal must put on immortality. Now when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then shall come to pass the saying that is written: 'Death is swallowed up in victory.'" (vs 53-54).

What is the whole purpose of Christ coming? The sacrifice of Christ? *The life, death and resurrection of Christ is to receive eternal life!* That our dying—as in Adam we all die—is going to be overcome through the victory of the resurrection.

Verse 55: "O death, where is your sting? O grave, where is your victory? Now, the sting of death is sin..." (vs 55-56). As in Adam we all die—why? *Because we all have the law of sin and death in us, and we're going to die in Adam!* Is death still the result of sin? *Yes!* Can we also die the second

death for our own sins if we don't repent? *Yes!* (Rev. 20-21). Yes, there is the second death!

But for those who have salvation, "...the sting of death *is* sin... [the law of sin and death in us; our own transgressions that we repent of] ...and **the power of sin is the law**" (v 56).

Understand clearly: That is why the Law cannot give life. There is no life flowing from the Law. Life flows from *God* Who is Life. The strength of sin is the Law. When the Law is broken it demands death. Death is the *curse of the Law*. What did Christ redeem us from? *He redeemed us from the 'curse of the Law' so that we can have eternal life!*

I hope this will help us understand why the Law is not able to give life. The Law's proclamation is that if you break the Law you die! That's why! There is no promise of life in law.

Galatians 3:21: "...**For if a law had been given that had the power to give life, then righteousness would indeed have been by law.**" What kind of righteousness? *The righteousness that puts us in right standing with God the Father in heaven above, which is through Christ!* This righteousness means that *you have been justified and put in right standing* with God the Father through the blood of Christ, through His resurrection and through His appearance and acceptance to God the Father where He has remained and is perpetually there to service us with the power of God's Holy Spirit and to lead us by His Holy Spirit. **No law can do that!**

Does that release us from any obligation to keep the Laws of God? *May it not be! No!* We are to serve in 'newness of spirit' with love, with belief.

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.**" You have to believe that God has done such a fantastic and wonderful and marvelous thing, that He would send His Son, that the One Who is the Creator of everything that there is, came and lived and died and was resurrected. *You have to believe that!*

That excludes an awful lot of people. We can say, because the Protestants say they believe that, they are closer to the Truth than the Jews, than the Catholics, than the Buddhists, Hindus, Muslims or any of the other 'religions' that all have different *works of law* that they do.

Verse 23: "Now before faith came..." Where does faith come from? Whose faith are we talking about? What did we learn in Gal. 2? **We are justified by Christ's very own faith!** That faith could not be imparted to us until Christ died and was resurrected

and He sent the power of the Holy Spirit. It is a gift from God! Before faith came—even though there were certain ones under the Old Covenant that had faith in God—they didn't have the very faith of Christ as we can have it today.

"...we were guarded under law..." The *KJV* says that we were under a 'schoolmaster'; that sounds kind of like a taskmaster. Is there anything wrong with being *guarded*? *There's nothing wrong with being guarded, protected by the Law!* If you lived in the virtue of the Law and did those things, fine. That gave you a better life than living in total sin—correct? Look at law-abiding citizens in the community, don't they have a better life than those who are drug addicts, those who are drug dealers, those who are murderers and rapists and so forth? *Yes!*

So, being guarded by or protected by the Law, when you live within it, there's nothing wrong with that. But there has to be *more* to life than that. That's why even law-abiding citizens say, 'What is there in life? 'I've been good!' But what is there in life?'

I'm dealing with a man who is strictly against religion. I can understand why. I had to do quite a bit of business with him. I think he knows I'm a minister, but I think he's very dumbfounded that I have not tried to convert him. I know that only God the Father can call him and convert him. I also know that he can't stand 'religious' people who try and palm off their 'religion' on him. He fed up with Catholics, Protestants and they have so turned him off—which happens to a lot of people—that he's just going to try and muddle his way through life.

Well, if God is going to call him, and if our relationship builds on a business basis, maybe one day he'll ask me. Then I'll be in a position to tell him, when he asks, and he will be willing to listen.

He's a reasonable decent guy. He's honest, forthright, but he doesn't have Christ. He's going to live his life, and he's got quite a bit of money, and he's beginning to ask—I can hear it when he's talking, because his brother just had a sudden bleeding ulcer and was sick with the flu and taking ten aspirin twice a day. You know how he got his ulcer. The aspirin created the ulcer, he vomited up blood and fell out of the shower and his wife thought he was nearly dead. His heart stopped; they took him to the hospital; it took him time to get him blood. So he has a little stroke effect on his left side.

He's just going to himself, why? My brother is good man. He's doing good things. In the back of his mind he's saying, 'He's worked so hard for all that he has and now that he has it, what happens. Then he had another brother die of a stroke, and I

think he's about 55. So, this is going through the back of his mind.

- That is the futility of the Law!
- That is the futility of life without Christ!

*Before faith came!*

Do you understand that even in your own life? That's hard for us to understand. Why? *Because we know Christ!* We have been given that opportunity through Christ, so maybe you'll understand a little more now.

"...having been shut up unto the faith that was yet to be revealed.... [The faith that is now currently being revealed. That's what it's talking about.] ... In this way, the law was our tutor *to lead us to Christ...*" (vs 23-24). The Law is to teach us:

1. we shouldn't sin
2. law is not the ultimate that there is

There's got to be something greater and beyond, and it is *to lead us to Christ* "...that we might be **justified by faith**" (v 24). That's what it's all about.

Verse 25: "But since faith has come, we are no longer under a tutor, because you are all sons of God through faith in Christ Jesus" (vs 25-26). What does that mean? *That means, put very simply, have graduated from the sandbox!*

How would like to live life perpetually in the fifth grade. About age 40 you would know that there was something greater in life than the fifth grade! So, when Christ has come, something greater than the Law has come—right? *Yes! The Son of God!* The Law taught us what was right and wrong, but it didn't take care of what was right and wrong; only God can take care of that! That's what it's talking about here.

Verse 25: "But since faith has come, we are no longer under a tutor." That doesn't mean that we don't keep the Laws of God. It means that we do them now through love, automatically. Why? *Because the Laws of God are in our heart and mind because we love God!*

When you first learned to drive, and if you had a stick-shift, you had to be very careful. You'd get it in gear and the instructor would say to ease down on the throttle and ease up on the clutch and let it go real easy. The first time you did it BAM! you killed it; stopped and he says you didn't do that right, you let the clutch out too fast and you didn't give it enough gas. So, you do it again, and you'd drop the clutch and the thing takes off!

What was happening? *You were being tutored by the teacher*—correct? He was telling you what was right, what was wrong—he was the law in that sense; a law figure telling you what to do.

Now that you've learned how to drive it, when you get in to start the car, do you say, 'open the door, sit in the car, put in the key, turn on the ignition, push in the clutch, turn the starter, put it into first gear, let off the break, put down your foot gently on the throttle, let your foot up on the clutch gently and go. Now shift into second gear because it is time. Now shift into third gear because it is time. Now we're going down the street 30 mph, now shift into fourth gear.

That's an overextended exaggeration of what it would be like to constantly live under a tutor—correct? You don't go around and say everyday 'I shall not steal; I shall not commit adultery; I shall not lie; I shall honor my father and mother; I shall have no other gods before me.' *NO!* It's all automatic! You recognize when there's another god before you. You look for ways to keep the commandments of God. You don't look for ways to break the commandments of God.

That's what it means, v 25: "But since faith has come, we are no longer under a tutor, because you are all sons of God through faith in Christ Jesus. For as many *of you* as were baptized **into...** [the Greek is 'eis'] ...Christ did put on Christ" (vs 25-27). How are you put in this faith position with God? Through law-keeping? *NO! Through faith in Christ and baptism!*

When you have that, how is it that some people say that you don't have to be baptized, all you have to do is accept Christ, receive Him? *NO!* You don't receive Him according to *your* terms. You receive Him according to *His* terms, and *you must be baptized!*

"For as many *of you* as were baptized into Christ did put on Christ" (v 27). Is it greater to have Christ *in* you, or to have a lapel pin that has the commandments written on it? ***It is greater to have Christ in you!*** If you take the commandments of God and say, 'that's fine, that came through Moses, but I don't believe in Christ. I'm going to work out my own salvation *my way*. Can you save yourself even with the Laws of God? *NO!* Even with the Laws of God you have no forgiveness of sin, because forgiveness of sin and justification does not come with law-keeping. It comes through Jesus Christ, repentance and baptism.

- Can you have salvation through the laws and rituals of Hinduism? *No!*
- Through Buddhism? *No!*
- Through Mohammedism? *No!*
- Through Catholicism? *No!*
- Through Protestantism? *There may be a question mark, according to how they keep the commandments of God!*

- How can you have it? **Through Jesus Christ alone! No other way!**

Can you have salvation by attending a church, because a church says if you walk out that door you are no longer Christ's? *NO!* Can you have salvation because the Church says, if you walk in this door, if you're a woman you must be dressed in a certain way; if you're a man you must be dressed in a certain way? *NO!*

Salvation comes directly from God the Father to each one of you individually, therefore, when you really fully understand about grace and Christ and the Holy Spirit, you do not need a hierarchy over you telling you how you can have access with God. You have it directly. It's not through an apostle, through the evangelist down through the pastors, elders and finally to little ole you sitting here in the church. Through them do you receive God? *No way! That is a work of a law stated by a man! It's between you and Christ!* Therefore, **no one** can take your salvation from you. It is through Christ. You *must believe* in Christ Jesus.

Verse 27: "For as many of you as were baptized into Christ did put on Christ." When you have that]: ...There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female..." (vs 27-28)—before God. In this physical life we're still male and female, and there are certain things that God requires. But it's saying here there is no respecter of persons with God. If you are Christ's it doesn't matter

- where you were born
- what your lineage is
- who you are
- who your father was
- who your mother was
- who your sister was.

It doesn't matter if you are male or female, God is dealing in your life on an equal and individual and separate basis for salvation. ***That's why law cannot substitute for Christ!*** That is something—isn't it? Absolutely something!

"...are all one in Christ Jesus. And if you are Christ's, then you are Abraham's seed, and heirs according to the promise" (vs 28-29).

I know that it's been a little tough and difficult. These are pretty weighty Scriptures. Like Peter said, 'Paul wrote some things hard to be understood' because we are dealing with eternal life and we're dealing with all the mixture of these terrible little heresies that came along and tore the Church apart.

- Once we have gotten through all of this complication, can you understand the

simplicity in Christ? *Yes!*

- Do you understand the proper perspective of commandment-keeping? *Yes!*

***God is greater!***

This helps you have more love and respect for God, more love and respect for each other, and it relieves a great burden from everyone. You don't have to live the other person's life to make sure that they are good. You can help them! You can love them! Let God deal with them! Let God make sure that they are good! You take care of your life and make sure that you have that faithful right contact with God the Father, through Christ, and God will also take care of you.

That makes it very simple, very good. Just think how if this were preached, this would stop the gossip chain that has ruined people's lives. Just think how if this were preached, this would stop the ministerial gestapoism that has been executed upon so many people. Not only those that we know of, but also in denominations like the Mormons, Jehovah Witnesses, Catholics, different things like this, where they have had ministerial and priestly gestapoism exercised in their lives.

***That's why we all need to point to Christ and all need to love Him in faith.*** Now we have the complete structure on the foundation so we'll know what Paul is talking about.

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

Scriptural Referenced:

- 1) Galatians 3:6-14
- 2) John 6:26-29
- 3) Matthew 19:16-22
- 4) Luke 18:10-14
- 5) Acts 2:36-38
- 6) Matthew 11:12-13
- 7) Luke 16:16-17
- 8) Matthew 3:1-2
- 9) Mark 1:14-15
- 10) John 1:1-17
- 11) Galatians 3:15-27
- 12) 1 Corinthians 15:50-56
- 13) Galatians 3:21-26, 25-29

Scriptures referenced, not quoted:

- 1 Corinthians 6
- 2 Corinthians 5:21
- Revelation 21; 22
- Galatians 2

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Transcribed: 10-14-12

# The Two Righteousnesses I

Fred R. Coulter

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

1-John 3:3: "And everyone who has this hope in Him purifies himself, even as He is pure. Everyone who practices sin is also practicing lawlessness, for sin is lawlessness. And you know that He appeared in order that He might take away our sins; and in Him is no sin. **Everyone who dwells in Him does not practice sin...** (vs 3-6). You cannot have it as the *King James* has it 'cannot sin'—being an impossibility—otherwise the other verses in John would make no sense.

**"...anyone who practices sin has not seen Him, nor has known Him.** Little children, do not allow anyone to deceive you; the one who practices righteousness is righteous, even as He is righteous. The one who practices sin is of the devil because the devil has been sinning from *the* beginning. For this purpose the Son of God appeared that He might destroy the works of the devil. **Everyone who has been begotten by God does not practice sin** because His seed *of begett*al is dwelling within him, and he is not able to *practice* sin because he has been begotten by God. By this *standard* are manifest the children of God and the children of the devil. Everyone who does not practice righteousness is not of God, and neither is the one who does not love his brother" (vs 3-10).

Let's compare verses 4 & 8. These two verses parallel each other. Let's read them together and then we'll cover a couple of things.

Verse 4: "Everyone who **practices sin...** [living a life of sin as a practice, as a way of living] ...is also practicing lawlessness.... [against law; you don't want law; you don't want to have anything to do with it; you reject it] ...for sin is **lawlessness**."

Verse 8: "The one who practices sin is of the devil because the devil has been sinning from *the* beginning.... [telling us that the devil has been against God's laws from the beginning] ...For this purpose the Son of God appeared that He might destroy the works of the devil."

Now let's look a little bit about sin and see

what happens. Here's something that's very important for us to understand: ***When we leave the righteousness of God, and we know that we are departing from the righteousness of God, and we have God's Spirit in us, God's Spirit will convict us of it until we repent!*** That's what we see that a lot of people now are beginning to do.

Isaiah 43:24—the last half of the verse: "...you have made Me... [God says to Israel] ...**serve with your sins...**"

- How do we make God to 'serve with our sins'? *By living in sin when we know we shouldn't live in sin!*
  - What does God do then? *He convicts us in heart and in mind and conscious until we respond to that conviction because it's impossible to continue practicing sin when you have the begett*al of the Holy Spirit!

*sooner or later*

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

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

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

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

Matthew 13:37: "And He answered *and* said to them, 'The one Who sows the good seed is the Son of man; and the field is the world; and the good seed, these are the children of the Kingdom...' (vs 37-38)—as expressed by John, 'Here are manifest: the children of God, the children of the devil.' The children of God are practicing righteousness; the children of the devil are not practicing

righteousness.’

“...but the tares are the children of the wicked *one*. Now, the enemy who sowed them is the devil; and the harvest is *the* end of the age...” (vs 38-39). We’re going to see this manifest in our time. Have we seen it? *Yes!*

“...and the reapers are the angels. Therefore, as the tares are gathered and consumed in the fire, so shall it be in the end of this age” (vs 39-40).

- God allows the tares to grow with the wheat
- He allows the evil to come within the Church to see IF we love God more than anything else

*or*

- to see how we are going to stand
- what kind of direction are we going to take—because evil people come up within the midst.

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

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

Hebrews 10:26: “For if we **willfully**...” rather than following the will of God. This is different than willingly succumbing to a temptation. This is willful, with forethought, with determination, just as the devil because he sinned from the beginning.

“...**go on sinning** after receiving the knowledge of the Truth, there is no longer any sacrifice for sins, but a terrifying expectation of inevitable judgment and of fierce fire, which will devour the adversaries of God.... [we just read that in Matt. 13] ...*Consider this*: anyone who rejects the law of Moses dies without mercy under the *testimony* of two or three witnesses. How much worse punishment do you think he will deserve who has trampled underfoot the Son of God, and has regarded the blood of the covenant, with which he was sanctified, as an unholy thing, and has scorned the Spirit of grace? For we know Him Who has said,

“‘Vengeance *belongs* to Me. I will recompense!’ says *the* Lord.’ And again, ‘*The* Lord will judge His people.’.... [Here’s New Testament doctrine]: ...*It is* a fearful thing to fall into *the* hands of *the* living God” (vs 26-31).

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

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

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

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

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

Everyone will say, ‘Okay, that was for the nation of Israel.’ Let’s understand something very important: ***God requires that all human beings keep His laws in the letter of the Law!*** Most people don’t comprehend that because they say, ‘God gave the

Law to Israel and it's for Israel.' God requires *all human beings* to keep Law.

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

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

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

Romans 3:9: "What then? Are we of ourselves better?... ['We Jews because we received the law.'] ...Not at all! For we have already charged both Jews and Gentiles—ALL—with being under sin."

IF there were no law, there would be no sin. How can God hold all nations responsible for sin unless He requires that they keep His laws? *He cannot!* But the fact that He does and says that they're *all* under sin shows that there is the righteousness that God expects of all human beings: ***to keep His laws in the letter of the Law!*** That's why that in almost every nation there are laws against adultery, murder and thievery. Are those not part of the laws of God? *Yes!* Do those who transgress those considered sinners? *Yes!*

Verse 10: "Exactly as it is written: 'For there is not a righteous one—not even one!'" Why? *This is talking about perfect righteousness!* There is none! Are all sinners? *Yes!* Even in the first righteousness that is required: to keep the Laws of God in the letter of the Law? *Yes!*

Verse 11: "There is not one who understands; there is not one who seeks after God. They have all gone out of the way; together they have *all* become depraved. There is not *even* one who is practicing kindness. **No, there is not so much as one!**" (vs 11-12). That is when you get down to the real heart and core of human nature.

Verse 13: "'Their throats *are* like an open grave; with their tongues they have used deceit; the venom of asps *is* under their lips.'" It sounds like Washington, D.C.; I tell you, the things going on there are just unreal. This is a whole summary of all human endeavor and all human ways.

Verse 14: "Whose mouths are full of cursing and bitterness; their feet *are* swift to shed blood; destruction and misery *are* in their ways; and *the* way of peace they have not known. There is no fear of God before their eyes' Now then, we know that whatever the law says, it speaks to those who are under the law... [*everyone*]...so that every mouth may be stopped, and all the world may become guilty before God. Therefore, by works of law there

shall no flesh be justified before Him..."(vs 14-20). The *first righteousness* cannot justify you to God. There is no way, because it is required!

Let's take another little look at Job's life. Job had the first righteousness—the *letter of the Law* righteousness. That's why the book of Job is so important. When it talks about Job being perfect and upright, it means in the letter of the Law he was perfect and he was upright. Was that enough? We know the story. Satan came and said 'Let him be in my hand.' So, God said, 'He's in your hand.' God took away everything that Job had.

Job 1:22: "In all this Job did not sin, nor charge God foolishly."

Again, Satan came before God and said, 'Yes, You just took away all the physical things that he had. Skin for skin, let me touch him and he'll curse You to Your face.' God says, 'Okay, you go ahead and touch him, but you can't take his life.' Job was smitten with boils from head to toe.

I don't know anyone who's really been afflicted that bad. I have never met anyone who had boils from head to toe. I know one is plenty bad enough. Just one! Job had them so bad that all he could do is just kind of scrape them; throw ashes on them to try and dry them up. Job sat for seven days without saying a word. His wife said, 'Go ahead and curse God and get it over.' He didn't do it. His friends came over and said, 'Oh, Job, you're just a rotten sinner, because you know that God doesn't punish unless there is sin.'

It's very interesting all the things that are said here. Every philosophy and justification of:

- religion
- reason for life
- reason for death
- reason for tragedy

is here in the whole book of Job. Job got so angry and upset that he said, concerning God:

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

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



Job 22:1: “And Eliphaz the Temanite answered and said, ‘Can a man be profitable to God, or can a wise man be profitable to Him?’” What can you add to God? What profit are you to God? ‘You’re so high and mighty, Job. *Is it* any pleasure to the Almighty that you are righteous... [‘Job, it doesn’t count! Why are you trying to be good and then come along and fool us and say you didn’t sin.’] ...or is it a gain *to Him* that you make your ways blameless?’” (vs 1-3).

So, this argument went on and on and on. Great philosophies going back and forth! All the while he’s sitting there scraping potsherds, puss, blood, ashes, flies, maggots. When he said, ‘The worms destroy my flesh’ he was looking at maggots in his flesh. You talk about a creepy, crawly situation.

Job 27:1: “And Job continued his speech, and said, ‘As God lives, He has denied me justice... [*that’s unfair of You, God*] ...and the Almighty has made my soul bitter. As long as my breath *is* in me, and the breath of God *is* in my nostrils, my lips shall not speak wickedness, nor my tongue utter deceit. Far be it from me that I should declare you to be right... [*you three sitting in front of me*] ...until I die I will not retract my integrity from me’” (vs 1-5).

Now he’s beginning to look back and see everything he’s ever done is good—which is the **first righteousness**—and he’s really getting upset.

Verse 6: “I hold fast my righteousness, and I will not let it go; my heart shall not shame me so long as I live.” *I’ve been honest through and through, in every cell of my body!*

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

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

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

*The first righteousness can’t save you! But, it is required!* Finally, when you get to that point, and you ever wonder why your friends quit talking to you, maybe read Job 32:1: “And these three men ceased to answer Job, **because he was righteous in his own eyes.**”

Job didn’t understand one basic thing: **you have nothing that you didn’t receive!** (1-Cor. 4:7). Beginning with your life, the creation that God has made, the laws that God has given—*everything!* There is nothing in this world that anyone has that they didn’t receive. Job didn’t understand that at this point! So, all three of the men ceased to talk to him because *he was righteous in his own eyes!*

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

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

Job 34:5: “For Job has said, ‘I am righteous; but God has denied me justice.’” That was the whole heart and core of what he was saying.

Job 35:1: “And Elihu answered and said, ‘Do you think this to *be* right, you *that* say, “My righteousness *is* more than God’s?”’” That was Job’s whole problem. But this righteousness that he said was more than God’s was only what God required anyway. That’s why we’re all sinners. **All are under**

*sin!* Even if you keep all of this *first righteousness* perfectly, you don't have the *second righteousness*, *which leads to life!* That's what you need.

- the *first righteousness* is for this physical life only, which is required of God by all human beings
- the *second righteousness* comes from God for eternal life

Verse 13: "Surely God will not hear vanity, neither will the Almighty regard it." Why? *Because all men are vanity!* Though they are required to keep the *first righteousness!* (the book of Eccles.—where it starts out: 'Vanity of vanities, all is vanity, says the preacher.') God won't regard it.

Verse 14: "How *much less* when you say you do not see Him! The cause *is* before Him; you must wait for Him. And now because it is not so, He has visited in anger yet he does not understand even his great extremity.... [*You're not even looking to God, Job. You're only looking to yourself!*] ...Therefore does Job open his mouth in vain; **he multiplies his words without knowledge**" (vs 14-16). In other words, Job, *all your wisdom is stupidity!*

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

Then he goes forth and he keeps talking with Job. Finally, he ends up to where then he went as far as he could. Job has to face the reality of God! God was very kind. After Job had gone through all the things that He had gone through.

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

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

Job 40:1: "And the LORD answered Job and said, 'Shall he who contends with the Almighty **instruct Him**?.... [*Are you really, Job, going to come and teach Me?*] That's what He's saying.] ...He who reproves God, let him answer it.'.... [Anyone going to get mad at God? What could Job say?] ...And Job answered the LORD and said, 'Behold, I am vile!.... [I guess!] ...What shall I answer You? I will lay my hand on my mouth.... [It's about time!] ...Once I have spoken; but I will not answer; yea, twice, but I will proceed no further.' And the LORD answered Job out of the whirlwind, and said, 'Gird up your loins now like a man. I will demand you, and you declare unto Me. Will you even annul My judgment? Will you condemn Me so that you may be righteous? And *have* you an arm like God? Or can you thunder with a voice like His?' (vs 1-9). Now, Job, *stand up! Let's see you do this:*

Verse 10: "Deck yourself now with majesty and excellency, and array yourself with glory and beauty. Cast abroad the rage of your wrath; and behold everyone who is proud, and abase him. Look on everyone *who is* proud, *and* bring him low; and tread down the wicked in their place. Hide them in the dust together; *and* bind their faces in darkness. Then I will also confess to you that your own [righteousness] right hand can save you'" (vs 10-14).

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

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

(go to the next track)

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

- you cannot earn the second righteousness
- you cannot, by law-keeping, qualify for it
- you qualify by repenting, not by doing good
- Did Job qualify for eternal life by all the goodness that he did? *No!*
- Was all of his righteousness good enough for eternal life? *No!*

Now you can understand Galatians 3:21: “Is the law then contrary to the promises of God? **MAY IT NEVER BE! For if a law had been given that had the power to give life...** [eternal life; that's what it's talking about. There is no law which can give eternal life.] **...then righteousness...** [the second kind of righteousness, unto salvation] **...would indeed have been by law.**”

But, the whole experience of Job is telling that the **second righteousness**—which is required for salvation—is not produced by law-keeping. Let's look at that and analyze it and understand it.

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

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

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

Verse 21: “But now, *the* righteousness of God *that is* separate from law has been revealed, being witnessed by the Law and the Prophets; even *the* righteousness of God *that is* through *the* faith of Jesus Christ, toward all and upon all those who believe; for there is no difference” (vs 21-22). **This**

**righteousness comes by belief!** It is given to you as a gift *because you believe!* That's what we're talking about here.

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

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

We have another story about Abraham, and this is where a lot of people get really confused. James 2:18: “But someone is going to say, ‘You have faith, and I have works.’ *My answer is:* You prove your faith to me through your works, and I will prove my faith to you through my works.... [This does require action, absolutely!] ...Do you believe that God is one? You do well *to believe this.* Even the demons believe—and tremble *in fear*” (vs 18-19).

The fact that a person believes in God is no great merit to anything. In other words, God is saying that if you don't believe in a Creator God you're an idiot—even unconverted! Worse than the demons because even they believe in God.

Verse 20: “But are you willing to understand, O foolish man, that **faith without works is dead**? Was not Abraham our father justified by works... (vs 20-21).

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

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

Let's just review these two accounts; let's see the kind of righteousness that is imputed. It is given because it is a righteousness you cannot earn.

Then we're going to see how that is even more magnified in the New Testament for us.

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

What work was required? *Faith!* No work! There was no work required! God said, 'Look! Can you count them?' It's an impossible task! I mean, they're still counting today, and they say there are billions and billions and billions more! When they think they're done counting, they think, 'Boy! We've missed this part of the universe and there are billions more stars and galaxies over there.'

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

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

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

You know the rest of the story. God intervened just when he was ready to raise the knife and cut the throat of Isaac. And I'm sure, as I've said many times, that God supernaturally created that ram in thicket. Had it been in the thicket when they were

walking up the hill, surely they would have seen it. I mean, you would see a ram if you're going up a mountain.

So then, *because he obeyed*—based upon belief—*then his righteousness was perfected!* Which is telling us then, the same thing with the righteousness that God gives us, because we believe and we have faith, that is the *second righteousness*, which then God adds to that righteousness. This follows right along with what we just read concerning Abraham and concerning the *second righteousness*:

After He fed the 5,000 with the manna, they chased Him down and found Him and said, 'Oh, boy, what are we going to do so we can get bread?'

John 6:29 "Jesus answered and said to them, 'This is the work of God: that you believe in Him Whom He has sent.'" That belief, by faith, is not contingent upon a law. This righteousness—believing in Christ—does something special for us, just as it did to Abraham.

Paul goes through and explains all about that he's the 'father of the circumcision and the uncircumcision.

Romans 4:20: "And he did not doubt the promise of God..."

It's going to be really fantastic that we're going to be there in the first resurrection. Can you imagine what it's going to be when God says, 'Abraham, come here.' And he stands right up alongside Jesus Christ and Jesus Christ says, 'Now, Abraham, because you believed Me here is the fulfillment of what you believed. All of these are your children.' Not only just the physical children but now all of these are the spiritual children. 'If we're Christ's then we're Abraham's seed and heirs according to the promise!'

Verse 20: "And he did not doubt the promise of God through unbelief; rather, he was strengthened in the faith, giving glory to God." Just the opposite of Job. Job was looking to himself and giving himself all the glory. He was trusting in what he did rather than trusting in God.

Verse 21: "For he was fully persuaded that what He has promised, He is also able to do." God could do it! Though Abraham could not count the stars, God could do it! 'Is there anything too difficult for God?' *No!*

Verse 22: "As a result, it was also imputed [counted, given] to him for righteousness. But it was not written for his sake alone, that it was imputed to him; rather, *it was also written* for our sakes, to whom it shall be imputed—to those who believe in Him Who raised Jesus our Lord from *the* dead; Who

was delivered for our offenses and was raised for our justification” (vs 22-25).

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

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

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

Romans 5:1: “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.... [then it shows how the whole process of the Christian life works]: ...Through Whom we also have access by faith into this grace...” (vs 1-2).

When you get on your knees and pray, you don't see God, you don't hear God, you're not in a temple, and God says that this is so important that this be ***'between you and Me*** that you go in your closet and you pray alone in secret.' That's by faith!] ...into this grace...” What is this grace:

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

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

“...this grace in which we stand, and we ourselves boast in *the* hope of the glory of God. And not only *this*, but we also boast in tribulations, realizing that tribulation brings forth endurance, and endurance *brings forth* character, and character *brings forth* hope” (vs 2-4).

You have to go through quite a bit before you come to the point that you really have and understand that hope. Once you have the experience then you have the hope.

Verse 5: “And the hope *of God* never makes us ashamed because the love of God has been poured out into our hearts...” That is part of the grace and justification and ***righteousness #2***.

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

That's what it's talking about!

Verse 5: “And the hope *of God* never makes us ashamed because the love of God has been poured out into our hearts through the Holy Spirit, which has been given to us.” Then he goes on and shows how sin came into the world and so forth.

Verse 17: “For if by the offense of the one man death reigned by the one... [I've heard people say, ‘When I see Adam I'm going to ask why did you do that?’ He made all mankind suffer.] ...how much more shall those who receive the abundance of grace and the ***gift of righteousness...***”

***Righteousness #2*** is a gift! What kind of righteousness is that that can only be given? You can't earn it. Granted, we'll give you ***righteousness #1*** over here, all of it, perfect, as Job. You still can't earn ***righteousness #2***; it is a gift! It says you can't earn it, *it must be given!* Since you don't have it inherently, it must be imputed; that is credited to you, given to you, *a gift!* Let's see what kind of righteousness this is. It's by the faith of Jesus! *It is a gift!*

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

Verse 16: “Knowing that a man is not justified by works ***of law...***” In the Greek, the definite article *the* (KJV) is not here. It's ‘works of law’—*any law*, Judaism, whatever, does not justify you.

“...but through *the* faith of Jesus Christ...” (v 16). It doesn't show this in the *King James*, but in the Greek it means *Jesus' own faith*. It's the only thing that justifies you. So, the *gift of righteousness* is Christ's faith in you; the Holy Spirit in you. So that *within you*, you develop the *righteousness and the faith* of Jesus Christ.

- Did Jesus believe?

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

That's what it's talking about.

"...we also have believed in Christ Jesus in order that we might be justified by *the* faith of Christ, and not by works of law; because by works of law shall no flesh be justified.... [for salvation!] ...Now then, if we are seeking to be justified in Christ, *and* we ourselves are found to be sinners, *is* Christ then *the* minister of sin? MAY IT NEVER BE!.... [No! It's your own sinful nature that's doing it, not Christ!] ...For if I build again those things that I destroyed, I am making myself a transgressor. For I, through law, died to law, in order that I may live to God" (vs 16-19)—because the 'wages of sin is death.'

He died unto law that He might live with the Spirit of God, justified by Christ, the *gift of righteousness* imputed to him, which can only come from God by belief and faith in Christ and His sacrifice.

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

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

There is no law given under heaven whereby you may keep that law and have eternal life. Law does not give eternal life. The second justification in righteousness is that justification which qualifies you for it:

Which is by the "...faith of the Son of God, Who loved me and gave Himself for me. I do not nullify the grace of God; for if righteousness is through *works of law*... [Do you understand that? If it can come by any law you can do]: ...then Christ died in vain" (vs 20-21). Because the *second righteousness* can only be given and imputed to you; **it cannot be earned!** If you have all of your sins forgiven and you are told to walk in the commandments of God in faith, should we then keep the commandments of God? *Yes!* How?

Romans 7:6: "But now we have been released from the law because we have died *to that* in which we were held so that we might serve in newness of *the* spirit, and not in *the* oldness of *the* letter."

The same law, but now in newness of spirit with Christ *in* us, with understanding motivated by the grace and love of God and the Spirit of God. That is how we are to conduct our lives with the *righteousness #2*.

With that in mind, let's go back and review just a few verses in 1-John and let's see why it has been written in the way that it has been.

1-John 1:7: "However, if we walk in the light, as He is in the light, *then* we have fellowship with one another, and the blood of Jesus Christ, His own Son, cleanses us from all sin." That is the *second righteousness: is cleansing, ongoing*.

Verse 9: "If we confess our own sins, He is faithful and righteous, to forgive us our sins, and to cleanse us from all unrighteousness." The grace and justification.

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

Notice what follows right along with it. When we have this righteousness and this justification and this standing before God:

Verse 3: "And by this *standard* we know that we know Him: **if we keep His commandments**.... [How? *In newness of spirit*—that's how!] ...The one who says, 'I know Him,' and does not keep His commandments, is a liar, and the Truth is not in him" (vs 3-4)—which means Christ is not in him. Why? *Because Jesus said, 'I am the Way, the Truth and the Life.'*

Verse 5: "On the other hand, *if* anyone is keeping His Word..." It goes beyond just commandment-keeping. If you are justified with the gift of righteousness and God says,

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

That's a tremendous gift!

Verse 5: “On the other hand, *if* anyone is keeping His Word, truly in this one the love of God **is being perfected**.... [on an ongoing basis] ...By this *means* we know that we are in Him.”

You see how the *second righteousness* brings what the *first righteousness* cannot do. Always remember: There are *two righteousnesses* of God!

Verse 6: “Anyone who claims to dwell in Him is obligating himself also to walk even as He Himself walked.”

Now we can answer this question: How is it that you are righteous as Christ is righteous? That’s a pretty bold statement— isn’t it? You think on that for a minute! That is really a pretty bold statement.

1-John 3:7: “Little children, do not allow anyone to deceive you; **the one who practices righteousness is righteous, even as He is righteous.**”

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

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

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

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

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

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

Scriptures referenced, not quoted:

- 1 Corinthians 4:7
- Romans 6

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Scriptures from *The Holy Bible in Its Original Order, a Faithful Version*

Scriptural References:

- 1) 1 John 3:3-10, 4, 8
- 2) Isaiah 43:24-26
- 3) Matthew 13:37-42
- 4) Hebrews 10:26-31
- 5) 1 John 3:5-7
- 6) Deuteronomy 4:1-2, 6-8
- 7) Romans 3:20
- 8) Romans 4:15
- 9) Romans 3:9-20

## The Two Righteousnesses II

Fred R. Coulter

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

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

We went through and showed how even Job in his perfection could not even earn that. This is really loaded tremendously with so many things:

1-John 3:4: “Everyone who **practices sin**... [practicing, living in, ongoing] ...is also **practicing lawlessness**, for sin is lawlessness.” In other words, *against law!*

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

Then it shows the contrast, v 8: “The one who practices sin is of the devil because the devil has been sinning from *the* beginning. For this purpose the Son of God appeared that He might destroy the works of the devil.” When did the works of the devil begin with mankind? *Adam and Eve!*

Let’s go through and cover a couple of other things so that we can understand as we’re going along. There’s something we need to understand about God:

James 4:12: “*But* there is *only* one Lawgiver... [God is Lawgiver; God gave laws that are required of **all** human beings] ...Who has power to save and to destroy....” This is very important and also profound in our understanding concerning how God deals with human beings.

Romans 4:15: “For the law works out wrath; because **where no law is, there is no transgression**.” This is a principle that applies with God. It is a principle that applies even in the world.

Can they convict you of something whereby there is no law, which defines what you did is a crime? *No, they can’t! They cannot!* That’s part of the problem they’ve had with some substance abuse. They’ve listed all the illegal substances, then someone comes up with another substance, which is not on the list and they can’t convict them; because

**where there is no law there is no sin**. So, it the same way with God: where there is no law He does not judge. We’re going to see that God required of all human beings to keep the *first righteousness*, which are the commandments of God *in the letter*. God requires that of *all* human beings; otherwise, there would be no sin.

Romans 3:9: “What then? Are we of ourselves better? Not at all! For we have already charged both Jews and Gentiles—**ALL**—*with* being under sin.” So, if there was no law, and the law was only for Israel, then how could God judge the Gentiles for not keeping the law? There would be no sin!

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. They have all gone out of the way...’” (vs 10-12).

I was sent something very interesting, and it’s from part of a 20-volume set called *The Origins of Judaism*. With the menorah, the three candles in the middle represents the ‘mother god of life.’ When they have the whole thing in a special way that they do it, it’s a Christmas tree called *the tree of life*. It is something! It blew my mind! To understand some of the teachings of the things of Judaism, go back to the ‘mother goddess’ and ‘mother earth’ and the ‘tree of life.’ All have sinned—Jews *and* Gentiles!

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! Their throats *are* like an open grave; with their tongues they have used deceit; *the* venom of asps *is* under their lips, whose mouths are full of cursing and bitterness; their feet *are* swift to shed blood; destruction and misery *are* in their ways; and *the* way of peace they have not known. There is no fear of God before their eyes.’ Now then, we know that whatever the law says, it speaks to those who are under the law... [Who is under the law?] ...so that every mouth may be stopped, and all the world may become guilty before God” (vs 12-19).

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

Let’s add some things and think about it as we’re going through. Since God is Lawgiver, is there



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

Now, God got done with everything that He had made, Genesis 1:31: "And God saw everything that He had made, and indeed, *it was exceedingly good*. And the evening and the morning were the sixth day."

It dawned on me when I was studying Gen. 2, God starts out with the commandment that all human beings forget the swiftest. He reveals the Sabbath Day! That's why Jesus said that He was 'Lord of the Sabbath' because it was 'made for mankind.' Therefore, you can say the Sabbath—and all the commandments of God—are universal moral laws that God requires of all human beings. That's why He put it first, because it is the most neglected. It is the most often transgressed, and it's going to be one of the first ones that Satan's going to come along say, 'You don't need to do that.'

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

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

Now then, it gives us a more detailed account of the creation of Adam and Eve, the Tree of the Knowledge of Good and Evil, and the garden that God created.

Verse 15: "And the LORD God took the man and put him into the Garden of Eden to dress it and keep it." This shows we're all responsible; we have things to do. We have to work. What does the New Testament say about work? *If you won't work, you don't eat*—New Testament doctrine. So, Adam was to dress it and keep it.

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

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

Verse 16: "And the LORD God commanded the man..." When God spoke, it's a command! What is one of the names of Jesus Christ? *The Word! He brings the Word of God!* When He speaks is it of God? *Yes!* Same thing here

"...God commanded the man, saying, 'You may freely eat of every tree in the garden'" (v 16). Not only that, before He said, 'Now look, here's the whole world, have dominion over it. Be fruitful and multiply and replenish the earth.' Now He says, 'I'm putting you in this garden and you can eat of every tree except one

Verse 17: "But you shall not eat of the Tree of the Knowledge of Good and Evil, for in the day that you eat of it in dying you shall surely die."

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

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

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

- Did they break the first commandment?

*Yes, they did!*

*They put another god before the true God!*

- Did they break the second commandment?  
*Yes, they did!*

*The Tree of the Knowledge of Good and Evil became their idol; that's what they wanted!*

- Did they break the third commandment?  
*Yes, they did!*

*They accepted the blaspheme of Satan!*

- Did they break the fourth commandment? *It doesn't tell us directly!*

*What does James say? If you break one point of the law, you've broken it all!*

- Did they break the fifth commandment?  
*Yes!*

*God being their Creator!*

- Did they break the sixth commandment?  
• Did they break the sixth commandment?  
*Yes, they did!*

*They brought the law of sin and death to all human beings!*

- Did they break the seventh commandment?  
*Yes, spiritually!*

*Plus we don't know what all they got into, except they found that they were naked and they were ashamed!*

- Did they break the eighth commandment?  
*Yes, they did!*

*They stole, right on down to the tenth commandment, they coveted!*

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

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

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

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

Genesis 4:5: "But He did not have regard

unto Cain and his offering. And Cain was extremely angry and his countenance fell." There you go, if you don't do it God's way, why get mad at God? Is he going to change God? Are you going to make God do something? I mean, think of it!

Verse 6: "And the LORD said to Cain, 'Why are you so angry? And why has your countenance fallen? If you do well, shall you not be accepted? But if you do not do well, sin lies at the door....'" (vs 6-7).

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

Gen. 6—here's a whole universal sin! When I get articles on tinkering with the genes, and what they are trying to do, makes you wonder when it says in Matt. 24 that 'as it was in the days of Noah, so shall it be in the days of the coming of the Son of man.'

- What were they doing?
- How bad was it? What was it that they were actually able to produce?
- Did they have a civilization like ours, or greater? *We don't know!*
- How bad was it?

Genesis 6:5: "And the LORD saw that the wickedness of man *was* great on the earth, and every imagination of the thoughts of his heart *was* only evil continually.... [constantly, from his youth up] (It was so bad): ...the LORD repented that He had made man on the earth, and He *was* grieved in His heart" (vs 5-6).

That's pretty bad! When you go back and you understand that 'God doesn't delight in the death of the wicked.' How many times have we gone through and seen that God would hold back His hand of correction if there were someone who was righteous. But here, God was so grieved; no telling how bad it got! Could they have had a technological society like we have today? *Could have!* I see no reason why not. There's nothing new under the sun.

Verse 7: "And the LORD said, 'I will destroy

man whom I have created from the face of the earth, both man and beast, and the crawling thing, and the fowl of the air; for I repent that I have made them.’ But **Noah found grace** in the eyes of the LORD” (vs 7-8).

Now, it’s got to be really, really bad in order to also destroy all the animals. This makes me wonder if they were not tinkering with the genetics. Are we tinkering with the genetics today? *Oh, yes! Yes, indeed!* Many of the things that we have that we just accept for normal: tomatoes, apples, corn, beans, wheat, rice, all has been tinkered with to make it ‘better.’

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

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

Exodus 19:5: “Now therefore, if you will **obey My voice indeed...**” What have we just read about what God had done? God commanded the man.

- Did not God speak those words? *Yes!*
- What is the Bible really a copulation of?  
*The words of God, given by the One Who is called the Word of God!*

He says: “...**obey My voice indeed, and keep My covenant...**” (v 5).

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

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

*didn’t obey His voice!*

—or keep His Word and His commands! So, again, He says, “...**if you will obey My voice indeed and keep My covenant...**”

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

- belief
- faith
- the spirit
- the letter

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

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

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

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

Sometimes the verses in the first part of the Bible we just read over them because we don’t think they’re important. But each word in the first part of the Bible contains very weighty words, and there’s a lot of substance behind them.

Genesis 18:19: “For I know him, that he will command his children and his house after him, and **they shall keep the way of the LORD...** [God’s way is expected *in the letter* of **all** human beings]

...to do justice and judgment, that the LORD may bring upon Abraham that which He has spoken of him.”

Justice and judgment is likened unto righteousness. If there are unjust judges, what does that reflect? *Their lives are not righteous!* If you're righteous, you're going to give just judgment. Why? *Because you'll want to do what is right!* This is telling us an awful lot.

Commandment-keeping is required by God of *all* people. We all receive things that we really don't deserve—don't we? Here God is saying to Isaac what He was going to do,

Genesis 26:4: “And I will multiply your seed as the stars of the heavens and will give to your seed all these lands. And in your seed shall all the nations of the earth be blessed.”

God wanted His way to go to all nations. That becomes very important so that *all nations would know God's way*.

Verse 5: “**Because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws.**”

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

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

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

Deuteronomy 6:17: “You shall diligently keep the commandments of the LORD your God, and His testimonies, and His statutes which He has commanded you.”

How did they receive this? *They heard the voice of God!* God spoke to Moses, saying, ‘Speak unto the children of Israel, saying, *obey My voice!*’

Verse 18: “And you shall do *that which is* right and good in the sight of the LORD...” In other

words, all of His commandments, all of His laws are right and good. What did the Apostle Paul say concerning the commandments of God? *They're Holy, just and spiritual! All the laws!*

“...so that it may be well with you...” (v 18). Does God want to see anybody suffer? *No!* Does he delight in the death of the wicked? *No!*

“...and so that you may go in and possess the good land which the LORD swore to your fathers, to cast out all your enemies from before you as the LORD has spoken. When your son asks you in time to come, saying, ‘What are the testimonies and the statutes and the judgments which the LORD our God has commanded you?’ Then you shall say to your son, ‘We were Pharaoh's slaves in Egypt, and the LORD brought us out of Egypt with a mighty hand. And the LORD showed signs and wonders, great and grievous, upon Egypt, upon Pharaoh and upon all his household, before our eyes. And He brought us out from there so that He might bring us in to give us the land which He swore to our fathers. And the LORD commanded us to do all these statutes—to fear the LORD our God **for our good always**...’” (vs 18-24).

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

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

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

Let's see some of those sins, Leviticus 18:1: “And the LORD spoke to Moses, saying... [Whenever you read that, think in the back of your mind: **Obey My voice!**] ...‘Speak to the children of Israel and say to them, “I *am* the LORD your God. As they do in the land of Egypt where you dwelt, you shall not do....’” (vs 1-3). Whatever it was that they did in there—their religion, way of life, idols, superstition—the more we find out about Egypt, the more we realize that they were in just gross satanism and demonism.

“...And you shall not do as they do in the land of Canaan, where I am bringing you. Neither shall you walk in their ordinances. You shall do My judgments and keep My ordinances, and walk in them. I *am* the LORD your God”” (vs 3-4).

All the way through this section, and all the way through the book of Leviticus<sup>[transcriber's correction]</sup>, God says, ‘I am the Lord your God.’ Whenever he says that He’s emphasizing something.

Then He says, v 5: “And you shall keep My statutes and My judgments, which **if a man does, he shall live in them.** I *am* the LORD.”

Here is all the *letter of the Law*, which means if it’s in the *letter of the law*, please understand that ***the spirit is even more binding!*** What did Jesus say concerning—because these list all the sex sins—adultery? *You have heard it said in past times, ‘You shall not commit adultery,’ but I say to you, you shall not look upon a woman to lust after her in your heart, because you have committed adultery with her already!*

Wherever the *first righteousness* is, the *letter of law* is required, know and understand that the *spirit of the law* is greater and more binding. Then God shows right here you shall not approach your mother, your father, your aunt, your uncle, your brother, your sister, your cousin; or any animal; or homosexuality—male or female.

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

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

(go to the next track)

- What are these called? *Ordinances!*
- What are they based upon? *The seventh*

*commandment; You shall not commit adultery!*

*A sub-category of the seventh commandment!*

- Does God expect everyone to keep those laws? *Yes!*
- Did even the Amorites, the Canaanites, the Hivites, the Hittites, the Jebusites all commit these things?
- What did God do? *God judged them and sent them off!*

***Where there is no law, there is no sin!***

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

I need to define, again, the two kinds of righteousnesses. We will see that *always*:

- the ***first kind of righteousness*** is required of anyone converted and unconverted.
- the ***second righteousness*** is a gift of God, which you cannot earn!

It’s not required by people that God does not call. Have you ever thought of that? God has to call in order for you to have ***the second righteousness given to you.*** What did Jesus say? *None can come unto Me except the Father Who sent Me draw him!* Can you walk up to God and demand the second righteousness? *Well, if it’s a gift, the Giver has to decide whom He’s going to give it to!* You can’t demand it from God! The ***first righteousness*** is required by everyone.

Now, let’s see what Jesus says in Matthew 5:17: “Do not think that I have come to abolish the Law or the Prophets; I did not come to abolish, but to fulfill.” The things pertaining to Himself and the things pertaining to all the prophecies, and those who believe He did away with the Law.

Then you have to ask that since you believe that He did away with the Law, did He do away with the Prophets? If you believe that Jesus Christ is returning, according to the prophecies, then you must believe that He didn’t do away with the Prophets. Since there is judgment for sin, you have to believe that the laws and commandments of God are still in effect, otherwise, there is no sin—for ***where there is no law there is no sin!*** If Christ abolished everything, and abolished the Law, there is no sin! Therefore, you don’t have to repent

because there's no such thing as a sinner. You might have to go over that again.

Verse 18: "For truly I say to you, until the heaven and the earth shall pass away... [it's still here] ...one jot or one tittle shall in no way pass from the Law until everything has been fulfilled." Of course, everything hasn't been fulfilled. Remember what we started out with: 'If you will indeed' **obey My voice!**

Verse 19: "Therefore, **whoever...** [Just for Jews? 'Whosoever' means *any person!*] ...shall break one of these least commandments, and shall teach men so, shall be called least in the Kingdom of Heaven..."—required of everybody. Which laws? *Not one jot or one tittle!* What do you know about that!

"...but whoever shall practice and teach *them*, this one shall be called great in the Kingdom of Heaven. For I say to you, unless **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).

They kept the laws of God in *the letter*. What was their sin with the laws of God? *You can have sin on both sides: **righteousness #1** and **righteousness #2!***

What was their sin of **righteousness #1** that God required them to do? Not believing in Christ was a sin, but not pertaining to the Law. *They added!* What did God say? *You shall not add to or diminish a word what I tell you!* What did they do? *They added* to and made their righteousness a counterfeit of the **righteousness of God #1!**

This is why He is saying, "...unless your righteousness exceed what they are doing..." How can *your righteousness* 'exceed' the commandments of God, which are called *righteous*? *Only if you have the **second righteousness** given to you!* That comes with God's Spirit. Read all of Matt. 5 & 6. He shows *how* it should be kept in the spirit. Are those based on the laws and commandments of God? *Yes!* Every single one of them is!

Now we blend from the **first righteousness** into the **second righteousness**, Matthew 6:33: "But *as for* you, seek first the Kingdom of God **and His righteousness...**" You can take this and do an awful lot with this verse. Has God ever sinned? *No!* God created the Sabbath, and God created humans beings; He gave His commandments and His laws.

We are to "...seek His righteousness..." in Whom there is no sin! That's why we're to *hunger and thirst* after that righteousness. What if someone comes along and says, 'Look, I really don't think we ought to keep the commandments of God, we ought

to just have love,' which is what you hear. Well, we have two answers to that: Jesus answers the question, and He really sets the stage for everything that there is. Remember, the two things that we're repeating in the '*indeed, if you will obey My voice*' and '*where there is no law there is no sin!*' Jesus gave the 'great law' and the commandment:

Matthew 22:37: "And Jesus said to him, 'You shall love *the* Lord your God with all your heart, and with all your soul, and with all your mind. This is *the* first and greatest commandment" (vs 37-38).

That's what needs to be taught, because if you really love God then you will do what He wants. You will truly **obey His voice**.

Verse 39: "And *the second one* is like it: You shall love your neighbor as yourself. On these two commandments hang all the Law and the Prophets" (vs 39-40). So, for those who say we ought to have love, yes, that's true, we ought to have love; but then:

- What hangs from that love? **All the Law and the Prophets!**
- Is any of it done away? *No!*

*You can ask this question:*

- Do you believe that love is done away? *They will say, 'Of course, not!'*

*Jesus then said, 'If you love Me keep My commandments!'*

- If you love God, what are you going to do? **Keep His commandments!**
- Why? *Because all of His commandments are based on love!*
- What if they still say they don't want to do that, but:
  - ✓ we're going to be selective and we're going to do what *we think* is right
  - ✓ we're going to use the name of Jesus because we know He is the Savior
  - ✓ we're going to go out and we're going to do lots of good works, because we know He's our Master
  - ✓ we know we're doing New Testament things
  - ✓ but as far as keeping that Law, we don't believe we have to keep the Law

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

- Is it God's will that you reject His commandments? *No!*
- Is God righteous? *Yes!*
- Is His will righteous? *Yes!*
- What was God's will when he spoke to the

children of Israel?

- What was God's will when He spoke to Adam and Eve?
- What was God's will when He judged the other nations?
- Was it not His will, based on righteousness, that they were sinning, they were going against God? *Yes!*

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

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

- Is it not good to cast out demons in the name of Christ? *Yes!*
- Is it not good to help the poor and suffering in the name of Jesus? *Yes!*
- Does that give you license to do away with the Word of God, the commandments of God? *No!*

So, good works on your own, using the name of Jesus, won't get you into the Kingdom of Heaven

- Will it? *Can't!*
- Why? *Because that's **your** works!*

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

Verse 23: "And then I will confess to them, 'I never knew you....'" The only way you're going to be in the Kingdom of Heaven is to have a *knowing relationship with Christ!*

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

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

- Why?
- How can you say you love the Lord if you don't do what He says?

- How can you say that you live a Christian life in love if you reject the commandments of God?

*You can't!*

"...Depart from Me, you who work lawlessness [iniquity]" (v 23). *Whosoever sins, transgresses the Law, for sin is transgression of the Law*—or *lawlessness!* Isn't it interesting that there are so many religionists who want to do away with the laws of God and still claim all of the blessings. But God says you can't do that.

Verse 24: "Therefore, **everyone**... [anyone in the world. That's why the Bible was written this way] ...who hears these words of Mine... [*if you will hear My voice; if you will obey My voice!*]

"...and practices them, I will compare him to a wise man, who built his house upon the Rock" (vs 24-25). Christ is the Rock!

See how basic all of this is. We realize that this is basic, but it's also very deep and profound. What is the 'bait and switch' that happens? *After you've been in the Church for years and years*, someone comes along and says, 'Yea, hath God said'; and then begins introducing false doctrine within the Church. So, this applies over and over again: "...a wise man, who built his house upon the rock" {note: 1-Cor. 3, about the 'foundation is Christ' and you are building there upon.} Building implies *work*. Are you going to build a house sitting around thinking about it?

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

1-Corinthians 3:11: "For no one is able to lay any other foundation besides that which has been laid, which is Jesus Christ.... [the Rock] ...Now if anyone builds upon this foundation gold, silver, precious stones, wood, hay *or* stubble, the work of each one shall be manifested..." (vs 11-13).

Is work required in the New Testament? *Yes!* Work based upon what? *Faith!* James says, 'You show me your faith without your works, and I will show you my faith *by my works*.' There are a lot of people building with 'wood, hay and stubble.' When it gets real dry and it gets real hot, all of that's going to explode in their face and they're going to wonder what on earth is happening?

Matthew 7:24: "...I will compare him to a

wise man, who built his house upon the rock; and the rain came down, and the floods came, and the winds blew, and beat upon that house; but it did not fall, for it was founded upon the rock” (vs 24-25).

We have to understand that the rain and the floods and the wind are all likened to trials of life. It’s going to beat upon the house. How many here have had perfect peace and calm in their Christian life? Or have you been more like the disciples in the boat as they were crossing the Sea of Galilee? Jesus was asleep and they said, ‘Lord!’ They went to wake Him up—‘We’re going to sink!’ He commanded the wind, commanded the storm, everything came to a great calm, and said, ‘Oh, you of little faith.’

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

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

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

Everyone is going to have trials. You think because you’re in the Church of God you’re the only one in the world who has trials? Everybody in the world has trials.

So, “...the winds blew, and beat upon that house; and it fell, and great was the fall of it. Now it came to pass *that* when Jesus had finished these words, the multitudes were amazed at His teaching; for He taught them as one Who had authority, and not as the scribes” (vs 27-29). You better believe that He taught as One having authority, because He was the Son of God!

Luke 17:5: “Then the apostles said to the

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

We could add in here to reflect back to *The Two Righteousnesses #1*—Job, where are you? He thought that all the things that he was commanded to do should earn him something with God. It didn’t!

Verse 10: “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.’” **Righteousness #1** is everyone’s duty to do! That’s why when the young man came to Jesus and said, ‘Good Master, what should I do that I may inherit eternal life?’ *Jesus said to keep the commandments!* ‘Which ones?’ *Go sell all that you have and come and follow Me!* Now I think we’ll be able to understand Romans 9 & 10 very clearly, once we understand there are *two righteousnesses*:

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

Romans 9:30: “What then shall we say? That *the Gentiles...*” *Gentiles* is just a Jewish word which really means *nations*. If you have a *New King James* version, it probably has ‘nations’ there.

“...who did not follow after righteousness... [because God didn’t give them the Ten Commandments; they weren’t trying to follow righteousness] ...have attained righteousness, even *the* righteousness that *is* by faith” (v 30). There are the two righteousnesses:

1. of the law
2. of faith

Verse 31: “But Israel, although they followed after a **law of righteousness [#1]**, did not attain to a **law of righteousness [#2]**. Why? Because *they did not seek it* by faith, but by works of law; for they stumbled at the Stone of stumbling, exactly as it is written: ‘Behold, I place in Sion a Stone of stumbling and a Rock of offense, but everyone who believes in Him shall not be ashamed.’” (vs 31-33).



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

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

“...to everyone who believes!” (v 4). Then Paul goes on to describe the second righteousness, ***righteousness #2***, which only God can give. But he describes by beginning with the first righteousness.

Verse 5: “For Moses wrote *concerning the righteousness [#1]* that *comes through* the Law, ‘The man who has practiced those things shall live by them.’” They weren’t doing that!

Verse 6: “But the ***righteousness [#2]*** that *comes through* faith speaks after this manner: ‘Do not say in your heart, “Who shall ascend up to heaven?”’ (that is, to bring Christ down.) ‘Or, “Who shall descend into the abyss?”’ (that is, to bring Christ up from among *the* dead.) But what does it say? ‘The Word is near to you, in your mouth and in your heart.’ This is the word of faith that we are proclaiming: That if you confess with your mouth *the* Lord Jesus, and believe in your heart that God raised Him from *the* dead, you shall be saved. For with *the* heart one believes unto ***righteousness [#2]***...” (vs 6-10)—because God gives it to you.

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

Romans 5:17: “For if by the offense of the

one man [Adam] death reigned by the one, how much more shall those who receive the abundance of grace and the gift of ***righteousness [#2]***...”—that God looks at you through the eyes of Christ; that God views you *as* Christ.

You still do ***righteousness #1*** and now with Christ *in* you—this gift of righteousness—with the Holy Spirit of God in you? ***It writes the laws and commandments in your heart and in your mind!*** How does a person behave? *By what they think!* That’s how! This is a gift!

“...reign in life by the One, Jesus Christ.) So then, even as by the one transgression condemnation *came* unto all men, in the same way also, by the one act of righteousness *shall* justification of life *come* unto all men. For even as by the disobedience of the one man many were made sinners, in the same way also, by the obedience of the one *Man* shall many be made righteous” (vs 17-19).

Why? Because Christ *in* you is *the hope of glory!* Christ *in* you is going to motivate you with the love of God. Can you earn that? ***No!***

Verse 20: “Moreover, the law entered... [to show what sin is] ...so that transgression might abound; but where sin abounded, the *grace of God* did super-abound; so that even as sin has reigned unto death, so also might the *grace of God* reign through righteousness unto eternal life through Jesus Christ our Lord” (vs 20-21).

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

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

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

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

Scriptures from *The Holy Bible in Its Original Order, A Faithful Version*

Scriptural References:

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

Scriptures referenced, not quoted:

- Matthew 24
- Genesis 11
- Matthew 25

Also referenced:

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

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# The Circumcision Wars I

Fred R. Coulter

One of the biggest fallacies that ‘religious’ people believe and that Protestants believe is that the children of Israel under the Old Covenant were given eternal life through their works. That is not true! The only ones under the Old Covenant who receive the Holy Spirit were the prophets and the kings; that was it. None of the rest of the people received the Holy Spirit to have *the heart* to obey God.

Let’s read what God said of the people, though they were well intended. All human beings are well intended unless you’re so miserably evil and hateful and dedicated to evil. Even then you justify your evil in your own mind, because you have good intentions or it’s going to do good for you, or it’s going to do good for someone else.

That’s why murderers can murder, and justify it and say that this person deserved it. Or people can steal by saying ‘he’s got all of this and I don’t have it.’ Or commit adultery because it ‘feels good.’ Or commit idolatry because ‘it’s really not an idol.’ Or to worship other gods because ‘after all they’re really not other gods.’ *That’s all carnal reasoning!*

When God called the children of Israel out of Egypt they were rebellious from day one. They were never given an opportunity for salvation, they were promised land, territory,  *blessings for obedience* in the letter of the Law,  *curses for disobedience* in the letter of the Law.

God wanted them to know something and to always remember this. With this there is a spiritual lesson for us, too. Deuteronomy 9:1: “Hear, O Israel! You *are* to pass over Jordan today to go in to expel nations greater and mightier than you, cities great and fenced up to heaven, a people great and tall, the sons of the giants, whom you know and have heard it said, ‘Who can stand before the sons of Anak!’ Therefore, understand this day that the LORD your God *is* He Who goes over before you. *Like* a consuming fire, He shall destroy them, and He shall bring them down before your face. So you shall drive them out and destroy them quickly as the LORD has said to you” (vs 1-3).

The *spiritual* lesson is this: God has called us. God fights our battles for us. God is the One Who has made everything possible. That’s why he says—and this applies to us:

Verse 4: “Do not speak in your heart after the LORD your God has cast them out from before you, saying, ‘For my righteousness, the LORD has

brought me in to possess this land’; but for the wickedness of these nations, the LORD your God drives them out from before you. **Not for your righteousness...**” (vs 4-5). That’s why God calls sinners. He doesn’t call those who *think* they’re good. That’s why Jesus said when He came, ‘He did not come to call the righteous—that is the self-righteous—to repentance, but sinners.’

In Worldwide [Church of God] it got to the point that they were glorifying Herbert Armstrong so much that the church members became ‘groupies.’ Do you know what a ‘groupie’ is? *A follower and one that stalks his movie star!* So, they would all go out to the airport and see him land in his private jet. They would come to the Feast of Tabernacles, and when Herbert Armstrong would come up on the stage, they’d clap their hands and cheer and yell and all this sort of thing.

What he should have done was that the first time that happened, he should have said, ‘Look, brethren, let’s understand something: God has called all of us. He has called me; He’s called you. We’re not going to get carried away and I don’t want you to think more of me than I actually am. I’m just a man filled with faults and mistakes. But if God can use me, that’s fine. It’s not because of me and who I am. God did not have to call me, but He did.’

I think that would have helped the whole Church. I will say that’s what I say to you, brethren. Not for *our* righteousness.

Verse 5: “Not for your righteousness, or for the uprightness of your heart, do you go to possess their land, but for the wickedness of these nations, the LORD your God drives them out from before you, so that He may perform the word which the LORD swore to your fathers, Abraham, Isaac and Jacob.” {see *The Christian Passover*, chapters 21-23}

God promised Abraham two things: *physical seed and spiritual seed*. We’re here as the result of the promise to give Abraham *spiritual* seed. It applies both ways, brethren. There’s so much we can learn. That’s why it is so absolutely ungodly and lawless for the Protestants to cast away all the Old Testament and the books of Moses, because they’re casting away the Word of God. There are many lessons in there for them to learn if they would just apply them. He swore to them an irrevocable oath! This is to help keep us all on an even playing field.

Verse 6: “Therefore, understand that the LORD your God does not give you this good land, to

possess it for your righteousness, for you *are* a stiff-necked people. Remember, *and* do not forget, how you provoked the LORD your God to wrath in the wilderness. From the day you departed out of the land of Egypt, until you came to this place, you have been rebellious against the LORD” (vs 6-7).

I tell you Moses had to suffer from it, too. Yet, Moses intervened and saved the children of Israel—didn’t he? *Yes!*

- They never received the Holy Spirit.
- They were never converted.
- They were never promised eternal life.
- And the vast majority of the Israelites will come up in the second resurrection.

The reason that the Protestants have it that they receive salvation this way is because they do not understand the plan of God with the first resurrection and the second resurrection. They do not understand Ezek. 37 and the valley of dry bones. They have a theology that if you are not saved today, and if you don’t accept the Lord tonight, you’re going to hell and burn forever. They have everything all confused, but here’s what God says:

Deuteronomy 5:26: “For who of all flesh has heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?” Let’s get a spiritual thing here, too. Who of all living flesh has God called? *Us!* Of all the people of the earth *we hear the voice of God, through the Word of God by the Spirit of God* so that it becomes part of us.

So, the people said to Moses, v 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*.” Today we don’t do that. We study the Word of God and the Holy Spirit leads us to the understanding of it. We have a relationship with God the Father and Jesus Christ through the grace of God, by the Spirit of God.

We are all taught of the Father. When you read the Bible or I read the Bible to you in Sabbath services, your understanding of it, when I’m going through it, comes because of the Spirit of God, which gives you understanding through the words of God. That’s how it’s accomplished. It is God Who is teaching you. I’m an instrument involved in it. I’m happy to do so, but I understand that everything that I have comes from God. It doesn’t come from me. It doesn’t come because I’m smart, because I’m not smart. It comes because God gives understanding. It’s the same thing with you, the words that you understand.

Verse 28: “And the LORD heard the voice of your words when you spoke to me. And the LORD

said to me, ‘I have heard the voice of the words of this people, which they have spoken to you. They have well *said* all that they have spoken. 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!’” (vs 28-29).

The sermon *Refuting Sunday-Keeping #s 5-6* {see entire series} I showed very clearly that the Protestants theology—that all the commandments of God were bondage—*they are not! They are for our good!*

They did not have the heart because their hearts were not circumcised. This gets into the whole problem in the book of Galatians. It is something that we have understood in the past, maybe 90%. We’ve had a good understanding of it. When I get done today, after reading to you certain things concerning Hellenistic Judaism and Judaism in general, you will understand it completely as never before.

Deuteronomy 10 talks about *circumcision of the heart*. Let’s understand something that’s so vitally important: You hear the Protestants say all the time that it’s done away or it’s abolished. Please understand this: Circumcision has not been abolished. You’re now required to have a greater circumcision—*circumcision of the heart!* That’s why they did not have the heart, they did not receive the Holy Spirit to have their heart circumcised.

You now have a temple service that is greater than the temple in Jerusalem. That’s why God destroyed it! You do not offer animal sacrifices—which never took away the sins from anyone, it only justified to the physical temple. *You now come before God in heaven above, into the Holy of Holies by the flesh of Jesus Christ* being the sacrifice, and you have direct contact with God the Father.

- We have a greater temple!
- We have a greater sacrifice!
- We have a greater circumcision—*circumcision of the heart!*

Whenever you hear someone say that it’s abolished or done away, correct them and tell them that *no, it has been superceded by a greater!* None of those things that they did could forgive sin. How could they bring eternal life?

If eternal life is a gift of God, it has to be a gift of God, and you can’t earn it by meritorious works. However, you must keep the commandments of God, because God requires it.

Let’s look at the circumcision of the heart and what it does for us. This is very important,

brethren. This is profound to understand. Under the Old Covenant there was circumcision of the flesh. The circumcision of Abraham was a token of the covenant, it was not *the* covenant.

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, to keep the commandments of the LORD, and His statutes which I command you today for your good?” (vs 12-13). You can apply that spiritually.

Verse 14: “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 14-16).

A person, even carnally speaking, can have a decent and submissive attitude, even though they’re not converted. For example: Jesus said of Nathan, ‘Behold an Israelite indeed in whom there is no guile.’ That’s a hard one to find. That’s why He gave this. This was also a prophecy of what is going to be for the New Testament. As we will see a little later, the Jews and their proselytism had an interpretation of circumcision of the heart, which is where we get into the problems of Acts 15 in the book of Galatians on the question of circumcision.

When there was circumcision in the flesh, only the men were circumcised. The women did not participate in that until they were married. Then they participated in the circumcision of their husbands through the sexual dues in marriage. In the New Covenant, the circumcision is not of the flesh, but of the Spirit, and women have their hearts circumcised as well as men.

These are fighting words for a Jew, Romans 2:17: “Behold, you are called a Jew, and you yourself rest in the law, and boast in God.” Please understand: when the Jews ‘rest in the law’ the Pharisees’ interpretation of the law was just like *The Code of Jewish Law*—thousands and thousands of extra laws that they had. When we come to Acts 15 and the keeping of the Law of Moses, this is what they’re talking about.

They said, all of these were given by ‘oral tradition’ and carried down from Moses to the fathers and finally we have it written down. That’s what circumcision and proselytizing was the problem.

Verse 18: “And know *His* will, 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... [which are all ‘goyeem’ or Gentiles] ...an instructor of *the* foolish, a teacher of babes, having the form of the knowledge and of the Truth *contained* in the Law” (vs 18-20). So, they only had a form of it.

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).

In the *Code of Jewish Law* they have ways around almost every one of the Laws of God to do what they want to do, though they have all kinds of laws and they look very righteous. It is really an amazing thing! This is part of the ‘mystery of lawlessness’—though they have laws—that’s why it’s a mystery. How could it be lawless when you have laws? *It’s lawless because you make laws that are against the Laws of God!* Isn’t that amazing? That’s why it’s a mystery. Same thing with Hinduism, Buddhism, Catholicism, Protestantism, all the ‘isms’ of religion.

Verse 23: “You who boast in law, are you dishonoring God through your transgression of the Law? For through you the name of God is blasphemed among the Gentiles, exactly as it is written” (vs 23-24). How can the name of God be blasphemed if they were keeping the Laws of God? *Couldn’t be*—could it? *No!* But no one understands that through this book—*Code of Jewish Laws*—the name of God is blasphemy! They have all their own laws, all their own rules, all their own regulations, designed to close off the Laws of God. They keep you so busy thinking about so many different things that hopefully you won’t break any laws.

But in doing all of these extra things out here that they had you do, you are actually breaking the commandments of God because you have no time to really truly keep them, and keep them *from the heart*. This is what *circumcision of the heart* is going to be all about. That’s why God says in Deut. 5, ‘Oh that there were such a heart in them that they would fear Me and keep My commandments always’—which they did not do!

Verse 25—New Testament doctrine, brethren. Anyone who brings up circumcision, never forget v 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.” Paul is telling the Jews, you’re as bad as an uncircumcised Gentile.

You need to understand something, they held

all the Gentiles in contempt. All of the Gentiles were to be vassals or servants to serve the Jews. God never intended that. The Talmud is one of the most abominable pieces of work that the Jews have written. In it they have excoriations and cursings against Christ and Christians. They defame Him, debunk Him and blaspheme Him and denounce Him in the worst and most degrading ways possible. They view all other people as 'goyeem,' 'made for our use and our chattel, therefore, we can steal from them, lie to them, take their property.' That's the heart and core of Talmudism in the kabalist Talmud.

What we're going to learn out of all of this, in order to understand some of the things that are in the Bible, you need to understand what the Jews were doing and thinking; then you'll know why the confrontations took place. Why were the Jews so hateful against Paul and Christ and all of that? *Because they could no longer claim the power that they claim!* It's an amazing thing! It is absolutely an amazing thing!

Paul is making it clear here. He says the unthinkable, v 26: "Therefore, if the uncircumcised is keeping the requirements [righteousness] of the Law..." The righteousness of the Law is different from just law—period! Righteousness of the Law is found in the Word of God. The Pharisaic interpretation of the law is found in the *Code of Jewish Law*. Most people don't know that.

Let me just say this: Unless you have familiarity with this book—*Code of Jewish Law*—you cannot understand Hebrews, Romans and Galatians. It's an impossibility, because you don't know what they're talking about and what the problems were here in these books. The first time I came across this book was in 1972. This book should have been part of our study of the Epistles of Paul at Ambassador College, had they taught it properly. Then you would understand the difference between law and grace.

God's way is really simple, but men have made it complicated. That's what the trouble is. Then everybody comes along with false doctrines and misinterpretations, and they make it all confusing. One of the things that most people do when they start reading the Bible, they go to the difficult Scriptures first. All carnal people look to find fault in God.

Why do people look to find fault in God? *Because if they can find a fault in God, then they're justified in not obeying Him*, because 'God is wrong.' That's a tactic of human nature beginning with Adam and Eve. 'Lord, it was the serpent,' said the woman. And the man said, 'Lord, the woman You gave me; it's Your fault.' God says, 'All three of you are wrong!'

Now then, this is one of the harshest things that an orthodox Jew could hear, v 26: "Therefore, if the uncircumcised is keeping the requirements [righteousness] of the Law... [keeping the spirit of the Laws of God as defined by Christ] ...shall not his uncircumcision be reckoned for circumcision? And shall not the uncircumcised, who by nature is fulfilling the Law... [far from doing away with any laws] ...judge you, who, with the letter and circumcision, *are* a transgressor of the law?" (vs 26-27). I don't think we grasp how absolutely hostile those two verses are to any antagonistic Jew. I mean, this is worthy to be ripped out of the Bible. No doubt about it!

Verse 28: "For he is not a Jew who *is one* outwardly, neither *is* that circumcision which *is* external in the flesh... [because it's only skin deep, circumcision of the flesh] ...rather, he *is* a Jew who *is one* inwardly... [with the Spirit of God; referring back to Christ] ...and **circumcision is of the heart, in the spirit** and not in the letter; whose praise *is* not from men but from God" (vs 28-29).

Did you know that the Jews praise those Gentiles who receive physical circumcision? That it was part of their proselytizing? The Church, beginning with the apostles and to the Jew first, had to come out of the community of Judaism. A lot of them thought that Christianity was an extension of Judaism. Therefore, those Pharisees who believed, and a lot of the Jews who believed, thought that the evangelizing done by the Church was the same as the proselytizing that they did with the Gentiles.

That's where the problem comes in Galatians, and people don't understand that. Paul explains circumcision of the heart. {See sermon: *More About Colossians Two* (part of the Colossians Series)}

Colossians 2:9: "For in Him [Christ] dwells all the fullness of the Godhead bodily; and you are complete in Him, Who is the Head of all principality and power in Whom you have also been circumcised with *the* circumcision not made by hands..." (vs 9-11). When you are converted your mind is changed. The stiff-neckedness of the heart and mind, and the rebelliousness of human nature has been circumcised from you. That's made *without hands*, but by the Spirit of God through repentance and baptism.

"...in putting off the body of the sins of the flesh by the circumcision of Christ... [Circumcision today is required—is it not? *Yes! Not of the flesh, but of the Spirit!*] (here's how it's done): ...having been buried with Him in baptism, by which you have also been raised with *Him* through the inner working of God, Who raised Him from the dead. For you, who were *once* dead in *your* sins and in the uncircumcision of your flesh, He has *now* made

alive with Him..." (vs 11-13).

They remained uncircumcised in the flesh, because circumcision of the heart took away the carnal-mindedness; took away the rebellion and stiff-neckedness; took away the hostility that the carnal mind has toward God. It didn't take away human nature entirely, but it began.

So, you being "...dead in *your* sins and in the uncircumcision of your flesh, He has *now* made alive with Him, having forgiven all your trespasses. He has blotted out the note of debt against us *with* the decrees *of our sins*... [sin is contrary to us, not the commandments of God] ...which was contrary to us; and He has taken it [sin] away, having nailed it to the cross" (vs 13-14). That is the *circumcision of the heart*. What happens when that is done?

Hebrews 10:16: "'This *is* the covenant that I will establish with them **after those days**,' says the Lord..." After the days of the ministry of Christ; His crucifixion, death, resurrection and ascension into heaven; then the giving of the Holy Spirit. It includes all of it.

"...I will give My laws into their hearts... [Why is that possible? *Because you have the spiritual circumcision; that you desire it!* You want to.] ...and I will **inscribe** them in their minds" (v 16). Our minds are made in such a way that it actually puts a permanent record of those things in our mind

- as we read them
- as we study them
- as we practice them
- as we meditate on them
- as we conform our lives to the way of God

Our brains actually change through the rearrangement of the neuro-cells that are in our mind. That's what it means to be converted, changed. This is what the *circumcision of the heart* accomplishes, provided that you grow, overcome, study and all of that.

Notice, God does something that's important, too, v 17: "And their sins and lawlessness I will not remember ever again." In dealing with one another, Christ said that 'if you don't forgive your brother his sins, I won't forgive yours either.' It's very important to not only forgive, but also to *forget* so that you're not always dangling the little carnal knife to stick under the fifth rib whenever anything comes up: 'I remember this'—30 years ago! God doesn't do that.

When you repent, He removes your sins as far away from you as the east is from the west. How much further away can He do it? When that happens, don't go back and remind God of it. If you sin

sufficiently that you need some sort of discipline upon you, like David when he sinned with Bathsheba, his discipline was that his whole household was against him the rest of his life. That was not remembering the sin, but that was so he would never forget to love God and serve Him.

Notice what this does, v 18: "Now, where remission of these *is*, *it is* no longer *necessary to offer sacrifices for sin*." And we might add *nor requirement of physical circumcision*.

Verse 19: Therefore, brethren, having confidence to enter into the *true* Holiest by the blood of Jesus, by a new and living way..." (vs 19-20). Why is it a *living way*?

- you have the Spirit of God
- your heart has been circumcised
- you love God
- you love the brethren
- you want to serve God
- your whole desire is to be in the Kingdom of God
  - ✓ to be with Christ
  - ✓ to be with the Father

—which will happen when Christ returns to the earth and you are resurrected and meet Christ in the air. That becomes the whole goal and the whole purpose of your life.

"...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... [which has been circumcised] ...with full conviction of faith, our hearts having been purified from a wicked conscience... [that's what the circumcision of the heart does] ...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" (vs 20-23).

God will do it! That's why it's so important to believe God. believe His Word, live by His Truth. You grow in it! Let's finish the effects of circumcision of the heart. Here is what you will do. This is contrasted to the carnal mind. The carnal mind, being fleshly, looks to physical things to be done. That's why the Jews look to the physical circumcision. But those of us who have the Holy Spirit of God in us—living by the way of God, overcoming human nature and so forth:

Romans 8:1: "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." If you have had your heart circumcised by the Spirit of God, you now have a struggle against human nature, because the Spirit of God is there tugging on you, but you want to walk

after the Spirit and not after the flesh.

If you truly have the Spirit of God, if you try and walk after the flesh, God's Spirit is going to bring you back to repentance, and you will realize that no, you can't do that. Physical circumcision never did that.

Verse 2: "Because the law of the Spirit of life in Christ Jesus has delivered [justified] 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, who are not walking according to *the* flesh, but according to *the* Spirit" (vs 2-4). Because we've had our heart circumcised with the Spirit of God

Verse 5: "For those who walk according to the flesh mind the things of the flesh; 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 *is* enmity against God, 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). Those who are not converted cannot please God because they are not subject to the Law of God; their hearts have not been converted.

Therefore, when you go back to Deut. 5 where we began, when God said 'you do not have the heart in you' they were carnal, they were uncircumcised in the heart and could not even obey in the letter of the Law; were rebellious and stiff-necked from the very first day that He met them, clear to the end.

All Protestant religion is a stiff-necked, self-righteous religion. It's carnal. When you have that kind of thing in carnality, you must always give your way of escape by accusing God. It can come from the right—Orthodox Judaism; it can come from the left—Gnosticism.

Please understand: there were great varieties of Jewish sects. The Essenes, by the way, were sun-worshippers. They had a solar calendar. *Their* sabbath was on Wednesday. You need to understand that the Jews were just as confused in what they were doing—and still are today—as all people are in their religions.

How many different branches of Protestantism do we have? *Gillions!* How many variations on Catholicism do we have? *Gillions!* But there's only one God and one way and that's right here—the Bible!

Now we're ready to begin to understand the

problem of circumcision as related to Acts 15, Acts 10 and Galatians.

(go to the next track)

We're just going to cover the topic of circumcision; we're not going to cover all the rest of the things related to Acts 15. {see sermon series: *Refuting Sunday-Keeping* #6}

Acts 15:1: "Now, certain men who had come down from Judea..." These were orthodox Jews who converted to Christ, but did not give up Judaism. Those later became the Ebonites who kept all the customs of Judaism. This is a very interesting section in Scripture, because from this time on we never hear of Pharisees within the Church, again. This caused a great split within the Church. The Pharisees and the Circumcision Party left.

"...were teaching the brethren, *saying*, 'Unless you are circumcised after the custom of Moses, you cannot be saved'" (v 1). The Greek here means that it's impossible for you to be saved. Why did they say that? If they believed in Christ, didn't they know better?

Verse 2: "Therefore, after a great deal of strife and arguing with them by Paul and Barnabas, the *brethren* appointed Paul and Barnabas, and certain others from among them, to go up to the apostles and elders in Jerusalem about this question." Notice that they didn't go to the Jewish Sanhedrin.

Verse 3: So then, after being sent on their way by the Church, they passed through Phoenicia and Samaria, *where* they reported the conversion of the Gentiles. And they caused great joy to all the brethren. 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, who were of the sect of the Pharisees, saying, 'It is obligatory... [because it's impossible to be saved unless you're circumcised in the flesh] ...to circumcise them, and to command *them* to keep the Law of Moses'" (vs 3-5). Understand when a Pharisee says to keep the Law of Moses, that includes all the oral laws.

Verse 6: "Then the apostles and the elders gathered together to see about this matter.... [the Pharisees weren't there] ...And after much discussion had taken place, Peter stood up and said to them, 'Men, brethren, you know that from *the* early days, God made *the* choice among us *that* by my mouth the Gentiles should hear the Word of the Gospel, and believe. And God, Who knows the heart... [the heart-knowing God] ...bore witness to them *by* giving them the Holy Spirit, even as *He* did to us, and made no difference between us and them, *and* has purified their hearts through the faith. Now



therefore, why do you tempt God by putting a yoke upon the necks of the disciples, which neither our fathers nor we were able to bear?" (vs 6-10). That yoke of bondages was Judaism. We will see that in Judaism's proselytizing Gentiles, once the Gentiles received circumcision they became a citizen of the nation of the Jews and were obligated to keep all the oral laws and the temple laws.

Now you know why God destroyed the temple. Can you imagine the argument we would be having today if the temple still stood? You think we have difficulties today, just wait and see what happens when the temple gets going in Jerusalem—and it's going to get going. You know that the Jews will never sign any peace pact unless they are able to have a temple and offer sacrifices. And you might understand that that's the only way the sacrifices can be stopped is if they're started again.

Let's see what happened and then I'll read to you out of this book: *Early Christianity and Hellenistic Judaism*; it also covers other branches of Judaism. What is called Judaism in Palestine is called 'normative' Judaism, which then is the Pharisaic Judaism. A lot of the Hellenists did not believe in circumcision. Some of the Hellenists did not believe in Sabbath-keeping. Doesn't that bring up Heb. 4, which Paul wrote to the Hebrews—the Hellenists—that there 'remains therefore, for the people of God, Sabbath-keeping.' This stuff becomes incredible, brethren. This becomes absolutely so clear. Now then, Acts 10 becomes a profound section.

Acts 10:1: "Now *there* was in Caesarea a certain man named Cornelius, a centurion of a band that is called *the Italian band*, a devout man who also feared God with all his house, both in giving many alms to the people and *in beseeching God continually in prayer*" (vs 1-2). Here's an uncircumcised man doing the righteousness of the Law—correct? And in this case, before conversion in the letter—correct? That's what it's saying here.

Verse 3: "He clearly saw in a vision, about the ninth hour of the day, an angel of God coming to him and saying to him, 'Cornelius.' But as he fixed his eyes on him, he became afraid *and* said, 'What is it, Lord?' And he said to him, 'Your prayers and your alms have gone up for a memorial before God'" (vs 3-4). That's a profound statement, because any uncircumcised Gentile could 'never have his prayers answered directly of God,' but had to have a Jew go offer a sacrifice at the temple before his prayer could be heard.

You need to understand how profound this verse is. Why did God send an angel to tell him? *Because only God knows the heart! God was answering the prayer!* Do you think that a Jew

would have gone and told him that? Even in spite of all that he was doing in giving much alms. Or as the Centurion was who came to Christ and says, 'Could you please heal my son?' Christ said, 'I'll come down and do it.' And the Centurion said, 'Don't bother, I'm a man under authority and I tell this one to go and they go, and come and he comes. All you have to do is give the word and my son will be healed.'

Here was this Roman Centurion uncircumcised talking directly with Christ and Christ turned around and told all the Israelites, all the Jews that were there: 'I have not found such faith, no, not in all of Israel!' Do you know what a put-down that was to the Jews? He said, 'Go, your son is healed.'

Judaism claims that it alone has an exclusive hold on God. That's why this verse is so important. Since all the apostles were considered Jews, most of them were from the tribe of Benjamin, but they were considered Jews. God had to intervene and do this supernaturally, because only God could make this known.

Verse 5: "'And now send men to Joppa, and call for Simon who is surnamed Peter. He is lodging with a certain Simon, a tanner, whose house is by *the* sea. He shall tell you what you must do.' And when the angel who had spoken to him departed, Cornelius called two of his servants and a devout soldier from among those who continually waited on him; and after relating everything to them, he sent them to Joppa. And on the next day, about the sixth hour, as these were journeying and approaching the city, Peter went up on the housetop to pray. And he became very hungry and desired to eat. But while they were preparing *the meal*, a trance fell upon him... [God is going to give him a vision] ...and he saw the heaven opened; and a certain vessel descended upon him, like a great sheet, bound by *the* four corners and let down upon the earth; in which were all the four-footed beasts of the earth, including the wild beasts, and the creeping things and the birds of heaven" (vs 5-12).

This is done because this is how Judaism views all other people, as no more than just animals made to be used and exploited for their own benefit.

Verse 13: "Then a voice came to him, *saying*, 'Arise, Peter, kill and eat.' But Peter said, 'In no way, Lord; for I have never eaten anything *that* is common or unclean'" (vs 13-14). When Peter says this, this was quite a few years after the New Testament Church had begun at Jerusalem. He still had never eaten anything common or unclean. This is proof that Christians are not to eat unclean foods; this is not the purifying of foods, but the purifying of men.

Verse 15: “And a voice *came* again the second time to him, *saying*, ‘What God has cleansed, you are not to call common.’.... [Very interesting—isn’t it? What does that mean?] ...Now, this took place three times, and the vessel was taken up again into heaven. And as Peter was questioning within himself what the vision that he saw might mean, the men who were sent from Cornelius, having inquired for the house of Simon, immediately stood at the porch” (vs 15-17).

Apparently, the angel that brought this vision—or if Christ brought it directly—He waited until the men were coming right up to the door, getting close, then He sent the vision and as Peter got up and as he went out there were the three men from Cornelius. He was told to go ‘without doubting.’ There were three Gentiles, two devout servants and one a soldier

Verse 23: “Then he called them in to lodge *there*. And on the next day Peter went with them, and some of the brethren from Joppa accompanied him. And on the next day, they came to Caesarea. Now Cornelius was expecting them *and* had called together his kinsmen and *his* intimate friends. And as Peter was coming in, Cornelius met him *and* fell at *his* feet, worshipping *him*” (vs 23-25)—and said, ‘Oh, the first pope! I am so happy to see you.’ NO! He didn’t say that!

Verse 26: “But Peter raised him up, saying, ‘Stand up, for I myself am also a man.’ And as he was talking with him, he went in and found many gathered together” (vs 26-27). Is God able to call people that even the apostles didn’t know anything about? *Yes, indeed! No question about it!*

Verse 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....’” Where in the Old Testament is that law? *Not there!* What law was it? *Code of Jewish Law!* What was God abolishing? *Any requirements for the Code of Jewish Law!*

“...But God has shown me *that* no man should be called common or unclean” (v 28). This has nothing to do with clean or unclean meats whatsoever, but categories of human beings as Judaism categorized human beings. There was a difference between a common Gentile and an unclean Gentile. All of these men, and all of those there were uncircumcised.

Verse 29: “For this reason, I also came without objection when I was sent for. I ask therefore, for what purpose did you send for me?” And Cornelius said, ‘Four days ago I was fasting until this hour, and *at* the ninth hour I was praying in my house; and suddenly a man stood before me in

bright apparel, and said, “Cornelius, your prayer has been heard and your alms have been remembered before God. Now then, send to Joppa and call for Simon who is surnamed Peter; he is lodging by *the* sea in *the* house of Simon, a tanner. When he comes, he will speak to you.” Therefore, I sent for you at once; and you did well to come. So then, we are all present before God to hear all things that have been commanded you by God.” (vs 29-33).

Verse 34: “Then Peter opened *his* mouth *and* said, ‘Of a truth I perceive that God is not a respecter of persons... [concerning circumcision] ...but in every nation the one who fears Him and works righteousness is acceptable to Him. The word that He sent to the children of Israel, preaching the Gospel of peace through Jesus Christ (He is Lord of all), you have knowledge of; which declaration came throughout the whole of Judea...” (vs 34-37). To the Gentile that he knew this, had to tell you how profound it was in preaching the Gospel in all of Judea and all of what Christ did: all of His preaching, miracles, healings, feeding the 4,000 and 5,000, His crucifixion, resurrection and the whole thing.

“....beginning from Galilee, after the baptism that John proclaimed, *concerning* Jesus, Who *was* from Nazareth: how God anointed Him with *the* Holy Spirit and with power, *and* He went about doing good and healing all who were oppressed by the devil, because God was with Him. And we are witnesses of all *the* things that He did, both in the country of the Jews and in Jerusalem. They killed Him by hanging *Him* on a tree. *But* God raised Him up the third day, and showed Him openly, not to all the people, but to witnesses who had been chosen before by God, to *those of* us who did eat and drink with Him after He had risen from *the* dead. And He commanded us to preach to the people, and to fully testify that it is He Who has been appointed by God *to be* Judge of *the* living and *the* dead. To Him all the prophets bear witness, *that* everyone who believes in Him receives remission of sins through His name.’ While Peter was still speaking these words, the Holy Spirit came upon all those who were listening to the message” (vs 37-44).

Why did God do it this way? *To show that Jewish proselytism*—requiring Gentiles to be circumcised in the flesh after they had altered their behavior to conform to the Laws of God—*was not required*. That’s why He did it.

Verse 45: “And the believers from the circumcision were astonished...” Why? *Because they didn’t in their own hearts* until that minute understand or even believe God would deal with people uncircumcised.

“...as many as had come with Peter, that upon the Gentiles also the gift of the Holy Spirit had

been poured out; for they heard them speak in *other* languages and magnify God.... [speaking in languages is to magnify God] ...Then Peter responded *by saying*, ‘Can anyone forbid water, that these should not be baptized, who have also received the Holy Spirit as we *did*?’” (vs 45-47).

Here they received the Holy Spirit first and then were baptized, because that had to break the chain of physical proselytism through physical circumcision by Judaism. It had to be given first. They were not required to be circumcised afterward. We’re going to see that’s the heart and core of the problem in Galatians.

Verse 48: “And he commanded them to be baptized in the name of the Lord. Then they besought him to remain *for* a number of days.” So, he stayed there and probably preached to them day and night. Peter was in deep ‘do-do’ with the Circumcision Party—the Greek is ‘skubalon.’

Acts 11:1: “Now, the apostles and the brethren who were in Judea heard that the Gentiles had also received the Word of God.” The people were running up and telling them, ‘Peter went down there and you know what happened?’ They were astonished!

Verse 2.: “And when Peter went up to Jerusalem, those of *the* circumcision disputed with him.” They were the ones who believed in the *Code of Jewish Law*, who were believers in Christ and hadn’t understood what God was going to do.

Verse 3: “Saying, ‘You went in to men who were uncircumcised and did eat with them.’.... [This is a grave Jewish sin!] ...But Peter related *the event* from the beginning and expounded *everything* in order to them, saying” (vs 3-4). So, he told them.

Verse 15: “And when I began to speak, the Holy Spirit came upon them, even as *it* also *came* upon us in *the* beginning. Then I remembered the Word of *the* Lord, how He had said, ‘John indeed baptized with water, but you shall be baptized with *the* Holy Spirit.’ Therefore, if God also gave them the same gift that *was given* to us, who believed on the Lord Jesus Christ, who was I *to dissent*? Do I have the power to forbid God?” (vs 15-17). They had to know that this came directly from God.

Verse 18: “And after hearing these things, they were silent; and they glorified God, saying, ‘Then to the Gentiles also has God indeed granted repentance unto life.’”

Then from there on it talks about how Gentiles were brought into the Church. The problem in Acts 15 was that the Circumcision Party came all the way down to Antioch and they were trying to bring about circumcision. Why? Why would they do

that? The answer is in this book; I’ll just read you the summary. He goes through many technical things

*Early Christianity and Hellenistic Judaism*  
by Peder Borgen:

pg. 259: Entry into the people of God or remaining in it.

Galatians 6:12: “As many as desire to make a good impression in *the* flesh, these are the ones who compel you to be circumcised...” Why did they believe that? *They carried over the Jewish proselytism into the Church to try and make Christian evangelizing Jewish proselytism!*

Here’s what *Josephus* writes in Life 113:

When the Jews would have compelled them to be circumcised, if they wanted to be with them.

That’s what the Maccabees did. When the Maccabees conquered the Edomites, what did they do? They forced them to have physical circumcision and accept all the law of Judaism. Compelled them to be circumcised.

Galatians 2:3 “But indeed, Titus, who *was* with me, being a Greek, was not compelled to be circumcised”—as a necessary measure for salvation. That’s what the problem was.

In Antiquities:

He compelled the inhabitants to be circumcised and to live according to the Jewish laws. Ptolemy writes, “The Idomeans, having been subjected by the Jews and having been compelled to undergo circumcision...”

Although these parallels occur in different context, all demonstrate that it was common to regard circumcision as such to be a basic identity marker for a Jew, and that when needed Gentiles were forcibly circumcised. By this act, they were made citizens of the Jewish nation.

That’s what proselytism was for.

There are several aspects other than circumcision involved in becoming a Jewish proselyte, however. For example: Philo of Alexandria...

Philo lived during the days of the apostles. Philo wrote during the days of the apostles. There would be Jews who would go out and proselytize from Alexandria. There was even one called Apollos who came in contact with the Church at Corinth—a Hellenistic Jew.

...generally concentrates on three aspects:

1. **the religious conversion**, which is the changing of worshipping of many gods to worship the one true God

That is also a first step in evangelizing—correct?  
*Yes!*

2. **The ethical conversion**—called ethical circumcision, which was that they would be keeping the laws of God although they were uncircumcised. They were allowed to come to the synagogue and there was a Gentile section in which they could sit.

All Gentiles who were uncircumcised, physically, but had ethical conversion or circumcision were called *common*. All Gentiles not circumcised, still in the pagan religions were called *unclean*.

Now you understand why Peter said, ‘God has shown me why I should call no man *common* or *unclean*.’ Having nothing to do with clean or unclean meats, unless you’re a cannibal (I say that factiously).

3. **the social national conversion**, which required physical circumcision.

Those Pharisees who believed were transferring over the operation of proselytism to the new converts that God was calling and saying that you had to be circumcised after the manner of Moses or you can’t be saved.

God, in a supernatural miracle, made it clear that they were not be circumcised and their conversion was a true conversion of the circumcision of the heart, not an ethical conversion or an ethical circumcision as it is called in another place.

From the Jewish side there were subtle discussions about exactly when a Gentile convert received the status of being a Jew. Although the Babylonian Talmud was written at a much later time, it exemplifies how such distinctions were made.

Here he’s quoting from a section of that Talmud:

If baptized and not circumcised such a person is a proselyte, for we find that regarding his mother, our foremothers who were baptized and not circumcised. More important for the understanding of the Galatians’ situation is a corresponding but a different distinction drawn by Philo.

He differentiates between ethical circumcision and bodily circumcision. It is not the one who has circumcised his uncircumcision, but the one who has circumcised his desires and sexual pleasures and other passions from the soul.

Philo gives an answer and here’s the question:

When does a person receive status as a proselyte in the Jewish community and cease to be a heathen? In this saying, ethical circumcision and not bodily circumcision was basic requirement for entering the Jewish community.

But bodily circumcision was one of the commandments which the proselytes had to obey upon having received the status as a Jew.

Now you understand the basis for the problem in Galatians. They came down saying that you must be circumcised, because although you are keeping the laws, you cannot receive salvation until you finally receive the bodily circumcision. That’s what they were saying. That’s why God showed that it was not necessary. God had to do it supernaturally.

Here shows the problem, Galatians 2:1: “Then after fourteen years I again went up to Jerusalem with Barnabas, taking Titus with *me* also. And I went up according to revelation, and laid before them the Gospel that I preach among the Gentiles, but privately to those of repute, lest by any means I should be running, or had run in vain. (But indeed, Titus, who *was* with me, being a Greek, was not compelled to be circumcised.) Now, *this meeting* was *private* because of false brethren brought in secretly, who came in by stealth to spy out our freedom...” (vs 1-4).

What is this? If you think you had spies in the Church of God you were in, here they had latrine spies to examine men! You talk about an outrageous condition in the Church of God!

“...which we have in Christ Jesus, in order that they might bring us into bondage” (v 4). The bondage is not the Laws of God, but the bondage is the *physical* circumcision and the code of Jewish laws! If you receive the Holy Spirit without being circumcised, being circumcised is not going to make you any better.

That’s why he said in Galatians 3:1: “O foolish Galatians, who has bewitched you *into* not obeying the Truth, before whose eyes Jesus Christ, crucified, was set forth in a written public proclamation?” Meaning they had writings already there about Christ.

Verse 2: “This only I desire to learn from you: did you receive the Spirit of God by works of law... [*Code of Jewish Law*] ...or by *the* hearing of faith? Are you so foolish? Having begun in *the* Spirit, are you now being perfected in *the* flesh?” (vs 2-3)—meaning circumcision.

The Circumcision Party, who believed, said that you cannot be righteous before God unless you had the *physical* circumcision, which was the carryover of Judaism proselytism. That it’s okay if you have *ethical conversion*, but you’re really not a Jew until you are circumcised. So, they came along and said the same thing, that you really are not a Christian until you are circumcised.

What were they doing in saying that? *They were going directly against God, Who by a supernatural incident of two miracles—Cornelius and Peter—through the receiving of the Holy Spirit they were going directly against God. That’s why there was such an uproar. That’s why Paul said,*

Galatians 2:5—to these false latrine spies: “To whom we did not yield in subjection, *not* even for one hour, so that the Truth of the Gospel might continue with you.” I’m sure Paul was very passionate about this.

Verse 6: “But *the Gospel that I preach did not come* from those reputed to be something. (Whatever they were does not make any difference to me; God does not accept *the* person of a man.).... [You can stand for the Truth all the time and no man makes any difference—correct? *Yes!*] ...For those who are of repute conferred nothing upon me. But on the contrary, after seeing that I had been entrusted with the Gospel of the uncircumcision, exactly as Peter *had been entrusted with the Gospel* of the circumcision” (vs 6-7).

Some people are going to get mad at me, but you get mad and you get offended because I’m going to tell you the truth. Peter made a grave mistake here in Gal. 2. James made a great mistake, because he was captive of the Circumcision Party in Jerusalem. That’s why Paul had to go there and go through what he did, and witness to all those Jews who were in Jerusalem.

When James repented of that, the zealots turned on him and killed him, because there were a lot of clingers-on who didn’t believe in Christ. When James went against the *Code of Jewish Law* they did him in. I mean, we’re dealing with some very passionate stuff here in the New Testament, brethren.

Verse 11: “But when Peter came to Antioch, I withstood him to *his* face because he was to be condemned; for before certain *ones* came from James...” (vs 11-12). They came down and said,

‘We’re from James; we’re on the Sanhedrin with James, because James had his own council, which is the Sanhedrin. Not the Judaism Sanhedrin, but just a repeat of it that James had.

And don’t you know “...he was eating with the Gentiles....” (v 12). It would be like someone in our past experience coming out from Pasadena saying, ‘I’m from Pasadena. Have you heard? Did you know?’

“...However, when they came, he drew back and separated himself *from the Gentiles*, being afraid of those of *the* circumcision party. And the rest of *the* Jews joined him in *this* hypocritical act, insomuch that even Barnabas was carried away with their hypocrisy” (vs 12-13).

That’s what it means, because the *Code of Jewish Law* says you shall not keep company with a man who is not circumcised. Peter knew better—did he not? *Yes!* That’s why he was to be blamed when all this was brought out.

Verse 14: “But when I saw that they did not walk uprightly according to the Truth of the Gospel, I said to Peter in the presence of them all, ‘If you, being a Jew, are living like the Gentiles...’” Keeping the spirit of the laws and commandments of God, not requiring circumcision, living among them, eating among them—because they came down and said, ‘If you eat with these Gentiles you’re living like a Gentile.’ That’s what they were saying.

“...and not according to Judaism, why do you compel the Gentiles to Judaize?” When you Judaize you keep the *Code of Jewish Law*. When Paul says the whole law, he means all the oral and the written law. But that’s why he said, ‘*If you are circumcised, Christ is of no value to you.*’ You have given up on the Spirit of God and rely on your own flesh and have gone against God.

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). The Jewish law says that you will not company with a man. If you think you separate from a Gentile by that work of law you are in better standing before God, *you are wrong!* That’s what he’s telling them.

“...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, and not by works of law; because by works of law shall no flesh be justified” (v 16).

Let me say this right here: *works of law has nothing to do with the commandments of God* as He gave them, called *the righteousness of the law*, but has to do with the *Code of Jewish Law*. That’s what it has to do with. This was a heated, knock down, drag out battle. You talk about offense. Those

who believe in politics and not be offended or not speak against anyone publicly, Paul<sup>[transcriber's correction]</sup> did it to Peter's face and recorded it in the Scripture, and Peter had to keep in the inspired text because Paul died before Peter, and Peter had to finish canonizing it and send it on to John to finish the New Testament. You talk about having your sins recorded forever!

This will give us a good start concerning what it means the *works of law*.

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

#### Scriptural References:

- 1) Deuteronomy 9:1-7
- 2) Deuteronomy 5:26-29
- 3) Deuteronomy 10:12-16
- 4) Romans 2:17-29
- 5) Colossians 2:9-14
- 6) Hebrews 10:16-23
- 7) Romans 8:1-8
- 8) Acts 15:1-10
- 9) Acts 10:1-17, 23-48
- 10) Acts 11:1-4, 15-18
- 11) Galatians 6:12
- 12) Galatians 2:3, 1-4
- 13) Galatians 3:1-3
- 14) Galatians 2:5-7, 11-16

#### Scriptures referenced, not quoted:

- Ezekiel 37
- Hebrews 4

#### Also referenced:

##### Books:

- *The Christian Passover* by Fred R. Coulter
- *Code of Jewish Law* by Ganzfried & Goldin
- *Early Christianity and Hellenistic Judaism* by Peder Borgen
- *Josephus—Life 113*

##### Sermon Series:

- *Refuting Sunday Keeping* (specifically #s 5-6)
- *Colossians (More About Colossians Two)*

FRC:bo  
Transcribed: 10-14-12

## The Circumcision Wars II

Fred R. Coulter

We'll cover more in the book of Galatians today. Let me just say this, brethren—this is very important for you to understand—when we do the Bible studies, we do something quite unusual: we do study the Bible!

What you are learning here you will not learn in any school. You won't learn it in any university; you can't take it in any seminary course. Speaking of seminary courses, I was given three tapes from a Protestant minister and it's pure emotion. All he did was tell stories. He doesn't have a clue as to what the Bible is. He said one statement that is true: 'Legalism is all the laws that men added.' Then he proceeds to throw out all the Laws of God.

What I want you to understand is that what I'm doing right now is three things that all fits together: Sermon Series: *Refuting Sunday-Keeping* (specifically #s4-6); *Justification by Faith* #s 1-4 (Galatians Series). We believe in justification by faith through the sacrifice of Christ, because of His crucifixion, shed blood, resurrection and ascension to heaven to be our High Priest.

All of those things were done because Christ, as Creator, gave Himself as the sacrifice or the propitiation for the sins of the whole world, which the Protestants like to say, 'Christ paid for our sins.' When they say that, they mean that since He did it, you have no obligation to keep any law as long as you have good warm fuzzy feeling in your heart. That's why I've been doing the series: *The Mystery of Lawlessness*. All three of those tie together.

- *Refuting Sunday-Keeping* (specifically #s 4-6)
- *Circumcision Wars*
- *Justification by Faith* (specifically #s 1-4)
- *Mystery of Lawlessness*

Please understand that the *Code of Jewish Law* is the epitome of the mystery of lawlessness. They have created all of these extra laws to be a fence around the Ten Commandments, so that if you keep all of these [Jewish] laws then you won't break the Ten Commandments. That is the complete opposite of how God wants us to approach Him. He doesn't want us to be in a fit and a tither so that we don't break them. He wants us to love Him so that truly from the heart the true Christianity will be that you will desire to obey Him. If you desire to obey Him, then you're not approaching it from the negative point of view that you have to create all of these things, so you won't disobey him.

See the difference in that? It's a complete different thing altogether. There's another complete deception that goes on in the world concerning the New Testament. Part of it is that they say, and actually believe, that none of the New Testament was written down for 300 years. Therefore, it cannot be trusted as the true words of Christ and the apostles.

Therefore, 'we are at liberty to edit, excise, change the New Testament at will based upon our human judgment.' That's what the Catholics have done with the writings of the early fathers. When I was translating Galatians, after having already known concerning the fact that Paul, Peter and John were the ones who oversaw the canonization of the New Testament—it was finalized with John before his death—then when I translated the first part of Gal. 3, I just about came unglued.

In the Greek there's a special word for something that is written—'grapho'—from which we get graphic; it means *writing*.

Here's the whole heart and core of the circumcision wars, Galatians 3:1: "O foolish Galatians, who has bewitched [deceived] you *into* not obeying the Truth, before whose eyes Jesus Christ crucified was set forth in a **written** public proclamation?" That's what it literally means in the Greek: *written*!

Right at the beginning, what does Luke tells us? Remember that Luke was a companion of Paul. In writing this Gospel, you could say that this is Paul's gospel, written by Luke. Luke 1: "Since **many** have taken in hand to compile a *written* narration of the matters, which have been fully believed among us..." *Many* were writing.

In the introduction to *The New Testament in Its Original Order, A Faithful Version* I show that there is evidence that the book of Matthew was being circulated within five years of Christ's resurrection. Don't you think that the most important event that occurred from the creation of the earth:

- the ministry of Christ
- His crucifixion as the sacrifice for the sins of the whole world
- His resurrection
- His ascension

Don't you think that the most important thing that God would have written starting from the beginning? *No question about it!*

Is that not more important than Moses? *Yes,*

*it is!* Paul says so, clearly, in Heb. 3. Then for men, the Gnostic ‘Christians’ as found in *Primitive Christianity in Crisis*:

- of course, they want to debunk it, *so they change it*
- of course, they want to say that the Word of God can’t be trusted, *because ‘we have a greater revelation’*
- of course, the Word of God can’t be trusted, *because ‘we must get rid of the Old Testament’* and whatever else that they want to throw in there

What you are getting here, brethren, is really very, very profound!

A man called me from Alaska. I baptized him five years ago. If you think you feel alone or in a small fellowship group, trust me, he is alone! But he’s making very good use of his time and the Sabbath and everything. He’s studying, growing, overcoming, learning the Word of God.

For some fellowship, he goes to one of the Churches of God not associated with us—taking him an hour to drive there. He’s astonished! Totally astonished! Because with five years of really studying the Bible in the right way, he knows more than all that congregation that have been in the Church of God for 30 years-plus.

He says, ‘Fred, you’re right, they don’t have a clue! They may know a little of this, they may know a little of that, but they are not grounded in the Truth that they fully understand the Word of God. What we’re doing, you might think at times a little laborious, a little tedious, but please understand that this is profound and important. We’re laying a foundation so that we can have all of the difficult Scriptures already explained and understood so if someone needs to know about them, all we have to say is ‘here, here’s a tape, CD, book, booklet.’ There it is right there, *many* have set forth.

This is what Paul is talking about in Galatians 3:1: “O foolish Galatians, who has bewitched you *into* not obeying the Truth...” What is the Truth?

- Your Word is Truth
- man shall live by every Word of God

“...before whose eyes Jesus Christ, crucified, was set forth in a written public proclamation?... [For all to read!] ...This only I desire to learn from you: did you receive the Spirit of God by works of law, or by *the* hearing of faith?” (vs 1-2).

If you will look into any Greek Interlinear, you will see that the two definite articles *the* before *works* and before *law* are not there in the Greek.

When it is not there in the Greek, it should not be added unless there’s a very important reason to do so. If it is added, it should be put in italics so that the reader will know that this was put in there by the one doing the translating. That’s why I have in italic for all to read, so that you know that that is a comment, that is not part of the Greek. If it’s in *written proclamation*, why is it in a written proclamation? *For all to read!*

Here is the whole heart and core of the circumcision wars, v 3: “Are you so foolish? Having begun in *the* Spirit...” See the italic there, put in there for clarification and does not take away from the meaning of the Greek. Whereas, the two definite articles ‘the’ before *works* and *law* do take away from the meaning, because it gives the appearance that he’s talking about the laws and commandments of God, which he is not. “...are you now being perfected in *the* flesh?”

Let’s go back and see how the Galatians were brought into the Church. Let’s see what happened in Acts 13 & 14, because they were the Galatians. Remember, the first part of Acts 13 is talking about a false prophet, a sorcerer, a Jew named Bar-Jesus, which means *the son of Jesus* was preaching Judaism: mystical, magical, witchcraft Judaism. That is what is meant by Elymas the sorcerer. That’s what it’s telling us.

Now there is an entirely different thing starting in Acts 13:14: “Now, after passing through from Perga, they came to Antioch of Pisidia...” Picture in your mind what the big area of what is called Asia Minor or Turkey today. Just picture in your mind right in the southern coast, in the middle of that big peninsula, that’s where Pisidia is. That is in Galatia, and he starts there in Antioch of Pisidia.

There is Antioch of Syria where the disciples went down to Antioch, as we’ve covered in *Circumcision Wars #1* and *Refuting Sunday-Keeping #6*. That is over in the area of what we call Lebanon today. So, there are two Antiochs. One is what is Lebanon and the other one in Asia Minor (Turkey); this is where Paul was.

“...and they went into the synagogue on the Sabbath Day *and* sat down” (v 14). Why did they go in the synagogue?

1. It was on the Sabbath Day
2. They were keeping the Sabbath
3. They had to preach to the Jews first

In the book by Tardo—*Sunday Facts & Sabbath Fiction*—he claims that the only reason that they went into the synagogue on the Sabbath was because that was a ‘convenient day to evangelize.’ I suppose that’s why the Mormons and the Jehovah Witnesses come every Saturday morning? I don’t



know.

Verse 15: “And after the reading of the Law and the Prophets...” In the synagogues they would do one thing: They would read from the scrolls the Law and the Prophets. What all synagogues have is a reading from the Scriptures. They are supposed to read every Sabbath a certain portion and it’s laid out on a three-year cycle called a triennial cycle. They go through the Law, the Prophets and the Psalms in three years.

On a particular Sabbath, every year, they are to read such and such a verse and every three years they repeat. But after the reading of the Law and the Prophets what do they do? *They keep the Code of Jewish Law!* A good orthodox Jew should not bathe on the Sabbath, because it’s hot water.

“...the rulers of the synagogue said to them, ‘Men, brethren, if you have a word of exhortation for the people, speak’” (v 15). Paul was a former Pharisee and this gave him great entrance into all the synagogues, and after he spoke they gave him urgent exit.

Verse 16: “Then Paul stood up and, after beckoning with his hand, said, ‘**Men, Israelites, and those who fear God**, listen to me.’” Why did he say that? *The ones who were God-fearing were Gentiles who were keeping the commandments of God!* Some were circumcised, some were not. {We’ll cover that out of the book *Early Christianity and Hellenistic Judaism*}

Verse 17: “The God of this people Israel chose our fathers and exalted the people when they were sojourning in the land of Egypt...”

- How do we begin every Holy Day year? *With the Passover!*
- Where do we start preaching? *The book of Exodus, the children of Israel in captivity as slaves!*
- What is Paul doing? *The same thing!*

Verse 44: “And on the coming Sabbath...” The Greek here means the between Sabbath. When do we have a between Sabbath? When we have the Feast of Unleavened Bread where it falls in such a way that there is a Sabbath between the Holy Days! That’s what this is. What was Paul doing here? *He was preaching during the Feast of Unleavened Bread!* What was he preaching?

- how Israel came out of captivity (vs 17-18)
- about David (v 22)
- then he showed the promise that God is going to raise up a Savior Jesus to Israel (v 23)
- then he talks about John the Baptist, when John fulfilled his course (v 24)

- then he talks about Christ (v 25)

almost the whole city was gathered together to hear the Word of God.

Verse 26: “Men, brethren, sons of *the* race of Abraham...”

- Where is the covenant going? *Back to Abraham!*
- Where does the Passover go? *Back to Abraham!*
- Are we preaching exactly the same thing that Paul preached? *No doubt about it; no question about it!*

“...and those among you who fear God...” (v 26)—the Gentiles. This is important to understand. This ties in with Acts 15 (*Refuting Sunday-Keeping #6*). Moses was read every Sabbath in the synagogues and that’s where the Church began. The Gentiles that were in the Church came out of the synagogue setting. Then other Gentiles were added to that as God began to call. Then the Church began to be separate from the synagogue, but they were keeping the same days.

“...to you the message of this salvation was sent” (v 26). We have the principle here: to the Jew first and to the Gentile. I want you to understand how God has put the Scriptures together. Not only does he say to the Jew first and to the Gentile, but when you read through it and study it you see that’s exactly how it was preached.

Verse 27: “For those who were dwelling in Jerusalem, and their rulers, because they knew Him not, nor the voices of the prophets who are read every Sabbath...” There again we have the Sabbath Day, but they didn’t know it. They read it. Do we have the same thing in synagogues today? *Yes, we do!* Do we have the same thing in Catholic churches today, Protestant churches, Orthodox churches? Do they not read certain sections of the Scripture, but they don’t know it? *Yes! Same thing!*

“...have themselves fulfilled *them* in condemning *Him*. And though no one found any cause *worthy* of death, they begged Pilate to execute Him. And when they had carried out all things that were written concerning Him...” (vs 27-29)—down to the parting of the garments {see sermon series: *Prophecies of Jesus in the Old Testament*}. That’s what he’s referring to here.

“...they took *Him* down from the tree *and* put *Him* in a tomb; but God raised Him from *the* dead. *And* He appeared for many days to those who had come up with Him from Galilee to Jerusalem, who are His witnesses to the people. And we are announcing the Gospel to you—the promise made to the fathers—that God has fulfilled this to us, their

children, having raised up Jesus.... [from the dead] ...As it is also written in the second Psalm, 'You are My Son; today have I begotten you.' And *to confirm* that He raised Him from *the* dead, no more to return to corruption, He spoke in this manner: 'I will give You the faithful mercies of David.' Accordingly, he also says in another *place*, 'You will not allow Your Holy One to see corruption'" (vs 29-35). Does this not sound like the same sermon that Peter preached on the Day of Pentecost (Acts 2)? *Yes!*

Verse 36: "For David, after ministering to his own generation by the counsel of God, died, and was buried with his fathers, and saw corruption.... [That is exactly the same message that was given on Pentecost—right? *Yes!*] ...But the one Whom God raised up did not see corruption" (vs 36-37).

Now then, Paul is into his *instigating riot in the synagogue* syndrome. There are certain things that you can say to Jews that will set them on fire, and here it is:

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... [Jews, Gentiles, uncircumcised Gentiles] ...who believes is justified from all things, from which you could not be justified by the Law of Moses" (vs 38-39). WAM! BAM! Those are fighting words!

Let's understand something of *justification by the Law of Moses*. There are two versions of it:

1. Judaism's version with their added laws
2. the version that God gave

Let's see what those were.

When a person sinned, he was to come to the temple and he was to offer a certain offering and sacrifice for purification of the flesh. When this was accomplished he was justified to the temple. He was justified to continue living in the land of Israel. He was justified so God would not cut him off from his people, *but he was not justified in heaven above to have his sins removed and have his name entered into the book of Life, because Christ had not yet been sacrificed.*

Only those of the kings and the prophets—Moses, Aaron, David, Isaiah, Jeremiah and so forth—will be the ones who will be saved from what we call the Old Covenant or the Old Testament times. They were given the Spirit of God. None of the rest of the people were. All the rest were only purified in the flesh to the temple—that's as far as it went.

Hebrews 9:13: "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... [to be made Holy or to be justified; it was only to the flesh; it was not in the Spirit] ...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" (vs 13-14). That's the difference.

Hebrews 10:4: "Because *it is impossible* for *the* blood of bulls and goats to take away sins." This is what Paul was talking about in Acts 13:39. But the Jewish perspective was that the temple was everything, the sacrifices were everything, and that by those they could receive eternal life. But *God never taught that! God never revealed that!* It's not true, you cannot receive eternal life that way.

- Is there eternal life in a bull or a goat that can be killed? *No!*
- Is there eternal life in Jesus Christ Who was raised from the dead? *Yes!*

***It's got to come from God! Not from an animal!*** This really set them on fire. Let's see what happened:

Acts 13:39: "And in Him **everyone...**"—not just the Jews; we need to understand that the Jews have absolutely the wrong concept that they are the 'chosen people'; they are NOT the chosen people. Those that *God calls are the chosen people*, because God has personally chosen them. The truth is that the Jews, at this present time, are the rejected people in exile, in the Diaspora, because they rejected Jesus Christ.

The reason that they keep proclaiming that they are the 'chosen people' is so that they can intimidate everyone else. You don't find a white person going up and saying, 'I'm a white person.' But a Jew, if he says, 'I'm a Jew,' you better be fearful, you better not say anything against Jews, because he's the 'chosen person.'

What you have to do is read John 8 and you'll find out whom their god is. Christ said that it was Satan the devil as well as the god of all the rest of the 'religions.' That's why they do that.

Next time a Jew does that to me, I'm going to say, 'What are you trying to do? What difference does it make?' Same way with people of color, they always have to say they're black. For what purpose? Everyone who can see them knows it. Everyone has suffered things. What it really gets down to is this—and you will see this in action; politically in action—blacks are blacks first, Latinos are Latinos first, Jews are Jews first, because they're all carnal.

What we're talking about here and what Paul is doing is saying, 'God is not a respecter of persons' and it does not have to do with *who your ancestors are!* It doesn't have to do with *the status of your*

*flesh!* It has to do with the *status of your heart!* That's where it's all at, brethren.

Verse 39: "And in Him everyone who believes is justified from all things, from which you could not be justified by the Law of Moses. Take heed, therefore, lest that which is spoken in the Prophets come upon you: 'Behold, you despisers, and wonder and perish; for I work a work in your days, a work that you will in no way believe, *even* if one declares it to you.' And when the Jews had gone out of the synagogue..." (vs 39-42). They were apparently insulted with this. I don't know if I could get out alive if I tried this.

"...the Gentiles entreated *him* that these words might be spoken to them on the next Sabbath.... [the between Sabbath] ...Now, after the synagogue had been dismissed, many of the Jews and the proselytes who worshiped *there* followed Paul and Barnabas..." (vs 42-43). The Jews who came down from Antioch thought that the conversion of the Gentiles was a continuation of the proselytism of Judaism, and *it was not!*

They "...followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of God" (v 43). This is where we have Sabbath-keeping and Holy Day keeping connected with grace. You are not under the grace of God to sin. God does not save you *in* your sins. *God saves you from your sins!*

Verse 44: "And on the coming Sabbath, almost the whole city was gathered together to hear the Word of God. But when they saw the multitude, the Jews were filled with envy..." (vs 44-45).

Why were they filled with envy? *Because the Jews taught and Philo of Alexandria taught*—which is in this book *Early Christianity and Hellenistic Judaism* by Peder Borgen—that soon, after they rejected Christ, a Messiah would come and raise the Jewish nation over all of the Gentiles and the Gentiles would serve them as vassals and serfs and secondary citizens. They can only join the Jewish nation if they were circumcised.

Here they are looking at it and filled with envy because all of the proselytes that were with them *left them!* Plus a whole multitude of more. It's like coming into the synagogue one Sabbath—say there were 200 people—and the next Sabbath there are 20 Jews. Then you go find where Paul and Barnabas are and here's almost the whole city! 'We're losing our power!' See what was happening? In this is tied up the circumcision question. This is why there were the circumcision wars.

Let's see another point of envy, because remember it was said that Pilate understood that they delivered up Jesus to be crucified because of envy. Let's see a good example of this:

John 12:10: "But the chief priests took counsel in order that they might kill Lazarus also; because by reason of him... [being raised from the dead] ...many of the Jews were leaving *them* and believing in Jesus" (vs 10-11). They were deserting the synagogue, the power-base for the Jewish community.

Verse 12: "On the next day, a great crowd of *people* who had come for the Feast, when they heard that Jesus was coming into Jerusalem, took branches from palm trees and went out to meet Him, and were shouting, 'Hosanna! Blessed is He Who comes in *the* name of *the* Lord, the King of Israel.' Now after finding a young donkey, Jesus sat upon it, exactly as it is written: 'Fear not, daughter of Sion. Behold, your King comes, sitting on a colt of a donkey.' And His disciples did not understand these things at the beginning; but when Jesus was glorified, then they remembered that these things were written about Him, and that they had done these things to Him. Then the group that was with Him when He called Lazarus out of the tomb, and raised him from *the* dead, testified of *what they had seen*" (vs 12-17).

They were going around, 'Look, here's Lazarus; we saw him come out of the grave. We saw him put in there. We were there weeping with Martha and Mary and Jesus came and said for Lazarus to come forth and he walked out of that tomb.' I tell you, if you had something like that on TV you'd bring up the biggest stir that had ever been!

Verse 18: "Because of this, the people also met Him, for they had heard of this miracle that He had done." The reason that I'm going through this is because don't you know that the Jews who were in the synagogue of Antioch and Pisidia had heard of this? This was known in the whole world, in all the Jewish community. How many of the Jews from Antioch and Pisidia went up to Jerusalem for Pentecost and saw these things going on? Brethren, this was not done in a corner.

(go to the next track)

The reason we're going through this is so that you get a feeling and understanding of what is happening. The Bible is not meant to be read in isolation. It's not meant to have 'my text for today is...' We are to *study* the Word of God. It says, 'the reading of the Law and the Prophets' at least they were doing the right thing, but they didn't listen to it—did they? Had they listened to it, they would have understood what Paul was saying.

Verse 19: "Then the Pharisees said among themselves, 'Do you see that we are not gaining in any way? Look! The world has gone after Him.'" In other words, 'we're losing all our power.' Stop and think about that, what a threat this was to them.

They didn't say, 'Hoorah! Here's the Savior!' NO! They said, 'we're losing power.' "...Look! The world has gone after Him.'" That's how they viewed it. This is what happened in Acts 13. They perceived exactly the same thing, that now at the preaching of Christ they were losing everything.

Acts 13:45: "But when they saw the multitude, the Jews were filled with envy..." They were no longer in the synagogue: 'Rabbi, we could have had all of these, and every Sabbath they would have brought an offering and paid for their seat in the synagogue. Now we have nothing; we're going broke! We have no power!' If some people are offended at that, then go ahead and be offended; I'm just telling you the truth.

"...and they spoke against the things proclaimed by Paul, *and* were contradicting and blaspheming.... [What do we do in the wake of that?] ...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'" (vs 45-46). You talk about adding salt in the wound, this is more than salt.

Verse 47: "'For so the Lord has enjoined upon us: 'I have set You for a light of *the* Gentiles that You should be for salvation unto *the* uttermost parts of the earth.'" And when the Gentiles heard *this*, they rejoiced..." (vs 47-48). 'No more *Code of Jewish Law*, hooray!

"...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.... [This was a mammoth thing!] ...But the Jews stirred up the devout and honorable women, and the principal men of the city, and raised up persecution against Paul and Barnabas, and expelled them from their borders. 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 48-52).

How did they receive it? *It doesn't tell us here*, but there were probably lots of baptisms going on. It doesn't tell us how long they stayed in Pisidia, but they stayed there more than just the two Sabbaths that are mentioned, we can be guaranteed that, otherwise the whole thing would have died down. But it didn't, it grew! Let's see what happened:

Acts 14:1, here we have full-fledged Gentiles: "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 stirred up the Gentiles and poisoned their minds against the brethren. For this reason, **they stayed a**

**long time**, speaking boldly in the Lord..." (vs 1-3). We don't know how long a 'long time' is, but you can be guaranteed that it is much more than a couple of months.

"...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; and some were with the Jews, and some *were* with the apostles" (vs 3-4).

Galatians 3:4: "Have you suffered so many things in vain... [Look at what they suffered from the Jews] ...if indeed it *has been* in vain? Therefore, *consider this*: He Who is supplying the Spirit to you, and Who is working deeds of power among you, *is He doing it* by works of law or by *the* hearing of faith?" (vs 4-5).

Acts 14:3: "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.... [by faith and belief through the Spirit of God] ...But the multitude of the city was divided; and some were with the Jews, and some *were* with the apostles. And when an assault was *about to be* made by both the Gentiles and *the* Jews with their rulers to insult and stone them" (vs 3-5). Talk about causing trouble in the city!

Verse 6: "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 6-7).

This is all part of Galatia, so when it's to the Church in Galatia (in Gal. 3), this is what it's talking about. All of this is a prelude to Acts 15 (see *Circumcision Wars #1* and *Refuting Sunday-Keeping #s 5-6*). You have to put all of these together. When you put them all together, brethren, you are going to have an understanding that is going to be absolutely solid! It's going to be airtight against all the arguments.

Verse 8: "Now, in Lystra a certain man was sitting who had never walked; he was impotent in the feet, having been crippled from his mother's womb. This *man* heard Paul speaking; who, after looking intently at him, and seeing that he had faith to be healed, said with a loud voice, 'Stand upright on your feet.' And he leaped up and walked" (vs 8-10). This was in a totally Gentile town.

- Is this a manifestation of the Spirit? *Yes!*
- By belief? *Yes!*

That's why Paul was so upset that they were trying to force circumcision on them *after the fact*. He Who gives the Spirit, did you receive it by *believing* or by *works of law*? *By believing!*

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” (vs 11-13).

And Paul said, ‘I am so glad that you recognize me. I’m so glad, because I’ve come to tell you that all of these pagan rituals we’re just going to rename, and you can keep your Sunday-worship, and you can keep your pagan temples and idols. Let me go up and bless it and we’ll ‘Christianize’ this idol. We’ll sanctify your pagan church. Thank you for worshipping me and calling me Mercurius because that’s what I am.’

*NO!* He didn’t say that—did he? But that’s what’s happened to the Christianity of this world—isn’t it?

Verse 14: “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... [that also includes the day they worshiped on; undoubtedly Sunday] ...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; though, indeed, He did not leave Himself without witness, in doing good to us from heaven *by* giving rain and fruitful seasons, filling our hearts with food and gladness.’ And *even* by saying these things, they could hardly keep the multitudes from sacrificing to them. Then Jews from Antioch and Iconium came there; and **after persuading the multitudes...**” (vs 14-19).

They came in subterfuge and undermined what was done. These must have been very emotional people, swinging from one end of the pendulum to the other to be persuaded one way one day, and another way another day.

“...they stoned Paul... [I wonder what they threatened with. I’ll bet they threatened him with economic boycotting—correct? *Yes!*] ...and dragged *him* outside the city, supposing *that* he was dead. But while the disciples were standing around him, he arose; and he went into the city *with them*. And the next day, he departed with Barnabas to Derbe. And after preaching the Gospel to that city, and making many disciples, they returned to Lystra and Iconium and Antioch” (vs 19-21). He came right back through.

What had happened between the time when he originally was there? *All of these people who believed formed new congregations **separate from** the synagogue!* Notice what they did:

Verse 22: “*Where* they established the souls of the disciples, exhorting *them* to continue in the faith, and *declaring* that we must through much tribulation enter into the Kingdom of God.” He was living proof of it. Do you want to see the stone scars?

Verse 23: “And when they had chosen for themselves elders in every church, *and* had prayed with fasting, they committed them to the Lord, on Whom they had believed. And they passed through Pisidia *and* came to Pamphylia. And when they had spoken the Word in Perga, they came down to Attalia; and from there they sailed to Antioch [Phoenicia or Syria], where they had been committed to the grace of God for the work which they had fulfilled. And when they arrived, they gathered the Church together and declared all that God had done with them, and how He had opened a door of faith to the Gentiles. And they stayed there with the disciples *for a long time*” (vs 23-28).

Now we can understand the problem in Galatia. The big mistake that people make—I’ve seen it happen over and over again—when someone gets interested in God and wants to know about church. They go to church and the first thing they are hit with are the difficult Scriptures in Romans, Hebrews and Galatians, and told that the Law has been done away. They don’t have a clue as to why these things were done!

It has nothing to do with the preaching of any Protestant doctrine. It has nothing to do with the preaching of any Catholic doctrine. In *Refuting Sunday-Keeping* you will know that the Protestants are nothing more than 21<sup>st</sup> century Gnostics. Everything they preach about Christ is a fake! A counterfeit! I enumerate all of those things. They are part of the *mystery of lawlessness*.

You can’t understand Galatians by just jumping into the middle of it and reading it. There’s a lot of background that goes into it, which we just covered. There is also the history of Judaism, which has to be added into the mix. Why was there a circumcision problem in the first place? Paul probably wrote Galatians soon after he got back from Jerusalem with the council that they had up there.

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.” I want you to notice how Paul is consistent in everything that he teaches. Did we not read these

same things in Acts 13 & 14? *Yes!*

Verse 2: “And all the brethren who are with me... [in the Church at Antioch of Syria] ...to the Churches of Galatia... [we just read about them] ...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. 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” (vs 2-6). This happened quickly!

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.” How are they desiring to pervert the Gospel of Jesus Christ? *We’ll see there are several ways!* Here are the ‘certain ones’:

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.’” Plus, when you are circumcised you must obey all the *Code of Jewish Law*.

Believe it or not, brethren, there are even some churches that call themselves The Church of Yahweh who do that very thing today. All—everyone who comes into the church, men or women—must be baptized again in the name of Yahweh. This is just a form of Judaism in afflicting the Church of God. All men must be circumcised. When you pray you must have a *prayer shawl* over your head. You must wear a *yamaka*; and many other *Jewish traditions* that they follow. It’s caused a lot of trouble with the brethren. You have to use the sacred name.

I’ll tell you what the sacred name is: *our Father and Jesus Christ!* Those are the sacred names.

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... [Notice how quickly they were turned from one side to the other when they stoned Paul.] ...which *in reality* is not another *gospel*; but there are some who are troubling you and are desiring to pervert the Gospel of Christ. 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!” (vs 6-8).

That’s exactly what Paul would say to all of those who are similar to the houses of Yahweh that I just mentioned. You are adding Jewish things to it and you are being accursed!

Verse 8: “But if we [the apostles], or even an

angel from heaven... [Remember our study on the Gnostics? *This covers the Gnostic preaching, too!* We have message from an angel in heaven.’] ...should preach a gospel to you *that* is contrary to what we have preached, LET HIM BE ACCURSED! 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!” (vs 8-9). Those are the strongest words in the Bible.

You can take that gospel and pervert it toward Judaism. You can take that gospel and pervert it toward Gnosticism. They’re both included in this. Plus you have the strange mix of Jewish Gnosticism, which required circumcision. It’s amazing what is contained in the book of Galatians.

Verse 10: “Now then, am I striving to please men, or God? Or am I motivated to please men? For if I am yet pleasing men, I would not be a servant of Christ.”

We’ll stop here and add a little bit of politics. Paul was not a politician, you can rest assured on that. The Church should never come to a situation that is run and motivated by politics. We are brethren and we’re to love one another. We please men by pleasing God first. If it doesn’t please them, then that’s just too bad!

There are many people today who have compromised what they believe because their idols are the people they know. They will sit in congregations and tolerate all kind of heresies being preached because these are ‘our friends.’ Well, if they are your friends, then you’d better make them aware of the truth, otherwise you are trying to please people and you have an idol before God.

That’s how simple it is! Paul wasn’t motivated to please men. If he wanted to please the Jews, what would he preach? *Being a Pharisee, he would preach circumcision and the Code of Jewish Law to all the Gentile proselytes!* Did he? *No!* He could have stemmed the tide of the Jewish attacks if he would have stood up and told the Gentiles: ‘Let’s avoid this persecution, hatred and stoning. All you have to do is be circumcised and these Jews will back off.’ He didn’t do that—did he? *No, he didn’t!*

Verse 11: “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” (vs 11-12). His first encounter was Christ knocking him off his donkey on the way to Damascus!

Verse 13: “For you heard of my former conduct when I was in Judaism... [Do you remember what his conduct was? *Persecuting the Church*: leading people off into captivity in chains.

Taking them to jail! Taking them to be beaten and scourged for believing in Christ!] ...how I was excessively persecuting the Church of God and was destroying it.” Part of it there where it says ‘Saul wreaked havoc with the Church’ where it’s just like a big boar, swine with the big tusks, that they just root up the soil and tear it apart. He was wreaking havoc with it, destroying it. What was he getting for it?

Verse 14: “And I was advancing in Judaism far beyond many of my contemporaries in my own nation... [Who was he pleasing? *The priests, the Pharisees, the Sadducees!*] ...being more abundantly zealous for the traditions of my fathers.” He knew everything that was in the *Code of Jewish Law*. That’s why he had to go down to Arabia for three years and be re-taught by Christ and get his brain unscrambled! Now you know why Paul was so vehement in these things. To fight against them!

Verse 15: “But when it pleased God, Who selected me from my mother’s womb, and called me by His grace... [Christ probably told him that He had His eye on him before he was born] ...to reveal His own Son in me, in order that I might preach Him as the Gospel among the Gentiles... [That’s very profound to understand. You preach Christ, because His *is* the Gospel.] ...I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those *who were* apostles before me; but I went away into Arabia, and returned again to Damascus. Then after three years... [how long he was in Arabia] ...I went up to Jerusalem to become acquainted with Peter, and I remained with him fifteen days. But I did not see *any* of the other apostles, except James the brother of the Lord” (vs 15-19).

Verse 20: “(Now the things that I am writing to you, behold, before God, I am not lying.)... [indicating that there were many of the other Jews who were bothering them, sending lying epistles and lying teaching] ...Then I came into the regions of Syria and Cilicia. But I was unknown by face to the Churches in Judea which *are* in Christ; they only heard, ‘The one who once persecuted us is now preaching the Gospel—the faith which he once destroyed.’ And they glorified God in me” (vs 20-24).

That’s the preface and introduction for Gal. 2. We covered most of Gal. 2, we’ll just review a little bit of it.

Galatians 2:1: “Then after fourteen years I again...” Remember, he ‘sat on ice’ in Tarsus; Barnabas had to go get him from Tarsus {see *Refuting Sunday-Keeping #6*}. So, after he had been preaching for a total of about 8 years—a total of 14 years after he was called:

“...I again went up to Jerusalem with Barnabas, taking Titus with me also.... [Titus was a Greek. This became a test case.] ...And I went up according to revelation, and laid before them the Gospel that I preach among the Gentiles... [not requiring *physical* circumcision] ...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).

Remember, that was the requirement, and the final step of a proselyte to be considered a bona fide citizen of the Jewish nation, otherwise he was *common*.

- An *unclean* Gentile is someone who lives Gentile ways, worships Gentile gods, and is uncircumcised.
- A man who is *common* is a Gentile who has forsaken the pagan way and who is trying to keep the Laws of God and live a righteous life, being yet uncircumcised.

That’s why Peter—when he came to Cornelius—said that ‘God has shown me that I should call no man common or unclean.’ God gave the Holy Spirit to the household of Cornelius and all of those there being in uncircumcision. Paul went out and preached and the Gentiles came into the Church and received the Holy Spirit without circumcision.

The Jews who came down from James and the other Jews wanted to bring in the regimen of Jewish proselytism, which meant that in order to really be correct. You had to finish it with physical circumcision.

Titus was an important test case. Why? *Because Titus also was to be an elder!* Read the book of Titus. This is a very important test case here.

Verse 3: “(But indeed, Titus, who was with me, being a Greek, was not compelled to be circumcised.) 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” (vs 3-4). I mentioned ‘latrine inspection.’ Talk about being oppressed!

Verse 5: To whom we did not yield in subjection, *not* even for one hour, so that the Truth of the Gospel might continue with you.”

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

Scriptural References:

- 1) Galatians 3:1
- 2) Luke 1:1
- 3) Galatians 3:1-3
- 4) Acts 13:14-17, 44, 26-39
- 5) Hebrews 9:13-14
- 6) Hebrews 10:4
- 7) Acts 13:39-45
- 8) John 12:10-19
- 9) Acts 13:45-52
- 10) Acts 14:1-4
- 11) Galatians 3:4-5
- 12) Acts 14:3-28
- 13) Galatians 1:1-7
- 14) Acts 15:1
- 15) Galatians 1:6-24
- 16) Galatians 2:1-5

Scriptures referenced, not quoted:

- Hebrews 3
- Acts 13:18-25; 15; 2
- John 8
- Titus

Also referenced:

Sermon Series:

- *Refuting Sunday-Keeping* (specifically #s 4-6)
- *Justification by Faith* (specifically #s 1-4)
- *Mystery of Lawlessness*
- *Circumcision Wars #1*
- *Prophecies of Jesus in the Old Testament*

Books:

- *Code of Jewish Law* by Ganzfried & Goldin
- *Primitive Christianity in Crisis* by Alan Knight
- *Sunday Facts & Sabbath Fiction* by Russell K. Tardo
- *Early Christianity and Hellenistic Judaism* by Peder Borgen

FRC:bo

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## The Circumcision Wars III Galatians—Chapters 2-3

Fred R. Coulter

You will remember how that the Jews insisted upon *physical* circumcision whenever there was a proselyte, and how that with that process of circumcision they became a Jew or part of the greater Jewish nation, even though it was in the Diaspora.

Paul's whole problem that he has in the book of Galatians is that there were those who were teaching that in order for the Gentiles to be finalized as Christians they had to follow the proselytizing of the Jews and receive the circumcision *in the flesh*. Once they did that, the teachers taught them to do other works of Judaism, because this made them in better standing with God.

This is the whole controversy that we have here when Paul went to Jerusalem, Galatians 2:9: "And after recognizing the grace that was given to me, James and Cephas and John—those reputed to be pillars—gave to me and Barnabas *the* right hands of fellowship, *affirming* that we *should go* to the Gentiles, and they to the circumcision. *Their only request was* that we remember the poor, which very thing I was also diligent to do. But when Peter came to Antioch, I withstood him to *his* face... [Peter was the apostle to the circumcision. In other words, to the Jews who still followed the circumcision.] ...because he was to be condemned" (vs 9-11).

However, what went along, one of the errors that they had with the Circumcision Party was that they insisted on following the rules of Judaism.

Verse 12: "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*"—showing that it was a political move.

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... [this is very important for 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?'" (vs 13-14). That is to be separate.

One of the laws of Judaism that they had. Please understand, this has nothing to do with keeping the commandments of God, which we are

commanded to do. This has to do with the 'religious' laws of the *traditions* of the Jews in Judaism. One of the big problems with the development of the New Testament Church was that separation from the synagogue and separation from the laws of Judaism, which compelled the Jews to remain separate, don't even come into the presence of Gentiles and treat them as completely unclean.

Verse 14: "But when I saw that they did not walk uprightly according to the Truth of the Gospel, I said to Peter in the presence of them all, 'If you, being a Jew, are living like the Gentiles, 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**...' (vs 14-16).

Justification means *the forgiveness of sin so you are put in right standing with God in heaven above!* No Law can do that! No law was designed to bring justification. When the temple stood they still had their sacrifices, which justified them to the temple.

But as Paul wrote in Hebrews, the 'sacrifices of bulls and goats cannot take away sin.' It didn't take it away. But the forgiveness, *through Christ*, removes the sin and that is *by faith* and **not by works!** That's why they understood the Gospel and they knew—and Peter well knew—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, and not by works of law; because by works of law shall no flesh be justified." (v 16). That is the whole crux of the circumcision wars. Not only circumcision in the flesh, but also to practice the rules of Judaism.

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..." (vs 17-18).

We saw in Gal. 1 that he was one of the leading zealots of Judaism, and at the behest of the high priest would go out and arrest people, taking them in chains and bonds and bring them to Jerusalem because they were believing in Jesus Christ. If he would go back and rebuild any of that way of life: separating from the Gentiles,

circumcision of the flesh and all the laws of Judaism.

“...I am making myself a transgressor” (v 18). Christ is not behind that. Therefore, Christ cannot be the ‘minister of sin.’ That’s what he is telling Peter. He’s saying if he does that he is “...making myself a transgressor.”

Verse 19: “For I, through law, died to law... [Does that mean you don’t keep the laws and commandments of God? *No!* What does it say the wages of sin is? *Death!* That is *to the law of justification by works* he died!] ...in order that I may live to God.” When he died is a reference to baptism, because we are conjoined into Christ’s death, as well as crucifixion.

Verse 20: “I have been crucified with Christ, yet, I live. *Indeed*, it is no longer I... [Greek ‘ego’—not from the self] ...but Christ lives in me....” That’s the whole goal and purpose of Christians. That through the Spirit of God Christ lives *in you*.

“...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 *works of law*, then Christ died in vain” (vs 20-21).

If righteousness—which is the spiritual standing before God the Father in heaven above, having your sins forgiven and being blameless—came through any law there would be no need for Christ to have died. The reason? *All you would have to do is read that law and obey it*. But the law does not really change the heart the way the Spirit does. Let’s see the *justification by faith*. Then we will see why Paul was so hard on Peter concerning this very thing in Gal. 2.

We will understand that because of the improper translation of Rom. 3—in the critical verses—it gives the appearance of equating keeping the commandments of God as not necessary. This is why the Protestants claim that all 613 commandments found in the Law of Moses have been abolished forever. That is some statement!

Romans 3:20 (KJV): “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). There are a couple of misleading translations here. The first basic rule in translating Greek is this: Never insert the definite article where there is none. In other words, if you have a definite article in the Greek you translate it. Where there is not a definite article in the Greek, you do not insert it. This reflects the bias and misunderstanding of the translators of the *King*

*James Version* of the New Testament. The first problem is: “Therefore, by **the** deeds of **the** law...” Both of those definite articles are not in the Greek and hence in the translation that I have done when we studied the book of Galatians and those difficult Scriptures. It should read:

*FV—v 20*: “Therefore, **by works of law**... [NOT the works of *the* law, because that implies a misunderstanding that commandment-keeping is not necessary.] ...there shall no flesh be justified before Him...”

Here is an absolutely mind-blowing contradiction within the space of less than a page if Rom. 3 means commandment-keeping: Romans 2:13 (KJV): “For not the hearers of the law are just before God, but the doers of the law shall be justified.”

But, Romans 3:20: “...by works of law there shall no flesh be justified before Him... [Does that not appear to be a mind-blowing contradiction?] (Then you read): ...for through *the* law is *the* knowledge of sin.” Most people don’t even understand what he’s saying with that.

Verse 21 (KJV): “But now the righteousness of God without the law is manifested...” That is a very unfortunate translation. ‘Without’ in the English means *the absence of*. But if you have absence of law, what do you have? *Lawlessness! Anarchy!* That’s precisely what the Protestants today believe.

When William Tyndale translated it—and he translated essentially this way—he did not understand it that way, because he understood that you have to keep the commandments of God from the bottom ground of your heart.

This means, *FV—v 21*: “But now, *the* righteousness of God *that is separate from* law has been revealed.” Separate from the law. Why is separate from? *Because it is a different operation! Justification is being put in right standing; upon repentance you are forgiven through the sacrifice of Jesus Christ.* Justification has to do with correcting past sins; the *forgiveness of past sins!*

One other statement we need to make: **You can never be justified from your past sins while you are still living in sin!** Justification forgives past sin! But what must you do before they can be forgiven to make it right through Christ? **Repent!**

Let’s give a couple of examples in the law of the land of how that you cannot be justified in your sins even *if* you are law-abiding after you have sinned. What do I mean?

I saw a special report about discovering

crimes and how this man killed his wife and children and just disappeared—no one ever found him. He moved to Denver and started out very humbly; cleaver when he started. He changed his type of living. People are creatures of habit, so he changed that. He started out as a dishwasher in a restaurant. Gradually he moved up and changed jobs and gradually got back into the same kind of work that he was doing previously. Then on one of these Ten Most Wanted that's on television they showed his picture, and someone recognized him and they came and arrested him.

Why could they arrest him? *Because he still had sins that had not been accounted for!* Murder! He lived an exemplary life; he didn't even get a speeding ticket for 20 years. All of his law-keeping after his law-breaking did not make right he murders that he committed—did it? *No!*

Commandment-keeping is one operation, which we are required to do. The law tells us what sin is, or violation of the law. You see it every time you go down the highway; the speed limit is 'xyz.' Where there is *no law* there is *no sin*. Or where there is a law that functions reasonably, most of the people will not be breaking it.

We have the situation here that it is an entirely different operation. Let's look at it another way: If you have a glass vase and you drop it and break it, chances are you just sweep it up and throw it away and replace it—right? If you wanted to put it back together—say it didn't break in a million pieces, but it broke in a dozen good clean pieces—and you glued it back together. You still have a broken vase—don't you? Your gluing it back together could not make it new—could it? *No!*

That's the same thing with the forgiveness through Christ. Christ is to make you a new creature. All of man's efforts are like gluing back together the broken vase. Yes, you can make amends. Yes, you can change. Yes, you can overcome alcoholism. Yes, you can quit stealing. Yes, you can do all of those things. But *if you have not repented and been forgiven you cannot be made new!*

Romans 2:3: "Now, do you think yourself, O man... [all of the sins listed here in Rom. 1] ...whoever is judging those who commit such things, and you are practicing them *yourself*, that you shall escape **the judgment** of God?" When you sin, it is God's judgment that you have sinned—correct? *God gave the Law*—did He not? *Yes!* Where there is no law there is no sin. Where there is no law, sin cannot be imputed. That is self-evident, even in the court of this world.

Here is the whole key from v 4 to the end of

Rom. 3; that builds the whole case and explains it from beginning to end. Verse 4: "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**?" The key is *repentance!*

Verse 13: "Because the hearers of the Law *are* not just before God, but the doers of the Law shall be justified." Justified means *made right from past sins*. But why are only the 'doers' of the Law to be made right from past sins? *Because if you correct yourself and repent you will be justified upon repentance!*

Let's see what happened, Acts 2. These were all the Jews who were at the temple on Pentecost. Were they law-abiding Jews? *Of course!* They wouldn't have been at the temple if they weren't keeping Pentecost, meaning that they also kept the other commandments of God. However, do you suppose that all of them were sinless? *Of course not!* They all had past sins that they needed forgiven—correct? But they were doing the Law.

Acts 2:37: "... 'Men *and* brethren, what shall we do?' Then Peter said to them, '**Repent and be baptized...**'" (vs 37-38)—which then is the instrumentality, the formal covenantal instrumentality of forgiveness and justification. To formally, in a covenant agreement, put you in right standing with God, through the righteousness of God, in sending Jesus Christ as the Savior of mankind.

"...each one of you in the name of Jesus Christ for **the remission of sins**, and you yourselves shall receive the gift of the Holy Spirit'" (v 38). *When you receive the gift of the Holy Spirit you have been justified before God!*

Nowhere does this give license to do away with commandments or laws. Justification is the operation of the forgiveness of past sin. *Justification cannot be accomplished by law* because justification is the means of *correcting* sin. Law is the means of *defining* sin. It is separate operation to justify sin, or make right past sins. But you cannot be justified while living in sin, though you seek to do so.

Acts 8—the story of Simon Magus. He was still living in sin—was he not? *Yes!* Even though he was baptized, he had not repented. Remember this: *without repentance* there is no forgiveness; *without forgiveness* there is no justification. You are still in your sins. You cannot be justified *in* your sins; you are only justified *from* your sins upon repentance.

Acts 8:18: "Now when Simon saw that the Holy Spirit was given by the laying on of the hands of the apostles, he offered them money, saying, 'Give this authority to me also, so that on whomever

I lay hands, he may receive *the* Holy Spirit.' But Peter said to him, 'May your money be destroyed with you because you thought that the gift of God might be purchased with money. You have neither part nor lot in this matter, for your heart is not right before God'" (vs 18-21)—because there's no repentance!

***You cannot be justified in your sins; you can only be justified from your sins, when you have repented!***

Verse 22: "'Repent, therefore... [which he did not do] ...of this your wickedness, and beseech God, if perhaps the thought of your heart may be forgiven you; for I perceive *that* you are in *the* gall of bitterness and *the* bondage of unrighteousness.'" (vs 22-23).

Let's see how this all keyed upon repentance. There is no forgiveness of sin without repentance. There is no justification of past sins unless there is forgiveness, unless there is repentance. That's why the sorrow of the world never works Godliness. Simon Magus had the sorrow of the world. He said, 'Oh, will you pray for me that none of these things come upon me?'

Romans 2:4: "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?"

Here's what happens if you don't repent, v 5: "But you, according to your own hardness and unrepentant heart, are storing up wrath for yourself against *the* day of wrath and revelation of God's righteous judgment." That's almost identical, just different words, of what Peter told Simon Magus.

Verse 6: "Who will render to each one according to his own works. On the one hand, to those who with patient endurance in good works... [keeping the commandments of God, loving God and the brethren, loving neighbor as self] ...are seeking glory and honor and immortality—eternal life... [God is going to give them eternal life] ...on the other hand, to those who are contentious... [and unrepentant] ...and who disobey the Truth..." (vs 6-8). What is Truth?

- Your Word is Truth
- Your Law is Truth
- Your commandment are true
- all Your precepts are true and altogether righteous

—showing there has to be *obedience*.

"...but obey unrighteousness..." (v 8). What is unrighteousness? *Sin!* Here again, you cannot be justified *in* your sins; you must be justified *from*

your past sins.

Here's what happens when you obey unrighteousness: "—indignation and wrath, tribulation and anguish—upon every soul of man who works out evil, both of *the* Jew first, and of *the* Greek" (vs 8-9). Now God is judging every man, every person.

Verse 10: "But glory and honor and peace to everyone who works good... [there are the benefits of keeping the commandments of God] ...both to *the* Jew first, and to *the* Greek, because there is no respect of persons with God" (vs 10-11). Now meaning *through Christ*. Genealogies do not count; physical things such as circumcision does not count; letter of the Law is accepted if you repent of past sins; but if you don't letter of the Law does not count for eternal life. It may qualify you for the second resurrection, but not the first.

Verse 12: "For as many as have sinned without law... [separate from the knowledge of the Law] ...shall also perish without law... [they're still going to die] ...and as many as have sinned within *the* Law... [with the knowledge of the Law] ...shall be judged by *the* Law." This shows you very clearly that the Law is binding—isn't it? *No doubt about it!*

Verse 13: "Because the hearers of the law *are* not just before God, but the doers of the law shall be justified." Then Paul goes on to show that circumcision, if you break the Law, is meaningless. Uncircumcision, if you keep the Law—the righteousness of the Law—is counted for circumcision. Again, showing no *physical* thing can accomplish *spiritual* means.

I think this will become abundantly clear, Romans 3:20: "Therefore, by works of law there shall no flesh be justified before Him..." By law is the knowledge of sin; law was never meant to justify sin before God. What law is this talking about? *Obviously, it cannot be referring to law-keeping such as the Ten Commandments*, because it says 'the doers of the law shall be justified.' This has to be referring to the laws of sacrifice, which are

1. works of law that justified to the temple
2. works of law that refer to any 'religious' work of law of any 'religion' of any form in the world designed to give justification in that 'religion'

i.e. Catholicism—confess your sins to the priest, not to God. That's not real repentance. The priest then gives you a *work of his law*. You go do 200 'hail Marys' and 500 'our fathers.' You go give to Catholic charity and help feed the poor and your sins are forgiven. That is a *work of law*, which never justified anyone. You can take the same thing with

the rosary of the Buddhists, the rosary of the Orthodox, the rosary of the Muslims. They all have 'prayer beads.'

"...by works of law there shall no flesh be justified before Him, for through *the law is the knowledge of sin*" (v 20). That is the function of the Law. The function of the Law cannot forgive, because it is only something written on tables of stone or on paper. You can never go to the Bible and say, 'Bible, forgive me my sin.' Of course, that seems ridiculous, but the Law tells you what sin is. You open the Bible and it says 'You shall not commit adultery.' If you repent and stop committing adultery, then you can be justified of that sin when you repent.

Verse 21: "But now, *the righteousness of God that is separate from law* has been revealed... [Why is the righteousness of God manifest? *Because God is so great and good and righteous that He would provide this means of forgiveness!* Which is separate from the Law, however, is manifest] ...being witnessed by the Law and the Prophets." They witnessed the coming of the Messiah and this kind of forgiveness of those who would believe.

Verse 22: "Even *the righteousness of God*... [achieved by justification] ...*that is through the faith of Jesus Christ*... [have to believe in Him] ...toward all and upon all those who believe; for there is no difference"—upon those who believe vs those who offer a *work of law*.

Verse 23: "For all have sinned, and come short of the glory of God... [*all need justification*] ...*but* are being justified freely by His grace... [you cannot pay for it; you cannot work for it; you cannot earn it] ...through the redemption that *is* in Christ Jesus; Whom God has openly manifested *to be* a propitiation... [a continual mercy seat] ...through faith in His blood, in order to demonstrate His righteousness, in respect to the remission of sins that are past, through the forbearance of God..." (vs 23-26).

- *Justification* forgives sins that are past!
- *Law-keeping and commandment-keeping* keeps you from sinning in the present!
- You *must repent* before you're forgiven!
- In your repentance, you *must resolve* to keep the commandments of God!
- You are *justified from* your sins, rather than *in* your sins!

This is the purpose of the Gospel: "...yes, to publicly declare His righteousness in the present time, that He might be just, and the one Who justifies the one who *is* of *the* faith of Jesus. Therefore, where *is* boasting? It is excluded.

Through what law? *The law of works?*...." (vs 26-27).

The Jews, when they boasted, Jesus said, 'If you obey the Truth, the Truth will set you free.' They said, 'We're in bondage to no man; we're Abraham's seed.' Jesus said, 'I know you're Abraham's seed, but you're still sinning.' So, they can't boast! By any 'religion'? *No, they can't boast!* By any court of law? *No!*

(go to the next track)

By works, such as the Buddhists in Tibet? They think they're justified when they take their long journey and they take this 'religious walk' up to their 'holy city' the headquarters. They take a vow that they will pray and they will worship all the way. If they finally attain to the temple then they have done the greatest works, so when they die they will join in nirvana. The walk is that you talk so many steps, you throw yourself flat down on the ground, you mumble your prayers, you get up and walk again so many steps and you fall down on the ground and you get up after mumbling your prayer, and you do this for how many ever hundreds of miles that it is for the walk. When you have done it you are justified according to Buddhism.

***That work cannot justify you to God!***

Did all the works of being obedient to law, after murder, take away the penalty for murder when the killer was arrested? *No!* Just think how futile this would be. He comes before the judge and the judge says, 'We finally got you.' *But I've been good. I haven't done any murder since then.* 'But you haven't paid for the ones you have done.'

***Justification is payment, of your past sins, by the sacrifice of Christ!***

"...By no means! Rather, *it is through a law of faith*" (v 27). *Repent and be baptized for the remission of your sins and you shall receive the gift of the Holy Spirit?* That is the operation of the 'law of faith' that, in a sense the term 'the law of faith' is really if you have law vs faith then those people are stuck with a contradictory term that 'the law of faith' becomes an impossible term for them to understand if they believe in faith without law.

If you believe that faith does away with all law, how is possible to have 'the law of faith'? You have no law. This is where they get all tripped up in their thinking.

Verse 28: "Consequently, we reckon that a man is justified... [from his past sins up repentance] ...by faith... [repentance comes in beginning back in Rom 2:4, because he believes in the sacrifice of Christ.] ...**separate from** works of law. *Is He* the

God of the Jews only? *Is He* not also *the God of the Gentiles*? YES! *He is* also God of *the Gentiles*, since *it is* indeed **one God Who will justify the** circumcision by faith, and *the* uncircumcision through faith” (vs 28-30).

The final statement is on which all the book of Romans rests, v 31: “Are we, then, abolishing law through faith?... [If you make it void, what do you do? *You get rid of it!*] ...MAY IT NEVER BE! Rather, we are establishing law.” How do we establish the Law? *Through the Holy Spirit it is written in your heart and your mind!* You desire to do it from within, and that’s what justification is all about.

Where the Protestants get all discombobulated is that they do not understand the difference between *justification by faith* and *commandment-keeping* and *obedience to God!* They accuse us of looking to justify ourselves by Sabbath-keeping, etc.—which is not true. We believe in the blood of Christ to justify us through faith and belief in His sacrifice. That’s the whole underpinning of Protestantism.

I just want to add one other thing to justification: Since Sabbath-keeping is obeying the commandments; Sabbath-breaking is sin. ‘Sin is the transgression of the Law.’ Sunday-keeping is likewise a sin, so there’s a double sin involved. Therefore, the Protestants who think they are justified *from* their sins are not justified because they are living *in* sin.

That’s the key thing to remember. Everything they *think* they have, they do not have, which goes right back to 1-Tim. 1: ‘Desiring to be teachers of the Law, not understanding what they believe nor strongly affirm.’

Now that we’ve had this brief survey in the book of Romans to understand *justification of faith*, let’s see how that is accomplished. First of all, let’s review again how a Jewish proselyte of the Gentiles became accepted into the synagogue community.

Remember, they had what was called an *ethical circumcision*, which is a Gentile turns from their gods and religious practices and begins to keep Judaism. That is *ethical* circumcision. When that occurred, then they came to be called ‘common’—meaning that they were not unclean heathens worshipping in idolatrous religions. They were Gentiles who were not yet circumcised, but who would associate with the worship of the Jews.

In the synagogues they had a place for the Gentiles to be who were uncircumcised, which was way in the back. When they came to the point of real dedication to it, then what they had to do, they had

to go beyond just *ethical* circumcision. They had to finalize their proselytism by *physical* circumcision. This is where the problem came in the first century where there were still those within the Church insisting upon circumcision.

Let’s see where Peter should have known better than to do this thing that he did in Gal. 2, because in following along with Judaism, what was he doing? *He was saying there was a law whereby if you did it*—such as separating yourself from the Gentiles—you were in right standing with God! That is a law of Judaism; *that is not a Law of God!*

What we have here is something very important. Acts 10:1: “Now *there* was in Caesarea a certain man named Cornelius, a centurion of a band that is called *the Italian band*.” They were Gentiles who were not circumcised. Therefore, because they were devout, they were called ‘common.’

Verse 2: “A devout man who also feared God with all his house, both in giving many alms to the people and *in* beseeching God continually *in prayer*.” God looks to the heart! Then he had a vision, sent off for Peter and Peter doubted the vision. Let me just say, without going into great detail here, this has nothing to do with clean or unclean meats. If anyone turns there to show that it does have to do with clean and unclean meats, remember, Peter said that he has ‘never eaten anything common or unclean.’

Let me explain the difference between ‘common’ and ‘unclean’ food—not referenced to clean and unclean meats. In Jewish law, if a Gentile made bread or prepared a meal and there were no Jews around, that food was ‘unclean’—it was handled by a Gentile. If the making of the bread or the meal was supervised by a Jew, then it was ‘common’ and could be eaten by Jews, but not on the Sabbath or Holy Days. That’s how they rated things ‘common’ or ‘unclean.’ They rated people ‘common’ and ‘unclean.’ This is why this analogy is used. But remember, Peter never ate anything ‘common’ or ‘unclean.’

Let’s see what happened when Peter came, v 25: “And as Peter was coming in, Cornelius met him and fell at *his* feet, worshipping *him*. But Peter raised him up, saying, ‘Stand up, for I myself am also a man.’ And as he was talking with him, he went in and found many gathered together. And he said to them, ‘You know that it is unlawful for a man who is a Jew... [one who practices Judaism] ...to associate with or come near to anyone of another race.... [in other words, go into their houses] ...But God has shown me *that* no man should be called common or unclean’” (vs 25-28). That’s why Peter should have known better. He should have

remembered what God taught as well as what Paul wrote (what we covered in the book of Romans).

After Cornelius explained about the whole thing and that he saw an angel and the message was to send for him, v 34: “Then Peter opened *his* mouth *and* said, ‘Of a truth I perceive that God is not a respecter of persons.’” Yet, in Gal. 2 Peter was a respecter of persons and separated himself from the Gentiles.

None of those things make you spiritually better than anybody else. If you wash your hands, if you wash your feet, if you separate from things like that what does that do *spiritually* for your standing before God? *Nothing!* What are we to do to our neighbors? *We’re to love our neighbors as ourselves!*

So, Peter was saying, “...‘Of a truth I perceive that God is not a respecter of persons, but in every nation the one who fears Him and works righteousness is acceptable to Him.’.... [without being circumcised!] ...The word that He sent to the children of Israel, preaching the Gospel of peace through Jesus Christ (He is Lord of all), you have knowledge of; which declaration came throughout the whole of Judea, beginning from Galilee, after the baptism that John proclaimed” (vs 34-37).

It’s very important for us to understand that the disciples were writing these things immediately. As a matter of fact, when you really read the book of Matthew carefully: Remember, Matthew was a Levite and this was the greatest event to happen that Jesus Christ the Son of God—being God manifest in the flesh—came to earth and was teaching His disciples. They were taking notes on it all the way through. Why teach without taking notes? Are you taking notes as I’m teaching? *Yes!* Published, not just preached!

“...‘throughout the whole of Judea, beginning from Galilee, after the baptism that John proclaimed, *concerning* Jesus, Who *was* from Nazareth: how God anointed Him with *the* Holy Spirit and with power, *and* He went about doing good and healing all who were oppressed by the devil, because God was with Him. And we are witnesses of all *the* things that He did, both in the country of the Jews and in Jerusalem. They killed Him by hanging *Him* on a tree. *But* God raised Him up the third day, and showed Him openly, not to all the people, but to witnesses who had been chosen before by God, to *those of* us who did eat and drink with Him after He had risen from *the* dead. And He commanded us to preach to the people, and to fully testify that it is He Who has been appointed by God *to be* Judge of *the* living and *the* dead. To Him all the prophets bear witness, that everyone who

believes in Him receives remission of sins through His name.” (vs 37-43).

That is justification by faith! *If you believe in Jesus Christ, accept His sacrifice, as God to forgive you of your sins in His name, you have remission of sins!* That’s the whole basis of true Christianity. The Protestants go to the other extreme and cast out all law, which is not true.

Notice something else that took place, which is very important: why the Apostle Paul really looked upon Peter’s act as being very inexcusable and worthy of exposing publicly, and worthy of being preserved in the Scriptures for us down through all time.

Verse 44: “While Peter was still speaking these words, the Holy Spirit came upon all those who were listening to the message. And the believers from the circumcision were astonished, as many as had come with Peter, that upon the Gentiles... [who were not circumcised] ...also the gift of the Holy Spirit had been poured out” (vs 44-45). That is the key. The Holy Spirit comes with *repentance and belief!* The Holy Spirit does not come with any *work of law, of any law!* Justification comes by belief *without work of any law!*

As we saw, justification means that you are put in right standing with God in heaven above! That does not eliminate commandment-keeping.

- it eliminates *the laws of Judaism* for justification
- it eliminates the *animal sacrifices* of the Old Covenant
- it eliminates the *rituals and ceremonies* of the Old Covenant

Now we’re dealing with the receiving of the Holy Spirit and we’re dealing with those people who will be spread across the face of the whole earth and not with the Jews in Judea, Galilee or Jerusalem.

Verse 46: “For they heard them speak in *other* languages and magnify God...” The Italians spoke Latin, there was also Aramaic among the Jews; there was also Greek that they spoke. I don’t know what other language that was there in the assemblage of those who came with Peter.

When they ‘spoke in tongues’ they were magnifying God. This is why Peter is so inexcusable in this. This had to be done while the Gentiles were in the *physical uncircumcised condition*, so that God taught through this that *physical* circumcision, and all the laws of Judaism, **do not** make you righteous before Him, but a *repentant heart and belief in Christ!*

It was exactly the same thing that happened

to the apostles and the disciples on Pentecost. When that happened, "...Then Peter responded *by saying*, 'Can anyone forbid water, that these should not be baptized, who have also received the Holy Spirit as we *did*?' And he commanded them to be baptized in the name of the Lord. Then they besought him to remain *for a number of days*" (vs 46-48).

Notice what happened when Peter got back to Jerusalem, which was the headquarters of James and the Circumcision Party, Acts 11:1: "Now, the apostles and the brethren who were in Judea heard that the Gentiles had also received the Word of God." In their minds a lot of them thought that this was only for the Jews, or for the children of Israel. They had a long way to go in their understanding—didn't they?

Notice how he was received, v 2: "And when Peter went up to Jerusalem, those of *the* circumcision disputed with him"—because they did not yet understand that it was now lawful to associate with uncircumcised Gentiles. They contended with him! Why? *Because they had in their mind the normal way of proselytizing that the Jews had to bring Gentiles into the synagogue, which was finalized by physical circumcision!* That's why there was the contention.

Verse 3: "Saying, 'You went in to men who were uncircumcised and did eat with them.'.... [That's why Paul said, 'Peter, you're a hypocrite.'] ...But Peter related *the event* from the beginning and expounded *everything* in order to them, saying" (vs 3-4)—and he gave the whole thing there and told them what happened.

Verse 15: "'And when I began to speak, the Holy Spirit came upon them, even as *it* also *came* upon us in *the* beginning. Then I remembered the Word of *the* Lord, how He had said, 'John indeed baptized with water, but you shall be baptized with *the* Holy Spirit.' Therefore, if God also gave them the same gift that *was given* to us, who believed on the Lord Jesus Christ, who was I *to dissent*? Do I have the power to forbid God?' And after hearing these things, they were silent; and they glorified God, saying, 'Then to the Gentiles also has God indeed granted repentance unto life'" (vs 15-18).

That's why the whole thing of the operation of *justification by belief in Christ for the forgiveness of sin*—that is how it's done!

Peter and those of the Circumcision Party, and also a lot of the itinerant preachers that were coming through, were coming along and saying to the Galatians, 'You believe in Jesus, that's fine, but now you must be circumcised so you can finish your conversion.' Then they started adding all the other

things that would come with circumcision.

Galatians 3:1: "O foolish Galatians, who has bewitched you *into* not obeying the Truth, before whose eyes Jesus Christ, crucified, was set forth in a **written** public proclamation?" The Greek verb there is 'grapho' from which we get the word 'graphe'—the Holy Scriptures.

- Why was it written? *So they could read it!*
- Did Paul write epistles to the Churches? *Yes!*
- Were they to be read in the Churches? *Yes!*
- Don't you think they had the Gospel by that time? *There's no question that they did, otherwise you couldn't have something written!*

Verse 2: "This only I desire to learn from you: did you receive the Spirit of God by works of law, or by *the* hearing of faith?" We saw how the Gentiles received it. As they listened to Peter preach they received the Holy Spirit.

- there was no ritual that they did
- there was no sacrifice that they offered
- there was not circumcision that was required
- *all of those being works of law*

Now then, there were those coming around deceiving them saying 'you must be circumcised.' So, he says, v 3: "Are you so foolish? Having begun in *the* Spirit, are you now being perfected in *the* flesh?" In other words, following Jewish proselytism.

Let's see something really important concerning circumcision. What they would do, they—the false preachers who were coming along with their twisting of the Gospel—would come along and say, 'We know that you believe, but you know there's another step that's necessary, and you really need to understand that there are other things that you need to do. You can't be in right standing with God unless you do them. We know that Paul has not preached it, but rest assured that in time Paul will preach it; so we're just bringing it to you ahead of time. In light of that:

Galatians 5:11: "But I, brethren, **if I still proclaim circumcision**... [He would not have made that statement unless there were people saying that 'yes, the Apostle Paul is going to make you circumcised.'] ...why am I yet being persecuted? Then the offense of the cross has been taken away."

Notice how offended that the Jews back Jerusalem were when Peter came back and told them about the Gentiles who had been converted while they were still in uncircumcision. Verse 12: "I would



that they would even make themselves eunuchs—those who are throwing you into confusion.” That’s what they were doing.

Let’s understand what we’re doing here, Galatians 3:3: “Are you so foolish? Having begun in *the Spirit*, are you now being perfected in *the flesh*?” Through circumcision, and we can add *any other physical rule* that people hold over your head and claim that you ‘are not a good Christian’ if you don’t do what they say. Any other rule such as a terrible dress code, wearing your hair down to your feet, or going to church on Sunday. Is that a work of man? *Yes!* You can’t be saved unless you go to church on Sunday. Or you can’t be saved unless you take the Mass. You can’t be saved unless you’re within the structure of the hierarchical Roman Catholic Church.

All of those are *works of law* having nothing whatsoever to do with the commandments of God. Those are all fleshly, physical things, which people do and use as religious tools. Another one is, when you pray ‘use the statue of Mary.’ When you pray, use a rosary. When you pray, say the ‘sacred heart.’ When you pray, say the Sheema. When you pray, say ‘great is Allah.’ Another one is you can’t be a true Christian unless you believe in the trinity when the Bible doesn’t teach it. Speaking in tongues is demonic gibberish, and the doctrine you’re saved until you do.

What if someone said, ‘I want to be saved’ so they get up there and they fake it? And the minister comes up and says, ‘You’re now saved.’ Is he saved because he faked it? Is he saved because the minister said he’s saved? *NO!* Unless you believe in Christ and accept His sacrifice, and receive the Spirit of God, you have no salvation. That’s the whole contention with the circumcision.

Verse 3: “Are you so foolish? Having begun in *the Spirit*, are you now being perfected in *the flesh*? 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...” (vs 3-5). It’s about receiving the Spirit of God, because only with the Spirit of God *in* you, are you truly in right standing and justified before God in heaven above?

“...and Who is working deeds of power among you, *is He doing it* by works of law or by *the* hearing of faith?... [because you believe] (then it comes back to Abraham): ...*It is* exactly as *it is written*: ‘Abraham believed God, and it was reckoned to him for righteousness’” (vs 5-6). Go back and look at Abraham’s life, he didn’t have any *works of law* to justify him. He believed God! He obeyed God’s voice, kept His statutes, His judgments, His commandments and His laws.

Verse 7: “Because of this, *you should* understand that those who *are* of faith are the *true* sons of Abraham.” Remember how the Pharisees and the Sadducees said, ‘We are of the seed of Abraham’ Jesus said, ‘I know you are but you don’t do the works of Abraham’ (John 8).

Verse 8: “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.’ *It is* for this reason that those who are of faith are being blessed with the believing Abraham. For as many as are *relying* on works of law are under a curse, because it is written, ‘Cursed *is* everyone who does not continue in all things that have been written in the book of the Law to do them’” (vs 8-10).

That says an awful lot! Next time we will explain what it means to be continuing “...in all the things that have been written in the book of the Law to do them.”

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

#### Scriptural References:

- 1) Galatians 2:9-21
- 2) Romans 3:20-21
- 3) Romans 2:13
- 4) Romans 3:20-21
- 5) Romans 2:3-4, 13
- 6) Acts 2:37-38
- 7) Acts 8:18-23
- 8) Romans 2:4-13
- 9) Romans 3:20-31
- 10) Acts 10:1-2, 25-28, 34-48
- 11) Acts 11:1-4, 15-18
- 12) Galatians 3:1-3
- 13) Galatians 5:11-12
- 14) Galatians 3:3-10

#### Scriptures referenced, not quoted:

- Galatians 1
- Romans 1
- 1 Timothy 1
- John 8

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Transcribed: 10-14-12

## The Circumcision Wars IV What is “the Curse of the Law”?

Fred R. Coulter

Last time we were going through the Scriptures concerning Abraham. There are some very important things concerning Abraham that we need to understand. He believed God, was justified (Gen. 15), it was imputed to him for righteousness while he was yet **uncircumcised**. As a matter of fact, he was not circumcised until 13 years after that when he was 99 (Gen. 17).

Therefore, all the way through the things that God told him in keeping the commandments of God—Gen. 26:5—which is the whole key and crux summation of what Abraham did. That’s why all the Gentiles are brought into Christ through the example of Abraham.

Genesis 26:5: “Because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws.” When he was in uncircumcision and later when he was in circumcision.

As Paul says, ‘So he could be the father of the circumcision *and* the uncircumcision’ (Rom. 4). That’s why it was done that way.

Galatians 3:10: “For as many as are *relying* on works of law are under a curse, because it is written, ‘Cursed *is* everyone who does not continue in all things that have been written in the book of the Law to do them.’” Under the Old Covenant that’s what they were to do—correct? *Yes!* That’s why it goes back to Abraham.

- there was no temple with Abraham
- there were no morning and evening sacrifices
- there was no offering for sin
- *there was repentance and forgiveness of sin*

When the covenant was established with Israel, they had to do everything contained in the book of Law: all the rituals, all the ceremonies. They had to come to the temple. They had to do every one of those things.

Let’s just take the Galatians. If you could just picture Asia Minor and just come right to the bottom of it in the middle and go straight up a couple hundred miles, that’s Galatia.

- What opportunity did they have to come to the temple? *None!*
- What reason would they have to come to the temple? *None!*
- What reason would they have for

circumcision, which was in the book of the Law?

You could not participate in the Passover unless you were circumcised. If you go by the conditions of the Old Covenant you have to do everything written in the book of the Law. But if you do the things under the New Covenant, you have no ritual to perform, no circumcision to be accomplished, no animal sacrifices to give, no temple to go to. God made sure that that ended when He destroyed Jerusalem and the temple.

Therefore, if you go strictly by the Old Testament, without Christ, you cannot do everything written in the book of the Law. If you try to do so and neglect Christ, you come under a curse, because:

1. you can’t do them
2. you’re rejecting Christ

When we gather on the Sabbath Day, we gather to learn from the World of God—don’t we? There’s no morning and evening sacrifice that we offer. If you go back to the covenant with Israel called the Old Covenant and try and perform your Christianity through that, you are rejecting the righteousness or justification by faith.

We have examples of that today. There are many Messianic Jews who say that you must wear the yamaka, you must have the tassels, you must pray under a prayer shawl, you must wash your hands to be ritually clean and all of those things are works of Judaism that they have used to substitute the temple ritual that they used to have before the temple was destroyed.

That’s what it means, “...‘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) Today it is completely impossible to do so. That’s why in the New Testament Paul taught about the ministration of Spirit vs the ministration of death.

When people sin today within the Church we do not execute them for it. The only thing we can do—if it’s a gross sin—is disfellowship them. We do not administer the death penalty. We administer repentance and forgiveness, which is the ministration of the Spirit.

When the Gospel was preached to the whole world, then you cannot have an organization within any sovereign nation that takes the prerogative of the nation to administer the death penalty. The nation

that you live in will administer or not administer the death penalty in the civil law.

Under the Old Covenant it was civil as well as 'religious.' They had both functions there. In the civil government that we have today, they do that—whether for good or whether for bad; whether they do or whether they don't.

Today within the Church we cannot do that because we are not a sovereign within a sovereign nation. So therefore, we have only the administration of the Spirit, not the administration of death. We are talking not about how to keep a society running in the world; we are talking about the individual relationship between the person and God the Father through Jesus Christ. It's entirely different.

Because of all that we have discussed here, v 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.'"

Everything we do is because we believe God, because we love God. When we repent it's because God leads us to repentance. When we keep the commandments of God—those that are not under the ritual ceremony of the Old Covenant—we keep them just like Abraham did.

Verse 12: "Now then, the Law is not based on faith..." Faith is something you believe though you can't see—is that not correct? You believe your sins are forgiven because you believe God, and you believe that Jesus Christ is the sacrifice and you have proved that to yourself. Therefore, there is no work of law that will justify you. Christ is the greatest Justifier—correct?

- Can anything substitute for the life of Christ? *No!*
- Can anything substitute for the sacrifice of Christ? *No! Nothing!*

The Law is not based on faith. The Law either says so, or it doesn't!

"...but, 'The man who practices these things shall live in them.' (v 12). There's nothing wrong with that; that's an Old Testament thing, and that's what God said in Ezek. 18—if you're going to do them you're going to practice them.

Verse 13 is another key verse that the Protestants love and misconstrue: "Christ has redeemed us from **the curse of the Law**..." They read it to mean *Christ has redeemed us from the Law, which is a curse*. That's how they read it.

- What is the *curse of the Law*?
- Is the Law itself a curse? *No!*

Paul said it's Holy, righteous and just—it's spiritual! (Rom. 7)

- What is the *curse of the Law*?

Remember, the Law is not of faith. Therefore, it has to be written down—does it not? We'll read the *curse of the Law*, Deut. 28, and wherever else there are curses written in the Bible. Christ has not redeemed us from the Law, which is a curse. In Protestantism He has redeemed us from any obligation to keep the Law. Do you understand the difference in that? *The Law is not a curse!* 'The wages of sin'—the breaking of the Law—is the curse!

Deuteronomy 28:1: "And it 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 and overtake you if you will obey the voice of the LORD your God" (vs 1-2). Then all the blessings that everybody wants are listed out.

Here is what the *curse of the Law* is. The Law is not a curse, but if you break the Law, you bring a curse. Verse 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."

Then you can read that all the way through the curses of the land, the cities, your body, your mind, your children, your finances—all of those are curses of the Law and are the result of sin. What do men need to be redeemed from? *Sin!* Sin brings the *curse of the Law!*

Galatians 3:13: "Christ has redeemed us from the curse of the Law, **having become a curse for us...**" Christ redeemed us from sin.

2-Corinthians 5:21: "For He [God the Father] made Him [Jesus Christ] Who knew no sin *to be* sin for us... [Is sin a curse? "...**having become a curse for us...**" (Gal. 3:13) *instead of us!* He took it upon Himself.] ...so that we might become *the* righteousness of God in Him." It's saying the same thing just a little differently.

We have been redeemed from sin, and sin brings a curse, because you're breaking the Law vs the thinking of Protestantism: they claim that Christ has redeemed you from law—any obligation to keep any law—which is a curse. In other words, they're saying the Law is a curse. *It's not!* I hope I made it clear.

- Why did He do that?
- In order that you could keep Judaism?

That's why Paul was so hot after Peter, Galatians 3:14: "In order that the blessing of Abraham... [the promise of spiritual seed] ...might come to the Gentiles by Christ Jesus, *and* that we might receive **the promise of the Spirit through faith.**" You can't receive the promise of the Spirit through any work of law.

Then Paul gets down to a very important point, v 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." Even just in an ordinary contract, once it's signed, sealed and delivered you don't arbitrarily change it—do you?

Let's just say you agreed to buy a car and you agreed that your payments would be for 60 months and you agreed that you pay so much a month. Well, suppose about the 15<sup>th</sup> month down the line you said to yourself these payments are really too hard for me to make. I'm just not going to make them.

Now the curse comes. The repossession guy shows up and says, 'I'm taking your car.' *You can't take it, that's mine.* 'No it's not, you didn't make the payments.' *I decided that I didn't need to make the payments.* 'You signed a contract. You cannot arbitrarily change it in your mind. If you need to change that, because the payments are too high, come down to the auto dealer and we will re-finance it and work out a different means of doing it, but until that is done you can't modify it, you can't change it, you must make the payment or we get the car.'

Likewise it is with the covenant with Abraham. No one can come along and add to it. No one can come along and change it. This might help you to understand why God hates 'religion.' That's what they're doing! A covenant is even more stringent. If you change it or modify it you die! It's different than just an ordinary contract.

That's why Paul is saying, "...even when a man's covenant has been ratified, no one nullifies *it*, or adds a codicil to it.... [You are to do it or die!] ...Now, to Abraham and to his Seed were the promises spoken. He does not say, 'and to *your* seeds,' as of many; but as of one, 'and to your Seed,' which is Christ."

- You have the promise given to Abraham.
- You have the covenant that was made with Abraham.
- Out of Abraham's loins would come the Christ and all nations would be blessed through Him.

That's a summation of the promise. That's the whole

basis of Christianity. Until that time something else happened: God had other promises in that covenant that related to the *physical* descendants of Abraham—the 12 tribes of the children of Israel.

When God brought them out of Egypt, He had to deal with them—correct? Since He cannot change the covenant He made with Abraham, He made a separate covenant called the *Old Covenant*, which is also called the *Law*! That's what we're talking about here next:

Verse 17: "Now this I say *that the* covenant ratified beforehand by God to Christ cannot be annulled by the Law... [the covenant to Israel] ...which was *given* four hundred and thirty years later, so as to make the promise of no effect." It didn't replace it. Nothing can change the promise. The promise to Abraham was sure. However, the covenant given to Israel was temporary. Let's define it a little more clearly:

- The covenant that God made with Abraham *was eternal*.
- The covenant that God subsequently made separately from that to the children of Israel *was physical and temporary*.
- Something that is physical and temporary *cannot replace* something that is spiritual and eternal.

It just won't happen. It dies and decays.

Example: What if you had the ability to take spirit matter and build a house that would never rot, never decay. New Jerusalem is going to be built out of that. Someone comes along and says, 'I have a better house. My house is made out of the greatest brick you have ever seen. I make this brick out of the best clay. I do it myself.'

- Which house is of greater value?
- The house made of *spirit matter* that endures forever?

or

- The house made of *physical matter* that just send a hurricane or tornado and that's the end of it?

Likewise the covenant given to Abraham was *spiritual and eternal*; the covenant given to Israel was *temporary* and for a specific purpose.

Verse 18: "For **if** the inheritance... [of eternal life] ...*is* by law..." There is something inferior; law is inferior to spiritual. If there was a law that says 'do this' you have eternal life, how many people would do that? There doesn't have to be any repentance, any acknowledgment of God, you just go do the law.

"For **if** the inheritance *is* by law *it is* no

longer by promise. But God granted *it* to Abraham by promise. Why then the law?...” (vs 18-19). The covenant to Israel: Why did God give it? Why didn’t He just give the same thing to Israel as He did to Abraham? *Because God said He would not institute that until He came in the flesh and died!* That’s what Gen. 15 is all about.

Verse 19: “Why then the law? **It was placed alongside the promises...**” Because you can’t add to or take away from; but you can place it alongside—can’t you? That’s why the covenant to Israel could be extinguished, because it was a separate covenant.

“...for the purpose of *defining* transgressions, until the Seed [Christ] should come to Whom *the* promise was made... [to bring justification by faith and eternal life] ...having been ordained through angels in the hand of a mediator” (v 19). That is the covenant given to Israel. Who was the mediator? *Moses!* That’s why the covenant given to Israel was temporary until Christ.

*None* of the laws in the Old Covenant could bring eternal life. *No law* can bring eternal life! The law, as we saw, tells us what sin is. ***Eternal life is a gift!*** Since the children of Israel didn’t want to hear the voice of God, saying, ‘Moses, you speak to us and we’ll hear what God says.’ He became the mediator, but angels were the ones who administered it.

Verse 20: “Now then, a mediator does not *act on behalf* of one...” A mediator negotiates terms between two parties; that’s what Moses did. Moses went up and he got the laws from God and he came down and said to the children of Israel, ‘Here’s what God said.’ You have the one party, God; you have the second party, Israel. Moses is the mediator, and said, ‘Here are God’s laws and commandments and they said, ‘All that God has said, we will do.’

Then he wrote it in the book of the Law; they had the animal sacrifices; they put half of the blood on the book of the Law, half he sprinkled on the people; they were now in covenant with God for the Old Covenant. That’s what a mediator does.

However, in dealing with Abraham it was entirely different. Did God go through a mediator between Him and Abraham? *No!* That’s what it’s talking about in the rest of it here:

“...but God is one...” (v 20) in respect to the promise of grace, God is one; God acted unilaterally in dealing with Abraham. He came to Abraham and said, ‘Abraham, this is what I’m going to do for you. Come out here, I want you to look at the stars and see if you can count them. So shall your seed be.’ Abraham *believed* God! No intermediary, so God directly imputed it to him for righteousness. That is

to show us the relationship that we, through Abraham, have with God today—direct to God! We do have a Mediator—Christ—between man and God, but no other person.

Verse 21: “***Is the law...*** [the covenant with Israel] **...then contrary to the promises of God?....** [which He gave to Abraham] ...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.” But law cannot accomplish that. You can write down a law, but there it is, it can’t give eternal life. It can’t bring the forgiveness of sin—***no law brings the forgiveness of sin***—only repentance and forgiveness.

Verse 22: “But the Scriptures have shut up all things under sin...” All have sinned and come short of the glory of God (Rom. 3). In other words, there’s only one way out of sin! Everyone in the whole world has been shut up unto sin. That’s why it says, ‘the whole world lies in wickedness’ (John 5:19)—shut them all up to sin so that He could reach down and call the ones He wanted to call, so that no man could come and say, ‘I keep this law, I keep that law, I keep the other law, therefore, God, You have to accept me because I do it.’

“...all things are under sin so that by *the* faith of Jesus Christ the promise might be given to those who believe” (v 22). That’s why! You might think it’s an evil thing for God to shut up people unto sin. Just remember this: *now is not the only day of salvation; they will have their day.* Even being shut up unto sin is a temporary thing.

Verse 23: “Now before faith came, we were guarded under law, having been shut up unto the faith that was yet to be revealed. In this way, the Law was our tutor *to lead us* to Christ that we might be justified by faith” (vs 23-24). In other words, the law teaches us as a tutor or teacher that the ‘wages of sin is death.’ Christ tells us the way out of that death and the way out of that curse is through Him.

Verse 25: “But since faith has come, **we are no longer under a tutor...**” because we have the Spirit of God and the Spirit of God leads us: ‘*as many as are led by the Spirit of God, they are the sons of God.*’ We are under God; we’re not under a tutor.

Verse 26: “Because you are all sons of God through faith in Christ Jesus. For as many *of you* as were baptized into Christ did put on Christ” (vs 26-27).

- Love of God
- Faith of God
- Hope of God
- To walk as Christ walked

Just law-keeping in itself has no spirit—you need to understand that. If you don't believe that, go look and see how Nazi Germany was run; it was run by law through their Fuehrer. What did it end up in? *Destruction!* That's why when you are baptized you are to clothe yourself in Christ:

- He is to be *in* you
- you are to walk the way that He walked

What do you clothe yourself with? *The fine linen is the righteousness of the saints!*

Now we have something that changes the whole relationship with God, which was not under the Old Covenant, v 28: "There is neither Jew nor Greek... [that was the whole basis for Judaism] ...there is neither bond nor free; there is neither male nor female; for **you are all one in Christ Jesus.**" Everyone that has the Spirit of God, regardless of his physical status, male or female, on the earth have equal opportunity for salvation through Jesus Christ.

- You do not have to come through Judaism and be circumcised.
- You do not have to go the temple in Jerusalem and offer sacrifices.
- You do not have to follow any of the laws of Judaism.
- You do not have to be circumcised.

***You must repent and believe and accept Jesus Christ and then you are put in this status!***

Verse 29: "And if you *are* Christ's, then you are Abraham's seed, and heirs according to *the* promise"—of *eternal life!*

Therefore, no law anywhere can possibly substitute for that! Cannot replace it! Cannot even do the function of it! Neither can circumcision, yamakas, rosaries, idols and statues—those are all physical things! Any of those things, whether it be from circumcision to bowing down before idols, people are seeking to be perfected in the physical things or in the flesh and not in Christ. That's the whole summation of this.

Why they had the circumcision wars was because there was the tension between the physical and the spiritual, between works of law and faith, between those who believed in Christ and those who believed in circumcision. That is why we have this unique book—the book of Galatians—which I am sure has caused so many problems in theological circles down through history. There are books and books, reams of it, classes of it to try and explain it.

I want to clarify a couple of things so we really understand. We've talked about *justification*. Let's see a couple of things that is so vitally important concerning *justification*. Remember this:

*you are not justified in your sins; you are justified from your sins!* Do you understand the difference?

Let's use the example of murder: You cannot be justified from murder while you are continuously murdering—or stealing, or lying, or having false gods before you. 'O God, forgive me, I've had false god's before You' and you bow down to Vishnu.

Justification is from past sin, and there must be repentance of that sin and obedience that you start doing before you can be justified. There is no need to justify you while you are continuing in sin. There can be no justification, because you are living in sin. That's why Paul said, 'Shall we continue in sin that grace may abound. **MAY IT NEVER BE!**' It just cannot be! It's an impossibility! You can never be justified *in* your sins, only *from* your sins when you repent.

Romans 2 brings this out very clearly, and then you will understand. I think the biggest difficulty in understanding *justification by faith* is because of all of the wrong understanding of the Protestants and the messed up thinking that they have, *which is that the Law is a curse and you are justified from any responsibility to keep the Law.*

Romans 2:4: "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?" You come to see yourself for what you are as evil, and what God is as good.

(go to the next track).

Here Paul is telling us that *repentance must come first*. You can use the example of children: Will you forgive your children for being mean and nasty while they continue to be mean and nasty? *No!* Likewise, you cannot receive forgiveness *in* sin, you receive forgiveness *from* sin; but ***you must repent first*** of that sin before there is forgiveness. The ultimate of forgiveness is that you are justified. But ***if you don't repent there is no justification.***

Verse 5: "But you, according to your own hardness and unrepentant heart, are storing up wrath for yourself against *the* day of wrath and revelation of God's righteous judgment."

- There can be no justification while living in sin.
- There can be no justification without repentance.

That's why you cannot just open your heart and invite the Lord in. He does not come in unless you repent. Repentance is what opens the door.

Verse 6: "Who will render to each one according to his own works. On the one hand, to

those who with patient endurance in good works... [after they have repented of sin] ...are seeking glory and honor and immortality—eternal life” (vs 6-7).

So, it shows what you must do after you repent. Now it's going to show what happens if you do not repent, meaning that if you don't repent and you continue to live in sin, there is no forgiveness, there is no justification—period—regardless of what you may claim. That's why there is no justification in Sunday-keeping, because you're living in sin. You are not justified. It is a wrong application of grace.

Verse 8: “On the other hand, to those who are contentious...” Are not Sunday-keepers contentious? *Yes!* or Those who are lawless, are they not contentious against those who believe in doing good? All you have to do is just witness the hearings that John Ashcroft went through for screening him for Attorney General. He understands the operation of law, but all the lawless people who want to continue in their crotch-rot, because that's all the focus of the Democrats is anyway—right? *Abortion! Sexual immorality! AIDS! Homosexual rights!* Were they not contentious against someone who is against that? *Yes!*

“...and who disobey the Truth... [which means that you are not going to receive any justification unless you repent and obey the Truth] ...but obey unrighteousness—indignation and wrath, tribulation and anguish—upon every soul of man who works out evil, both of *the Jew* first, and of *the Greek*” (vs 8-9). That tells you the solution to the Jewish problem today. Repentance! Not painting everybody as ‘anti-Semite because you point out the problems of the Jews.

Notice how it is one verse for repentance and doing good, another verse for lack of repentance and doing evil.

Verse 10: “But glory and honor and peace to everyone who works good, both to *the Jew* first, and to *the Greek*, because there is no respect of persons with God” (vs 10-11)—meaning that neither Jew nor Gentile; meaning that if you are a Sunday-keeper and if you keep the holidays of this world and you are seeking to be justified by grace, *you are asking God to be a respecter of person to you*, because you are not willing to obey God and repent and keep His way. Therefore, *you are demanding that God respect you!* God is not a respecter of persons. Do you understand that? If you want to be justified *in your sins* you are asking God to be a respecter of persons to you. But He is not! There has to be repentance first!

Verse 12: “For as many as have sinned without law... [without the knowledge of law]

...shall also perish without law...” Those who have never received anything concerning the commandments of God, take those who live in the deep dark jungles of the various places of the world. They have no knowledge of God, no knowledge of law from God, they live their lives without the knowledge of that. They're going to die for their sins without the knowledge of it. They may come to some knowledge of truth that certain things like murder and so forth are not right, but that's awfully hard for a cannibal to understand—isn't it? They'll perish without it. ‘The wages of sin is death’ and ‘God is no respecter of persons.’ So, the ‘wages of sin is death’ whether you know the Law or not!

Do they not execute people for murder in lands that have never heard the name Jesus Christ? *Yes!* Did they die for their sin? *Yes!* The ‘wages of sin is death’ to any person who sins, with or without 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*...” (vs 12-13)—because you knew. What did Jesus say about those who knew the will of God and those who didn't.

Let's see what Jesus said, Luke 12:41: “Then Peter said to Him, ‘Lord, are You speaking this parable to us *only*, or also to all?’.... [those who were not prepared for His return] ...And the Lord said, ‘Who then is the wise and faithful steward...’” (vs 41-42). He's telling Peter, ‘This is for you and the disciples.’

“...‘whom the lord shall put in charge of his household, to give to *each one* the portion of food in season? Blessed *is* that servant whom the lord, when he comes, shall find so doing. Of a truth, I tell you, he will set him over all his possessions. But if that servant shall say in his heart, “My lord delays *his* coming,” and shall begin to beat the menservants and maidservants, and to be gluttonous and become drunk... [spiritually speaking that is ‘drink of the cup of the wrath of mother Babylon (Rev. 17)] ...the lord of that servant will come in a day that he does not expect...’” (vs 42-46).

That doesn't mean His second return, that means He's coming for judgment. That's the day! Remember the warden in *Shawshank Redemption* just before he committed suicide. It showed that he looked up on the wall and it says ‘The Lord's judgment is coming and that right soon.’ That was his day of judgment. Likewise, it comes upon any when you think that He's not going to come.

“...‘and in an hour that he does not know, and will cut him asunder, and will appoint his portion with the unbelievers. And that servant... [this applies to anyone] ...who knew the will of his

lord, but did not prepare, nor did according to his will, shall be beaten with many *stripes*; but the one who did not know, and did *things* worthy of stripes, shall be beaten with few....” (vs 46-48). The penalty still comes whether you know or not know.

So, if you *have no knowledge* of law, you’re going to die for your sins without knowledge of law. If you *have knowledge* of law you are going to die for your sins because you didn’t repent and be judged by the Law.

The long and the short of it is this: *You cannot be justified in your sin; you can only be justified from your sins.* In order to receive justification there must be first repentance, and repentance requires *a turning from sin to obey!* Otherwise, you are still in your sins and you haven’t repented.

Romans 2:13: “Because the hearers of the Law *are* not just before God...” Many people go to church on Sunday and they hear; some try to apply some of the things in their lives to the best of the knowledge that they have. But until they quit sinning they haven’t repented, in spite of their good intentions. Many are false teachers and ministers, yes they are, no question about it. I don’t care how nice they may be, or how purry their voices may be when they talk, or how kind that they may be in their actions, if they do not teach obedience to the Laws and commandments of God, then they are workers of lawlessness.

That’s why it says, “...the hearers of the Law *are* not just before God... [meaning they can’t be justified] ...but **the doers of the law shall be justified**” (v 13). Why? *Because they repented of their sins and began to be doers of the Law!* That is the only time you can be justified through the grace of God. Not until then.

Let’s see that operation even in the Old Testament. Remember how many times God would tell Israel, ‘Return, Israel! Return unto Me and I’ll return to you. I don’t delight in the death of the wicked, but that you turn; turn from your sins and return unto Me.’ That’s a call to repentance so they can be justified.

Isaiah 1:10: “Hear the Word of the LORD, rulers of Sodom; give ear to the Law of our God, people of Gomorrah.” That’s the society in which we are living today, and they don’t want to hear it. They want to be ‘religious’—don’t they?

Here’s an example that even under the Old Covenant the sacrifices that they would bring, even on the commanded days that God said to bring them—but we will see that this more likely applies to their sabbaths and so forth—but nevertheless, they would bring the sacrifices. Even the sacrifices

without repentance does not bring justification even to the temple, *because they were living in sin!*

Verse 11: “‘To what purpose *is* the multitude of your sacrifices to Me?’ says the LORD. ‘I am full of the burnt offerings of rams, and the fat of fed beasts; and I do not delight in *the blood of* bulls, or of lambs, or of he-goats. When you come to appear before Me, who has required this at your hand, to trample My courts?... [they weren’t repentant] ...Bring no more vain sacrifices...’” (vs 11-13)—contrary to the purpose of God; contrary to the will of God. Before they are accepted there must be repentance.

“...‘incense is an abomination to Me—new moon and Sabbath, the calling of assemblies...’” (v 13)—even if they’re on the right day. Look at the Jews today. Do they have the right Sabbath Day? *Yes!* But because they reject Jesus Christ they have no understanding. This also shows you how important proper Sabbath observance is, and coming together in fellowship with God the Father and Jesus Christ and learning of Their way on the Sabbath is so profoundly important.

“...‘I cannot endure iniquity along with the solemn assembly!’” (v 13) Why? *Because there was no repentance!* They had their lifestyle of Sodom and Gomorrah and all the lawlessness thereof.

Verse 14: “Your new moons and your appointed feasts **My soul hates**...” This is *theirs*, not God’s; *their* sabbath, which is Sunday; *their* holidays; *you can’t come into the presence of God while you’re living in sin!* You first *repent* of sin, then you come before God.

“...they are a trouble to Me; I am weary to bear *them*. And when you spread forth your hands, I will hide My eyes from you; yea, when you make many prayers... [Just like the pope, he blessed the fishing fleet and it sunk in a storm; blessed a helicopter and it falls out of the sky] ...I will not hear... [Why?] ...your hands are full of blood” (vs 14-15).

So, what does He say? *He calls them to repentance!* Verse 16: “‘Wash yourselves, make yourselves clean; put away the evil of your doings from before My eyes... [repentance; you must repent before there is justification] ...**cease to do evil**... [which is you are a ‘doer’ of the Law, not a ‘hearer.’] ...**learn to do good**... [it takes time to overcome evil practices] ...**seek judgment**... [correct thinking; get your mind squared around] ...**reprove the oppressor. Judge the orphan, plead for the widow.** Come now, and let us reason together,’ says the LORD....” (vs 16-18).

Here is God’s reason: repent and do good, and *‘I will forgive.’* That applies to the New



Testament and Old Testament.

“...‘Though your sins are as scarlet, they shall be as white as snow; though they are red like crimson, they shall be like wool. **If you are willing and obedient...**’” (vs 18-19). **‘For the hearers of the Law are not just before God, but the doers of the Law shall be justified.’**

There it is right there clear and easy to understand. And remember what Paul told Timothy: that ‘you’ve known the Holy Scriptures from a child, which are able to make you wise unto salvation through Jesus Christ.’ You take the same thing and apply it in a New Testament setting.

Verse 19: “**If you are willing and obedient** you shall eat the good of the land”—or for the New Testament for salvation. ‘Willing’ is a *repentant* attitude, a desire to do good, and ‘obedient’ and you shall receive eternal life. That’s New Testament doctrine—isn’t it? So, we can apply that here.

Verse 20: “‘But **if you refuse and rebel...** [Who are you refusing? Men? *or* God? *God!*] ...you shall be devoured *with* the sword;’ for the mouth of the LORD has spoken *it*.” That follows almost the exact parallel of what we read in Rom. 2—doesn’t it? *Yes!*

Remember this: *You cannot be justified in your sin! You must repent to be justified from your sin!* Then you are justified before God, not until. You must believe in Jesus Christ, nothing else will do it. That’s why in the book of Galatians, especially chapter two, what the Jews were seeking to do was to take something physical, like the requirement of circumcision, and to separate themselves from the Gentiles—which is something physical—and were trying to substitute that for the righteousness of Christ. You cannot do it! That’s a work of law!

***You cannot accomplish spiritual things by physical means!*** Never can! To be justified to God the Father in heaven above is a spiritual thing through Jesus Christ. Can a *work of law* such as separating yourself from uncircumcised Gentiles substitute for the sacrifice of Jesus Christ? **NO!** That’s why justification is by belief in Christ. That’s why in Gal. 3 it says ***there is no law that gives eternal life!***

Let’s clear up a couple of things in Galatians 3. I’m sure that when the Apostle Paul wrote this he did not understand that Protestantism would come down the road 1500 years later. I am sure that when he wrote the things like ‘the law’ referring to the covenant with Israel, it presented no problem to him. He did not understand that later those would come and twist and turn the Scriptures and say that means

that it’s ‘rejecting the law.’ NO! He’s just explaining the *purpose* of the law.

I’m sure that he did not understand that there would be those who would come along and assume that *works of law* meant commandment-keeping—which it does not! It does not mean commandment-keeping. It means a *work of a law* to seek justification separate from Christ. So, yes it did create problems. Yes, Galatians is one of those ‘hard things’ that Paul wrote—which is difficult to understand. Peter said to those who are ‘unlearned and unstable twist and wrest’ and create problems with it. So, we are stuck with this 500-year-old theological problem that we are dealing with.

Galatians 3:13: “Christ has redeemed us from the curse of the Law...” The Protestants read this as ‘Christ has redeemed us *from* the Law, which is a curse.’ But ‘the Law is perfect, spiritual, Holy, just, right and good.’ ***The curse is sin!*** You don’t need to be redeemed from law-keeping—do you? *No!* You need to be redeemed from law-breaking or sin!

Example: If you perfectly follow all the laws of driving and you never received a single solitary ticket. Would you need to go down to the courthouse and see the judge and say, ‘Judge, I’m here to pay because I’ve been a good driver? I’ve kept every law that there is. I’ve never received any ticket.’ He probably would not accept any money that was offered, because it wasn’t due. You had nothing to be redeemed from. Does that make any sense? *Sure!*

However, if you break the traffic laws, you must go to the judge and you must pay a fine in order to be redeemed from that. Therefore, you’re justified. If you don’t, he issues a warrant for your arrest, so you have to satisfy it. Christ did not redeem us from law-keeping; He redeemed us from law-breaking, which brings curses.

Let’s understand about the promises. {see sermon series: *Twelve Steps to Covenant Law* and *Three Covenants with Abraham*—which are actually three phases of one covenant} Once a covenant is made nothing can be added to or taken from it—period! It requires your death if you do. When you read Gal. 3 you have a contradiction with it in the *King James Version*.

Verse 14: “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 14-15).

Verse 19: We have an apparent contradiction in the *KJV*: “Wherefore, then, *serves* the Law? It was added...” Why was it added? That’s not the correct translation, because no man can add to it. Not only are Paul’s writings ‘hard to understand’ but when they have the incorrect translation it makes it doubly hard to understand—doesn’t it? *Yes!*

Let’s come back to v 15 and follow through—*FV*: “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.” A covenant is so binding that under the pain of death you cannot add to or take from.

Verse 16: “Now, to Abraham and to his Seed were the promises spoken. He does not say, ‘and to *your* seeds,’ as of many; but as of one, ‘and to your Seed,’ which is Christ. Now this I say, *that the* covenant ratified beforehand by God to Christ... [through Abraham] ...cannot be annulled by the law... [given to Israel] ...which was *given* four hundred and thirty years later, so as to make the promise of no effect. For if the inheritance *is* by law... [or Old Covenant] ...*it is* no longer by promise.... [or by the New Covenant] ...But God granted *it* to Abraham by promise” (vs 16-18).

Can God go against His promise? *No!* Why? *Because God cannot lie!* It’s impossible for God to lie! If He gives His promise to Abraham, is He not going to fulfill it? *Absolutely!*

Verse 19: “Why then the law?...” The covenant given to Israel. You can’t add to the covenant promises given to Abraham; that was already set. You can’t take that away. What God did with Israel, He made a separate covenant. Can you have more than one covenant at one time? *Yes!* You’ve got the overall covenant with Abraham. Now He has to enter into covenant with the children of Israel 430 years later, which is called *the Law*. It did not replace; it did not add to; it did not take away from. **BUT:**

“...**It was placed alongside the promise...**” (v 19). Because you can’t add to (v 15). In the *KJV* it’s wrongly translated ‘added.’ It means *place alongside*. It’s not changing the covenant of the promises given to Abraham.

“...for the purpose of *defining* transgressions... [Is that not what law does? *Yes!*] ...until the Seed should come to Whom *the* promise was made... [until the true redemption of Jesus Christ came] ...having been ordained through angels in the hand of a mediator” (v 19).

Remember this: ***You receive eternal life through the promise of the Holy Spirit!*** You don’t

receive the Holy Spirit until you have repented. The Holy Spirit, once it is given upon your repentance, puts you under the grace of God and you have been justified through faith that you may walk in obedience—keeping the commandments of God and loving God in the way that He shows.

This lawless society that we have, especially spawned by Protestantism, that you can be justified in your sins and the grace covers your sins while you are sinning, is one of the greatest lies that has been expurgated out of the Bible and misrepresented to people.

Verse 18—clarification: “For if the inheritance *is* by law... [covenant given to Israel, or any law—either one] ...*it is* no longer by promise.... [the New Covenant, which is the promise of covenant that goes back to Abraham, because the promise was given to him.] ...But God granted *it* to Abraham by promise.”

When God took him out that night—which later became the Passover night—and said, ‘Look unto the stars and if you can count them so shall your seed be.’ And he *believed!* It was ‘imputed to him for righteousness’!

- He was already obeying—wasn’t he?
- Was he not keeping the commandments of God?
- Was Abraham living in sin? *Of course not!*
  - ✓ He was walking with God!
  - ✓ He was a friend of God!
- Can you walk with God and be a friend of God if you disobey God? *Of course not!*

This is saying very clearly that you cannot have salvation under the physical covenant with Israel—being *the Law*—or is there any law given which gives eternal life? The reason is because it’s a *gift from God!* That’s why!

There is no law that brings eternal life! Let’s examine this: Do we have physical laws that govern the body? *Yes, we do!* How many people have come along and said that we are going to extend your life by taking this pill or doing this exercise, which is then *a law*—correct?

You take this supplement with this formula, according to *the law of this formula*, and if you take it three times a day—which is *a law of prescription*—you will live forever. Could you make lots of money if that were true? You can make lots of money on that even though it is not true! No one has defied Gen. 5 where God limited the length of days to man to 120 years. They lived longer before that, and gradually after the Flood the lifespan got shorter and shorter until today if you have three score and ten—70—that’s great. If you are strong

you live to be 80. Some live to be in their hundreds, but no one has lived beyond 120.

There is no law that gives life—period! It has to be *the gift of God!* Maybe that helps explain it. I think the Protestants have it so complicated and our minds have been so geared to Protestant-type thinking—before we understood the Truth of God—that it's awfully hard to get it changed and understand the Truth. Plus, it's further compounded because Paul's Scriptures are 'hard to understand.'

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

#### Scriptural References:

- 1) Genesis 26:5
- 2) Galatians 3:10-
- 3) Deuteronomy 28:1-2, 15
- 4) Galatians 3:13
- 5) 2 Corinthians 5:21
- 6) Galatians 3:14-29
- 7) Romans 2:4-13
- 8) Luke 12:41-48
- 9) Romans 2:13
- 10) Isaiah 1:10-20
- 11) Galatians 3:13-15, 19, 15-19, 18

#### Scriptures referenced, not quoted:

- Genesis 15; 17
- Romans 4
- Ezekiel 18
- Romans 7; 3
- 1 John 5:19
- Revelation 17
- Genesis 5

#### Also referenced: Sermon Series:

- *Twelve Steps to Covenant Law*
- *Three Covenants with Abraham*

FRC:bo  
Transcribed: 10-14-12

## The Circumcision Wars V Mistranslation Causes Confusion

Fred R. Coulter

We've been going through the book of Galatians, one of the most difficult to be understood epistles of the Apostle Paul. That's why they had the circumcision wars. This applies to Galatians more than anything else.

One of the really big tragedies about the book of Galatians is that not only do the Protestants misunderstand it, because of their animosity—even hatred—toward the laws and commandments of God, but also because of the problems in the translation from the *King James* that came from the Greeks.

I realize that even without very much knowledge in the Greek, at least you can pick up a few things, like I'm going to show you today that will help you understand the truth vs why the Protestants and the Catholics are not correct in it.

One of the tactics of Satan the devil is that he will let you have what God wants you to have, but he will inspire misunderstanding. Think about that for a minute! If you have a misunderstanding or a misinterpretation, what has happened concerning Truth? *You have missed the mark!* If you have missed the mark—one of the terms for sin in the Greek, 'hamartema'—then you don't have the understanding that you really need.

This is how we are able, today, to have the whole of the Bible, and yet, have more misunderstanding concerning it than ever before, especially when you're dealing with carnal-minded men who do not have any concern for the Law of God, because the carnal mind is hostile or an enemy of the Law of God, 'not subject to the Law of God and neither indeed can be.'

This is what Peter wrote, 2-Peter 3:15: "And bear in mind that the long-suffering of our Lord is salvation, exactly as our beloved brother Paul, according to the wisdom given to him, has also written to you; as *he has* also in all *his* epistles, speaking in them concerning these things; in which are **some things that are difficult to understand...**" (vs 15-16). Why are they hard to be understood?

1. because of the way that Paul presented it
2. because of the misinterpretations that people bring to it and the misconceptions that they add to it when they study it

"...which the ignorant..." (v 16)—unlearned, they don't know the Scriptures. This also tells us in order

to understand the Apostle Paul you have to have a certain level of learning or understanding.

"...and unstable..." (v 16)—they are not secure in the faith. What happens when you're not secure in the faith? *You look for a way out!* Is that not true? *Yes!*

Those who are unlearned and unstable "...are twisting *and* *distorting*, as *they* also *twist and distort* the rest of the Scriptures, to their own destruction" (v 16).

Having the Scriptures in your hand is no guarantee of anything but that you have it in your hand. Unless the Bible is properly understood, unless there's a certain level of understanding, it's very hard to understand the Epistles of Paul.

Notice what happens, v 17: "Therefore, beloved, since you know this in advance, be on guard against *such practices*, lest you be led astray with the error of the lawless ones, *and* you fall from your own steadfastness." These misinterpretations can cause people to fall. We've seen many of them fall because of misinterpretation, because of going back and trying to understand the Scriptures according to those who do not believe in keeping law.

Verse 18: "Rather, be growing in *the* grace..." How do you grow in grace? *Through loving God, keeping His commandments!* Let's understand something very important—Eph. 2:

- God is the One Who calls us
- God is the One Who justifies us from sin
- God is the One Who has given us the way to walk

"...and *the* knowledge of our Lord and Savior Jesus Christ. To Him *be* glory both now and into *the* day of eternity. Amen" (v 18). We have three things going here:

1. difficult Scriptures can be twisted and turned

In particularly in the age in which we live today where everything is counted as an opinion. That's why talk shows are so popular. People can call and give their opinion. Once in a while you get someone who has a few moral things—like Dr. Laura; she nails some of her callers quite well. She does well by saying that if you're not married you are 'shacking up.' She particularly hits that.

2. you have to understand the Scripture

3. you have to beware that you are not led away with the error of the wicked

Let's understand something about *growing in grace*. This is very necessary to repeat, Ephesians 2:8: "For by grace... [God's goodness, mercy; it is His gift] ...you have been saved... [from your past sins] ...through faith, and this *especially* is not of your own selves; *it is* the gift of God, not of works..." (vs 8-9)—of works that you can do; there are a lot of good works that people can do.

They think that with their good works somehow the scales of judgment for eternal life will be balanced out. If you have more good works than bad works, St. Peter is going to say 'enter in.' If you have more bad works than good works then St. Peter is going to say 'go to purgatory.' If you don't have any good works, then he's going to say 'go to hell.' None of those stories are true! But that's how people view it.

"...so that no one may boast. For we are His workmanship... [which is a *work of grace*! If God is working in your life with His Holy Spirit, is that not grace? *Yes!*] ...created... [salvation is creation] ...in Christ Jesus unto *the* good works... [that God has given] ...that God ordained beforehand in order that we might walk in them" (vs 9-10).

Let's take a contrary view to those who believe in no law.

- Did God create us? *Everyone would have to answer 'yes' to that!*
- Did God put laws in our bodies for how we function? *Yes!*

And we are very fragile! If you don't breathe in the next 15 minutes we'll call the coroner. It's just that simple. You can't get any more fragile than that. Or, if you haven't taken care of yourself, you could have a heart attack and in two minutes be dead right here. Whatever!

- He's also given us spiritual laws—hasn't He?

Notice the key word 'given.' What is a gift? A *gift comes because of grace*! Did any of the patriarchs earn the commandments of God? *No!* But they kept them—didn't they? Same way when God gave the commandments to the children of Israel. Those are the good works of God.

Let's understand that there is no controversy between keeping the commandments of God and grace, they go hand-in-hand. That's why Paul says *grace establishes law*. That's what's important to understand. Therefore, the commandments quite contrary to the disbelief of many people actually are rooted in the grace of God. For a lot of people,

they're going to think hard on that, because they don't understand it.

Therefore, in keeping the Sabbath and walking in the good works of the Sabbath and the Holy Days and all the commandments of God, we are in His grace, walking in the good works, which He has foreordained that we should keep them.

As I've pointed out many times, God has never asked us to do anything that is not good for us. Is there anything that you can think of that God has asked you to do that is not good for you? *No!* But men like to come along and *think* that they can improve upon God's way, because in *their opinion* or *interpretation* they can make it better.

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?..." (vs 1-3). That's the whole history of the Old Testament, a cycle of disbelief and rebellion, coupled with the revival to obedience and then to disbelief and rebellion. All of the books of the Old Testament reflect that, especially with the children of Israel coming down through the Judges and the Kings, 1<sup>st</sup> and 2<sup>nd</sup> Samuel and so forth. Of course, before the Flood it reflected the same thing.

Even in the Church of God, when you understand about the seven churches in Rev. 2 & 3 you have the same thing. You start out and then human nature takes over. You get into problems and troubles and then there has to be repentance and a revival; that's just the way it is with human beings. But when you look at other people's behavior and you see that that behavior does not match the Bible, or as it is here, that some disbelieve.

"...Shall their unbelief nullify the faithfulness of God?" (v 3). In other words, because they don't believe, does that mean that God is not true? *or* that God is not faithful? *NO!*

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 [God] words, and might overcome when You [God] are being judged *by men*.'" Do men judge God? *Yes!* That's how they misinterpret all the Scriptures of the Apostle Paul, because they come with a preconceived notion that God's grace does not require commandment-keeping or law-keeping.

Now, let's look at the book of Galatians and let's just review a little bit. We will also look at the Interlinear as we go along, because we will see there are some critical mistranslations by the *King James* translators. It doesn't mean that there's anything wrong with the Greek. There is nothing wrong

whatsoever with the Greek; the problem is with the translation into the English.

Galatians 2:11: “But when Peter came to Antioch... [Peter was one of the apostles to the circumcision] ...I withstood him to *his* face because he was to be condemned; for before certain *ones* came from James, he was eating with the Gentiles. However, when they came, he drew back and separated himself *from the Gentiles*, being afraid of those of *the* circumcision party” (vs 11-13).

Let’s understand something concerning this whole situation: We have seen time and again that Peter was very political. Even after Jesus asked him three times, ‘Do you love Me?’—when Jesus said ‘Feed My sheep’ three times—Peter turned around and immediately said, ‘What’s going to happen to him?’ pointing at John.

There is a weakness all the way through of politicizing. Jesus said, ‘It really doesn’t matter what’s going to happen to him (John), you’re going to be led around when you get old where you don’t want to go. What is it to you if I say that he should remain until I come? You go do as I told you.’

Peter, when he is good—like a lot of people—is very good. Look at what happened in the first part of the book of Acts. But now here we are a little later on down in Antioch—which has a combination of Jews and Gentiles—and he “...separated himself *from the Gentiles*, being afraid of those of *the* circumcision party.”

Remember: ***We are not dealing with a commandment of God or a law of God at all in this situation***—period! There is *no law in all* of the Scriptures which says, ‘If thou art a Jew thou mayest not eat with a Gentile.’ That is a creation of the Jews through the code of Jewish law so that they are justified in what they do by that law. ***God never gave it!***

That’s why Paul talks so strongly, v 13: “And the rest of *the* Jews joined him in *this* hypocritical act... [Having a double- standard! Is that not what God called the Pharisees? *Hypocritical!* You do one thing, you say another thing.] ...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, are living like the Gentiles, and not according to Judaism, why do you compel the Gentiles to Judaize?’” (vs 13-14).

It has nothing to do with the commandments of God! Most people do not understand that Judaism is a separate pagan religion of the Jews, contrived of their own traditions, not much different than Catholicism—just take away the idols and Sunday-

keeping and you have Judaism—it’s really no different.

This is important to understand. That’s why Peter was to be corrected. He was not to be corrected for keeping the commandments of God, because there is no correction in keeping the commandments of God that anyone should give to anyone. But if you are breaking the commandments of God—which is hypocrisy—claiming that you are ‘doing good’ to God, by this action, you are a hypocrite. That’s exactly what took place here.

Verse 15: “We who are Jews by nature—and not sinners of *the* Gentiles—”

Here’s where the difficulty comes, v 16 (*King James*): “Knowing that a man is not justified by **the** works of **the** law...”

The Interlinear shows that there are no definite articles for *works* and for *law*, v 16 (*Int*): “Knowing that is not justified a man **by works of law**...” This can refer to two things:

1. any of the commandments of the Old Testament for temple justification *via* animal sacrifices
2. any traditional law that Judaism created in their paganized religion to make themselves justified

None of those justify you before God! Important information to understand!

Even if—which it’s not—they were talking about the laws contained in the book of Moses, all the sins that were justified and forgiven under the Old Covenant at the temple—with the exception of those that God intervened and called, like David and the Prophets—their sins were only forgiven to the temple. That’s all! *They had forgiveness in the flesh!*

The justification that the New Testament brings is the *true justification* in heaven above. It’s a totally different thing. Under the Law of Moses, or the Old Covenant, if they sinned you can read Lev. 1-6 all the different offerings they had to bring. But those never brought justification to God the Father in heaven above—only to the temple.

Let’s look at it this way: Suppose you were to take a trip to New York City and that was the ultimate goal, but you ended up in Chicago and thought you were in New York City. Were you in New York City? *or* Chicago? Same way with the sacrifices. The sacrifices never went beyond the temple on earth to God the Father in heaven above. The justification under the Old Covenant and through Judaism was all a *physical justification in the flesh!*

The justification that we have is before God

the Father in heaven above. So therefore, the means and methods of justification by law cannot accomplish what the sacrifice of Jesus Christ can do. If it's by law, then Christ died in vain.

If you understand that, you're going to understand the rest of the book of Galatians, because this is the most difficult section right here and in Gal. 3. That's why I'm going to review it, so that everyone understands it thoroughly.

Acts 13:38—Paul was preaching to the Jews in the synagogue, and after he told them about Christ and the resurrection he said: “Therefore, be it known to you, men *and* brethren, that through this man [Jesus Christ] *the* remission of sins is preached to you. And in Him [Christ] everyone who believes... [in the sacrifice of Christ, His death and resurrection] ...is justified from all things...” (vs 38-39).

You are to **believe**; that is a *spiritual work*! To do an external work of sacrificing an animal or separating yourself from Gentiles has no belief required. It eliminates Jesus Christ, because you are trying to do something that only the sacrifice of Christ can accomplish.

Verse 39: “And in Him [Christ] everyone who believes is justified from all things from which you could not be justified by the Law of Moses.” Either way—be it a sacrifice from the Law of Moses, or be it a *work of Judaism*—it cannot accomplish what the sacrifice of Christ can do.

Let me draw another analogy: Let's suppose that you said, ‘I am going to go to the moon.’ You bought yourself the most powerful 747 you could buy. You won't get there will you? A 747 is not designed to go to the moon—is it? *No!* How do you get to the moon? *Well, with today's technology you must have a rocket!* Is that completely different than a 747? The next time you see one of the shuttles take off with all the blasting that it has, you know it's entirely different than a 747.

In the same way you cannot take the *physical things of physical acts* that you do—whether animal sacrifice, or separation from Gentiles, or hand-washing, special hats, special curls, phylacteries, or special prayer shawls—and expect those thing to accomplish the *spiritual belief of believing* in Jesus Christ. It won't work!

This is what Paul is talking about. Therefore, it should be translated, Galatians 2:16: “Knowing that a man is not justified by works of law... [because law cannot substitute for the sacrifice of Christ] ...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, and not by

works of law; because by works of law shall no flesh be justified”—because *works of law* cannot do what the *sacrifice of Christ* does any more than a 747 can fly to the moon. It cannot be done!

Let's read it in the *Interlinear*, and you're going to see—and it's very important thing to understand in the Greek—when the definite article is not there it should not be put in there unless you italicize it to make sure that you note that you have added it. What does it do in this case when the definite article is there? *It makes you think that it's talking about all the commandments of God!* That's why this simple little mistranslation has misled so many people.

Verse 16 (*Int*): “Knowing that is not justified a man **by works of law**... [There's no definite article for *works*] ...but through faith of Jesus Christ, also we on Jesus Christ believed, that we might be justified by faith of Christ, and not by **works of law**; because shall not be justified **by works of law any flesh**.”

When I first understood that that really opened my mind! We're going to see in other places that Paul uses the definite article, and when he does it refers to the covenant given to Israel. That's why it's so hard to understand Galatians. It may be one word, but one word can mean a whole lot.

Let's understand what justification means: ***Your sins have been forgiven and you have been justified from them and put in right standing with God!***

What we are talking about here is the operation of these things as it pertains to those who have been called unto salvation. Today we have people in the world who believe in Jesus ***in their own way***. What if they repent and ask forgiveness? Will their sins be forgiven? *Yes!* *In the same way that it was under the Old Covenant, since they do not have the Holy Spirit!*

***Only those who have been called, who have accepted the call, who have repented and have been baptized and received the laying on of hands, having the Holy Spirit have entrance into the Holy of Holies in heaven above by prayer.***

God is not going to neglect those people who—in lack of knowledge, but in their own sincerity—pray and ask for forgiveness. He will grant them forgiveness, but not unto salvation, unless that repentance is unto salvation. There are a lot of people who pray and ask forgiveness for something they have done, because they are ashamed of what they have done, but that is not repentance unto salvation.

We will see how much clearer this will be. Remember, v 16 (last sentence): “...because by

works of law shall no flesh be justified.” No law can forgive any sin—period! Only repentance and accepting of the sacrifice of Christ can you have sin forgiven and be justified.

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). What did he destroy? What was Peter building again? *Judaism!*

This also tells us very clearly that if you rebuild on Judaism you are sinning. All of those who are being Judaized out there wherever you are, pay attention. You are making yourselves sinners. Judaism has nothing to do with Christianity. {see sermon series: *Scripturalism vs Judaism*}

Galatians 1:13: “For you heard of my former conduct when I was in Judaism... [the *King James* says ‘the Jews’ religion’] ...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).

The separation between Jews and Gentiles was *not a law of God! It was a tradition of Judaism!* Therefore, Paul was correcting Peter. What Peter was doing was building again the things Paul destroyed. How do you destroy those things? *By repentance!* When you repent of sin, what do you do? *You leave it! You forsake it! You go away from it! You don’t go back to it!* These traditions constitute sin.

Galatians 2:17: “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). Judaism and their religion is sin! Why is it sin? *Because it’s not of God!* That applies to any other religion. Any other religion, if you’re attempting to find salvation in it, you are making yourself a transgressor, because you are not doing what God has said; *you’re not believing in Christ!*

Verse 19 (*Int*): “For I **through law to law** died, that to God I may live.” That is a very difficult phrase— isn’t it? What does this mean? In either case, either one of the two words *law* have no definite article. How did he die to law? Most people misinterpret that and say that you don’t have keep any laws. That’s not what it’s saying! Here’s where the misinterpretation comes from.

Verse 19 (*FV*): “For I, through law, died to law...” How did Paul write this epistle? Have you ever received a letter from a corpse? *No!* You could almost read it: ‘Here am I lying in this cold grave down here and just wanted to tell you I really miss you. So, I’m sending this letter, there’s a special little slot that I can put it up there and the postman will take it.’ *NO!*

How did Paul die? *Through baptism!* ‘The wages of sin is death!’ When you’re baptized, you’re baptized into the death of Jesus Christ. You are conjoined into that death, and you of yourself now died. But to be raised up out of the watery grave to walk in ‘newness of life’ according to the ways of God led by the Holy Spirit. That’s how Paul died!

“...in order that I may live to God” (v 19). If you’re going to live unto God, you’re going to walk in the good works that He has foreordained that we should walk in them. Not in any way of a man. Not in any of the animal sacrifices under the Old Covenant.

Catholics would have you do this: ‘Father, I have sinned.’ I was talking to a Catholic and she said that this little girl went into confess her sins and the only thing she could think of was that ‘I got mad at the teacher.’ So, he says, ‘Go do 25 ‘hail Marys’ and 25 ‘our fathers’ and your sins are forgiven. That is a *work of law!*

When you repent of your sins to Christ and accept the sacrifice of Jesus Christ, your sins are forgiven. But you’re not to get up off your knees and go live in sin. He explains it very clearly.

(go to the next track)

Verse 20: “I have been crucified with Christ... [through baptism and you died] ...yet, I live.... [even though he said that he died, he’s still living] ...*Indeed*, it is no longer **I**...” Greek: ‘ego’— ‘epsilon gamma omega’ (Greek alphabet); which is very interesting, because what is ‘ego’ in psychology? *The self!* You’re no longer living for yourself. Who are you living for? *Christ!*

Notice how you do it: “...but **Christ lives in me**...” If you have the Spirit of Christ and are led of the Spirit of God, Christ lives *in* you. *That becomes your life!*

“...For *the life* that I am now living in *the* flesh... [back to reality, we still have the flesh] ...I live by faith—**that very faith of the Son of God**...” (v 20). This is in the possessive, meaning that *it’s the very faith of Christ in you*. It’s not *your* faith, but *Christ’s faith in you*. It doesn’t say that you’re living by faith in Christ—which you are, but you are living by **the faith of the Son of God!** Christ’s faith in you! That’s a whole other total motivation— isn’t it?



Instead of living for the self!

“...Who loved me and gave Himself for me”  
(v 20). Who was Christ?

- God manifested in the flesh!
- He died for your sins!
- He is there to forgive your sins!

Can you have any greater operation of the forgiveness of sin and justification before God, and put in right standing before God, than having God die for you?

- What can replace that?
- What can you do to equal that?
- *You can't! Only God did!*

That's why it is the faith of the Son of God, but He gave Himself up for you! Let's stop and think about the magnitude of this, and let's apply it right here in this little congregation that we have here.

Here we have a Holy Day going on, apparently, and you have Peter coming down from Jerusalem. In years past we would reflect on that as Pasadena. Remember when some big mucky-muck came from Pasadena? What he said and what he did was really important.

Here's Peter, apostle to the Gentiles, and he ought to really know and understand the Word of God—right? He's coming from James, who was the brother of the Lord! See all the politics involved here? Coming from those in Jerusalem who said you've got to circumcise the Gentiles otherwise they aren't going to make it.

Since they already solved the circumcision problem, now they come down to visit during one of the Holy Days and they still stick their noses up in the air and go eat over in the other room. Just picture that here. Here you come with your plate of food to go and eat with them, and someone is standing there at the door and says, 'Well, you're a Gentile, you're not good enough to eat with us; you go eat over here. Your presence contaminates us.'

That was the problem! If Paul would have given into that, everything else of Judaism would have come. With whose authority? *James and Peter!* You can't get any higher than that—can you?

Here's also a good lesson, too: When someone who is a minister or teacher makes a grievous error, is it to be corrected? *Yes!* Is it to be known publicly if it affects everyone publicly? *Yes!* Can you imagine the startled services that they had when Paul got up there and directly confronted Peter to his face in front of everybody? You talk about a dynamite, electric-charged service! Boy, that was one! Especially Paul being called later.

When we read that to open up in 2-Peter 3, it was a hard thing for Peter to come to really love Paul, but he did. Peter could have said, 'Didn't you used to persecute the Church? Didn't you used to kill people? What makes you so uppity-uppity being an apostle here.' You can just hear the political comeback in a carnal way. This is what was going on.

“...Who loved me and gave Himself for me”  
(v 20). Therefore, there can be nothing greater that anyone, including you, can do to give you forgiveness of sin and justification before God in heaven above. Only Christ can do that. If you seek any other way of doing it, what are you doing? *You're denying Christ!*

Verse 21: “I do not nullify the grace of God; for if **righteousness**...” Right standing before God. When I first read that I could not understand it. I'll tell you why. This is especially difficult for people to understand. If through law is righteousness, if you're commandment-keepers, this is hard to understand, because:

Psalm 119:172: “My tongue shall speak of Your Word, for all Your commandments are righteousness.” Here's the dilemma; this is where the Protestants get totally off the track. They say you don't have to keep the commandments of God. But for a commandment-keeper, you read Psal. 119:172 and you see: “...all Your commandments are righteousness.” Then you read Gal. 3:21: “...if through law is righteousness...”

How do I understand this thing? You understand it this way: They are both correct! First case, Gal. 2:21<sup>[transcriber's correction]</sup> “...or if righteousness come by the law...” that is right standing before God through forgiveness of sin, that is true. The righteousness in Psal. 119:172 is the fact that all the commandments of God are righteous, but no law brings justification.

So, you have a righteousness that is in the law, which is true; now you have a righteousness before God the Father in heaven above through the forgiveness of your sins. That is right standing with God through justification. But you cannot substitute the righteousness of law-keeping for the righteousness of the forgiveness of sin through Jesus Christ. That's where the battle ends.

He's saying there is something higher than sacrificial law or traditional law. Let's use another analogy so we can understand it:

If you're going to plow a field, you get a tractor with plows. You get the right equipment and you do it. Wouldn't it look silly if you got a motorized bicycle and you put a hoe behind it and

you said you're going to plow the field? You're using the wrong equipment. The bicycle cannot do, was never designed to do what the tractor was.

Likewise, the commandments of God were never designed to forgive sin. They *define* sin. Forgiveness is another operation. The commandments are righteous, and when you transgress the commandments you have sinned. When you are forgiven, then you are put back in right standing with God and that righteousness is the righteousness that we are talking about here, which is *right standing with God in heaven above*. Only Christ, as the Sacrifice and High Priest, can accomplish that—***nothing else can do it!***

That's why there have been such controversies over the book of Galatians, especially chapter two, and it hinges virtually on one word: *the definite article* 'the.' How important is a word?

Another analogy: You have the law of gravity and what goes up must come down. It always functions. However, you can reach a certain point where you can have a certain speed—putting a satellite into orbit—and you don't negate the law of gravity, you are using another law, which is greater than the law of gravity to keep it from falling.

The use of those two laws, one does not negate the other, or do away with the other. Simply because the satellite is orbiting around the earth does not do away the law of gravity on the earth, that everything that goes up must come down. Even the satellites are subject to that—aren't they? When they run out of speed to keep it in equilibrium. What happens to the satellite? *It comes down!*

Likewise, if you draw that analogy to what we're talking about here, the righteousness, which is of Christ, is to lift us up above the self, and to lift us up above sin. But, as human beings, we tend to run out of speed and we fall.

What Paul is going to do is go from what we have just went through into the two covenants. Gal. 3 is also another chapter that is very difficult to understand if you look at from the point of view of the Protestant mentality. Or, if you look at it from the point of view of a carnal mentality, which is you don't want to keep the laws of God. Or, if there's a way out of having to keep it, 'I'm going to find the way.' Both create problems when you try and understand Gal. 3.

Galatians 3:1: "O foolish Galatians... [unthinking, brainless] ...who has **bewitched** you..."—*bewitched* is a little bit different than deceive. It's kind of mind-control. Someone has come in and manipulated what you believe.

"...into not obeying the Truth..." (v 1). Here

we have something important: *obey the Truth*. What is Truth?

- all Your Word is Truth
- the whole life, death and resurrection of Christ
- the operation of the forgiveness of sin
- the right standing with God the Father in heaven above

"...before whose eyes Jesus Christ, crucified, was set forth in a written public proclamation?" (v 1). Why?

The *Interlinear* says, "openly set forth" which is a hyphenated word, but this part of the word is the Greek word 'graphe'; so the whole word is 'proegraphe.' 'Graphe' means *written*, from which we get the English word *graphics*.

2-Timothy 3:15: "And that from a child you hast known the Holy Writings... ['ta hiera grammata'—you have the 'gra': 'graphe'—the sacred letters you have known] ...which are able to make you wise unto salvation through faith which is in Christ Jesus. All Scripture..." (vs 15-16)—'pasa graphe' is exactly the same word in Gal. 3:1, 'proegraphe' Here it's not 'proe' because that means *written openly* for you to read.

'Graphe' means that it was written. What does this do for some of the theories of canonization? *It's knocks it all in a cocked hat!* Why? *Because Paul was saying to the Galatians, 'You have those things written about Christ!'* It wasn't tradition. It wasn't by oral understanding that they had this. It was *written!*

When I was translating Galatians I about fell out of my chair! Then I checked it in the Greek Lexicons and sure enough when the word is used in other places, it means *an open public written proclamation*—'graphe.'

This means that what they were doing was of greater importance than what we've understood because they had the written Word of God. What it's telling us is that they had the written understanding of the sacrifice of Christ, which means that they must have had the book of Matthew, which totally goes through the whole thing of Christ being crucified.

Galatians 3:1: "...before whose eyes Jesus Christ, crucified... [written in a public proclamation that He was crucified] ...This only I desire to learn from you: did you receive the Spirit of God **by works of law**..." (vs 1-2). No definite articles for either *works* or *law*.

Verse 2 (KJV): "This only would I learn of you, Received ye the Spirit by **the** works of **the**

law...” You can see why people are easily misled! ‘You don’t need to keep the commandments of God in order to receive the Spirit of God.’ Wrong conclusion based upon a mistranslation and a misunderstanding of *works of law*.

“...did you receive the Spirit of God **by works of law** or by *the hearing* of faith?” (v 2)—‘akoes’—*hearing*—the English word ‘acoustic’ comes from the same Greek word. It’s interesting there, “...did you receive...” because that is a aorist tense.

How did you receive the Spirit of God? *First of all in studying*, and if God is calling you, one of the first things He’s going to do is send the Spirit of God *to be with you!*

John 14:17: “*Even* the Spirit of the Truth, which the world cannot receive because it perceives it not, nor knows it; but you know it because it dwells **with** you, and **shall be within** you.” That’s a very interesting phrase there—isn’t it?

- How is that one-day you began to understand the Scriptures where you didn’t understand it before?
- How is that one day you desired to know about God, where you didn’t desire to know about God before?
- *God sent His Spirit to be with you!*
- What will the Holy Spirit of God do?
- *Lead you!*

I’m sure that there are many people that God sends His Spirit to be *with* them to lead them. But if they do not follow the lead then the Holy Spirit will be pulled back from them.

Jesus says, “...shall be **within** you” (v 17). When do you receive the Holy Spirit to be *within* you? *After you have been baptized for the forgiveness of sins upon repentance and receive the laying on of hands!* Then the Holy Spirit is *in* you as a begettal.

In the same situation that came along, when you began to understand—which it was with me. I went down to Pasadena to be baptized, and I wasn’t ready. I wasn’t keeping the Sabbath. I knew about it, but I wasn’t keeping the Sabbath, yet. I was still eating my favorite bacon and tomato sandwich—I worked as a chef in a restaurant. I did like everybody else, I cooked it well-done! That’s somehow supposed to make pork better. Cooking it well-done doesn’t change it. I would have my bacon and tomato sandwich on rye toast. I would have that before I began my shift.

I was still doing that, so I was given the advice to go home and start keeping the Sabbath and

you can come back and talk to us later. I go back to my boss, and here’s a guy who would work seven days a week, and one summer I worked two shifts all summer. I would work anytime! Here I come in and I talk to my boss: I can’t work from sundown Friday to sundown Saturday, because of my religion. He looked at me and said, ‘When did you become religious?’ I said, ‘See if you can work it out.’ He went back to the schedule and he came back and promptly told me that he couldn’t work it out. I said, ‘Okay then, you’ve got my two week’s notice.’ *Now wait a minute!* I said, ‘No, no! I’m going to quit. Would you mind if I go back and look at the schedule.’ *Go ahead!* He didn’t want to lose me.

So, I went back and I figured out that the chef would love Friday off, because he has to prepare all the things for the weekend. I proposed to substitute for the chef and come in at 8 o’clock in the morning on Friday and work till 4 o’clock in the afternoon then he would be happy with that. Then I proposed that I would still work on Saturday, howbeit the graveyard.

That’s past sunset and I didn’t come on to work Saturday until one o’clock Sunday morning. Therefore, I was able to keep the Sabbath. If you do, in sincerity, try and keep the Sabbath—as God’s Spirit is leading you—then you will begin to understand more and more of God’s Word.

- Did my Sabbath-keeping forgive my past sins? *No!*
- Did my Sabbath-keeping merit me right standing before God? *At least I wasn’t a castaway!*

But I didn’t have justification for sins because I was not baptized. I didn’t have the Holy Spirit *within* me, only *with* me. This is the significance of the verse in John 14. I came back and was baptized on October 19, 1960.

Galatians 3:2: “This only I desire to learn from you: did you receive the Spirit of God by works of law, or by *the* hearing of faith?.... [because you believed in Christ] ...Are you so foolish? Having begun in *the* Spirit, are you now being perfected in *the* flesh?” (vs 2-3). That’s what’s happened to a lot of people in the Church of God. They begin in the spirit with the Spirit of God and now they come along with all sorts of rules and regulations and dos and don’ts and wear this and not wear that. In some cases it is true and it needs to be taken care of properly.

But then in this case they were separating from the Gentiles. The Gentiles would be over here, the Jews would be over there. Is that going to *perfect* you? *No!*

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 deeds of power among you, *is He doing it* by works of law or by *the* hearing of faith?" (vs 4-5) *By faith!*

What is the greatest miracle of all? *Conversion of the mind!* Then he comes here to Abraham:

Verse 6: "*It is exactly as it is written*: 'Abraham believed God, and it was reckoned to him for righteousness.'.... [Gen. 15] ...Because of this, *you should* understand that those who *are* of faith are the *true* sons of Abraham" (vs 6-7). That's what we are in the New Covenant, we're the spiritual sons of Abraham. Not the Jews, they're the physical sons of Abraham. Physical sons of Abraham do not participate in the spiritual things unless they likewise repent and are baptized to become spiritual sons.

The Jews would come along and say, just like they told Jesus—when Jesus said that if you 'obey the Truth it will set you free'—'we've never been in bondage to anyone. We be Abraham's seed.' Christ said that 'you are Abraham's seed.' He said, 'I know you're Abraham's seed, but you seek to kill Me'—which is sin.

Now Paul is making it clear. It's not the sons of the flesh—even though they be of Abraham—but the sons through Christ who are the *spiritual sons*. Remember, we have in Gen. 15 of the 'sand of the sea and the stars of heaven' and we are the seed of the stars of heaven.

Verse 8: "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.' *It is* for this reason that those who are of faith are being blessed with the believing Abraham" (vs 8-9).

Verse 10 is another tricky verse. Here's why the Protestants say that anyone who keeps the Sabbath is under a curse. I'm beginning to understand this about Protestant theology: Any claims that they make are generally the opposite of what they say.

Verse 10 (KJV): "For as many as are of **the** works of **the** law are under the curse..." Therefore, 'if you keep the commandments of God you are under a curse.' That's not what it means!

Verse 10 (FV): "For as many as are *relying* on **works of law** are under a curse..." Meaning that if you seek by a work of law to receive salvation, you're under a curse, because you're trying to do it with physical means. You receive salvation:

- by believing in Christ
- by believing in the forgiveness of your sins

*No sacrifice involved other than the sacrifice of Christ, which is greater than all!*

- no works have to be done
- you don't have to separate yourself from the Gentiles

*But you are to walk in the good works of God!*

"...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). There is a mouthful!

Let's understand something: Under the covenant with Israel they had to do all the things written in the book of the Law. If they didn't do the things in the book of the Law they were cursed, because they sinned. Now then comes the New Covenant. We have a whole different proposition in justification, and we have a higher standard of keeping the Law, which is in the spirit.

This has several different meanings and applications:

1. If you are going to go back and do Judaism, and rigidly follow the Law of Moses—all of it—you have to do it all of it!
2. Christ comes, what does He do? *Matthew 5-7!* He redefines the Law with the *spiritual* application. His sacrifice replaces all animal sacrifices. His Word nullifies all tradition.
3. Now we have a Church that is going to go into all nations.

{see sermon series: *Refuting Sunday-Keeping—The Administration of Death*} Of course, the Protestants don't have a clue regarding that either—which is basically this: What is contained in the Old Covenant and the Law of Moses is also civil law and theological law. They were to administer the death penalty for those who sinned.

Just like today, in the civil law the authorities who govern the sovereign nations must execute the death penalty. God gave that to all nations (Gen. 9). You cannot have a separate entity move within a sovereign nation and take upon itself the sovereignty of executing the death penalty. God never gave it to the Church.

All of those laws that have to do with executing the death penalty, as stated in the Law of Moses, are not to be carried out by the Church. Since we cannot carry those things out, if we try and obtain salvation through the terms of the Old Covenant, we are under a curse because

1. we have the wrong means
2. we cannot do everything written in the Law to execute those things

Those in Galatia did not have:

- a temple of God there
- the courts of Moses there
- sacrificial altars there

So, if they are going to go back and follow a form of Judaism and claim all the sacrificial laws and everything, then if they don't do that they're under a curse.

I hope you understand that. That's a very important thing to understand. The Truth is, under the New Covenant—because the laws have been magnified and amplified with their spiritual application, and the priesthood laws and the sacrificial laws and civil law of carrying out the death penalty when someone grievously breaks a law—have not transferred to the Church. Only the commandments and laws of God to bring us in spiritual right standing of God through the sacrifice of Christ. That's why we keep:

- the Ten Commandments
- the Holy Days
- all of those laws

Because we don't keep everything in the Old Testament, if we tried to accomplish salvation that way we'd be under a curse because God never gave that means as a way of salvation.

Since the Church is in all nations, if you go into different nations and seek to execute the death penalty or hang someone for a violation of law, then you're breaking their law. In other words, if God did that, He'd be double-minded. He gave the sovereignty to the nations. Christ is sovereign over the Church.

Isn't it interesting how the twisting of one word in a mistranslation can cause so much confusion?

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

#### Scriptural References:

- 1) 2 Peter 3:15-18
- 2) Ephesians 2:8-10
- 3) Romans 3:1-4
- 4) Galatians 2:11-16
- 5) Acts 13:38-39
- 6) Galatians 2:16-18
- 7) Galatians 1:13-14
- 8) Galatians 2:17-21
- 9) Psalm 119:172
- 10) Galatians 3:1

- 11) 2 Timothy 3:15-16
- 12) Galatians 3:1-2
- 13) John 14:17
- 14) Galatians 3:2-10

#### Scriptures referenced, not quoted:

- Revelation 2; 3
- Leviticus 1-6
- Genesis 15; 9

#### Also referenced: Sermon Series:

- *Scripturalism vs Judaism*
- *Refuting Sunday-Keeping*

FRC:bo  
Transcribed: 10-14-12

## The Circumcision Wars VI Galatians 3

Fred R. Coulter

Galatians is the most difficult book of the Apostle Paul. I think it's very important and realize that we can actually understand it by putting all of the things together that we have learned. I think that one of the biggest mistakes that they make in the Protestant world is that they start in Galatians 2 & 3.

Last time we went through Gal. 2 and reviewed some things again, so I want to review a little bit of this that we have in Gal. 3

Galatians 3:1: "O foolish Galatians, who has bewitched you *into* not obeying the Truth..." That's a very interesting thing—isn't it? The Truth has to be obeyed! What is Truth?

- Your Word is Truth!
- the sacrifice of Christ
- the way of forgiveness of sin through His sacrifice and shed blood

"...before whose eyes Jesus Christ, crucified, was set forth in a written public proclamation?" (v 1). The King James says, "...has been evidently set forth, crucified among you?"

In the *Interlinear*, the first word of the third line is a hyphenated word that begins at the end of the second line: 'proegraphie.' When I translated that, I looked at that and it about blew me away, because 'graphie' means *written*.

I got out the Lexicons and looked up the word and sure enough it is a *written proclamation*. In the Greek the word is 'proegraphie' meaning that it was written. This is evidence that they had at least the book of Matthew there, so that they would understand the Truth about Christ, His crucifixion—it says that there was a *written proclamation among you about Christ crucified*. This gives us evidence that the book of Matthew was already written and being circulated.

How do we know this really means *written*? 2-Timothy 3:15 "And that from a child you have known the Holy Writings..." The Greek there is *the sacred letters*. The word for letters is 'grammata.' We have: 'gra'; 'graphie' and 'grammata'—letters, or that which is written—called Holy Scriptures.

"...which are able to make you wise unto salvation through faith, which *is* in Christ Jesus. All Scripture..." (vs 15-16). The word for Scripture is identical to the first word on the third line of the *Interlinear*, Gal. 3:1, 'graphie.' This cannot mean by

oral teaching; this cannot be passing on by tradition; this has to mean that it was written. This becomes a very important thing when we come to Gal. 3, to understand that they had the Gospel written in front of them.

That's why Paul says, Galatians 3:1: "O foolish Galatians... [which really means senseless] ... who has bewitched [deceive] you..." This is exactly what happens. Here we have all of the Word of God, that is great and tremendous blessing that we can have it, plus peace, plus the ability to study, plus all of the Bible helps, all of the things that we have now. Yet, people get turned off from studying the Bible. Satan comes along and says, 'Okay now, they have the Bible, now let me bring some misinterpretations and let me take advantage of some mistranslations and we'll bring the wrong understanding.'

If you have the right book, but the wrong understanding, then it really doesn't matter that you have the right book as long as you can be confused into having the wrong understanding. That is what happened here.

Verse 2: "This only I desire to learn from you: did you receive the Spirit of God by works of law, or by *the* hearing of faith?"

Verse 2 (*Int*): "This only I wish to learn from you, by works of law the Spirit receive ye, or by report of faith?"

Verse 2 (*KJV*): "This only would I learn of you, received you the Spirit by **the** works of **the** law, or by the hearing of faith?" When you read that that way, what we really find is this: They inserted two definite articles, one before *works* and one before *law*. There is *no definite article in the Greek* for either one.

This becomes a mistranslation, which then can become a misunderstood verse, because you think it's talking about all the Law. But it's not! Works of law apply two ways:

1. By doing animal sacrifices and following the sacrificial laws. That is a *work of law*!
2. By following the code of Jewish law to do those things that the Jews added by traditional observation. That is a *work of law*!

Such as we saw in Gal. 2 in separating from the Gentiles. That is a Judaism *work of law*. They have

many other laws that they have added, which they say makes them in 'right standing before God.' Paul is saying, 'Wait a minute here. How did you receive the Spirit? By works of law?'

- How did you receive the Spirit? *Repentance from the heart, and belief!*
- When you started keeping the Sabbath, did you receive the Holy Spirit? *No!*
- When you decided to get your life squared around and start keeping the commandments of God, did you receive the Holy Spirit? *No!*

You had to repent and be baptized and receive the laying on of hands for the Holy Spirit. That is not a work of any law. That is an operation of part of the Truth of the New Testament, "...or by the hearing of faith?"

Verse 3: "Are you so foolish?..." Brainless; we have a lot of brainless people today.

I had one guy call and he was in Carson City and it was the first time I ever heard from him. The first thing he said, 'Do you believe that Eve had sex with Satan?' *No, I don't! If you believe that, this conversation has ended!* He said, 'I believe it.' *This conversation has ended!*

I said to myself: nothing like a 3,000-year-old doctrine being rehashed. I should have told him to 'get a life.' This is what a lot of people are doing today—they began with repentance, they began with baptism, they began with the laying on of hands, they began with receiving the Holy Spirit—and now they want to be perfected in the flesh.

In Paul's case here, being perfected in the flesh means that's the third stage of Judaism in making a proselyte, that in order to become a full-fledged Jew they had to be circumcised in the flesh. This is what he's talking about here.

Today it can apply to physical things. We have some out there—there's a man in Florida that says 'unless you use the sacred names, unless you are circumcised, you cannot be saved.' That's a heavy load. Here are grown men, 30, 40, 50, 60 getting circumcised. They can read in the New Testament that no, you don't have to be. That's a *work of law* to try and compel God to do something for you.

Listen, the only way God will do anything for you—and you can never compel Him anyway—is if you humbly beseech Him and believe Him, ask Him, and trust Him in faith. It's not a work of law: 'O God, if I keep the Sabbath perfectly the rest of my life, will you do this, that and the other thing? *No!* God is not in the bargaining business. 'Unless

you believe Me, and believe in Jesus Christ, and believe My Word, if you kept the Sabbath as perfect as Job did, it's not going to get you one merit badge.'

"...Having begun in *the* Spirit, are you now being perfected in *the* flesh?" (v 3). We have people who say, from the point of view of Judaism, that you have to have a yamaka, prayer shawl, tassels, phylacteries where you write out the Ten Commandments and put them in this little wrist compartment like the Jews have. *That doesn't change the heart!*

Verse 4: "Have you suffered so many things in vain..." Look at all the things we've gone through in the Church of God. Have a lot of them suffered in vain? *Apparently!*

"...if indeed it *has been* in vain? Therefore, *consider this:* He Who **is supplying**... [present tense verb] **...the Spirit to you...**" (vs 4-5)—that is by faith into faith. Remember how the Apostle Paul was writing and in 2-Timothy he said, 'Stir up the Spirit that is in by the laying on of my hands.' He's reminding him that the Spirit is continually given. We need to 'stir it up.' God is supplying the Spirit to us constantly.

Romans 1:16: "For I am not ashamed of the Gospel of Christ because it is *the* power of God unto salvation to everyone who believes—both to *the* Jew first, and to *the* Greek. For therein... [in the Gospel] *...the* righteousness of God is revealed... [the right standing with God through Christ; that's precisely what he's talking about in the book of Galatians] **...from faith unto faith...**" (vs 16-17). That's how God is supplying it.

We see the same operation in Romans 5:5: "And the hope *of God* never makes us ashamed because the love of God has been poured out into our hearts through the Holy Spirit, which has been given to us."

That's why it is, Galatians 3:5: "...He Who is supplying the Spirit to you..." and you constantly are receiving of it; you have the begetting of the Holy Spirit, that is true, but you constantly need to be refreshed with the Spirit of God constantly working in you. How does that come? *Through prayer, through study, through yielding to God*, and He is supplying the Spirit to you.

"...and Who is working deeds of power among you..." A magical formula is this: they use special words and then something happens. How does God work miracles? *or* "...working deeds of power..."?

- By faith!

- By prayer!
- By belief!

*There is no formula!* When we understand this, we know that the Catholic doctrine of the priest commanding Christ to put His presence in the bread and wine *cannot be true*. They claim that is a special miracle accomplished by the words that the priest says. It is not so!

“...is He doing it by works of law or by the hearing of faith? *It is exactly as it is written: ‘Abraham believed God, and it was reckoned to him for righteousness’*” (vs 5-6). We’ve gone through that in Gen. 15. What work did Abraham have to do? God gave him the promises; He says ‘of your own bowels you’re going to have a son.’ God took him out and showed him the stars of heaven and says to ‘number them if you can and so shall your seed be.’ What work did he have to do? *He couldn’t! He had no work to do!*

Could he count them? *No! It’s an impossible task!* But not for God; He knows them all by name and by number. That’s why it is belief! Abraham believed! We have the whole thing concerning the covenant sacrifice that was given. I’ve got that fully explained in *The Christian Passover* book and also *A Harmony of the Gospels*. When he believed what was his circumcision condition? *Uncircumcised!*

Verse 7: “Because of this, *you should* understand that those who *are* of faith are the *true* sons of Abraham.”

Verse 29: “And if you *are* Christ’s, then you are Abraham’s seed, and heirs according to *the* promise.”

- Why is this important?
- What did the Jews claim of themselves?
- *That they were of the seed of Abraham!*

Therefore, unless you became a Jew, and unless you became circumcised, you could not have salvation. That’s what’s going on here in the circumcision wars. This is why Paul is emphasizing to the Gentiles there that if you believe in Christ—as Abraham believed in God and the promises and the covenant that He gave—then you are the true sons of Abraham, because you’re the spiritual sons of Abraham, you are not the physical sons of Abraham.

What did Jesus say to the physical sons of Abraham? *If you will obey the Truth then you shall be free!* (John 4). If you understand the Truth you shall be free of sin, free of bondage. They said, ‘We have never been in bondage, we are Abraham’s seed.’ Jesus said, ‘I know you’re Abraham’s seed, but you don’t do the works of Abraham.’ Paul is

building on that by saying, ‘You are the sons of Abraham because you believe and obey God’; ‘obeying the Truth’ (v 1).

Verse 8: “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.’ *It is* for this reason that those who are of faith are being blessed with the believing Abraham. **For as many as are *relying* on works of law are under a curse**, because it is written, ‘Cursed *is* everyone who does not continue in all things that have been written in the book of the Law to do them’” (vs 8-10).

Here’s where more confusion comes, and this is why Protestants say that anyone who keeps the commandments is under a curse; v 10 (*KJV*): “For as many as are of **the** works of **the** law...”—the definite article is not there in the Greek. So, it should be *works of law* just like I have it translated.

There are two things we need to understand. First let’s ask: Is the Law a curse? *No!* Protestants think so. God says, ‘No!’ What is the curse of the Law? *It doesn’t say ‘the law is a curse.’* If it did, that would be clear. But it is ‘the curse of the Law.’ What is the ‘curse of the Law’? *The curse of the Law is sin!*

Deuteronomy 28:1: “And it 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 and overtake you if you will obey the voice of the LORD your God” (vs 1-2). The He lists all the blessings.

We read that the *curse of the Law* is the result of transgression, of not doing the Law. Why are those under *works of law* under a curse?

### 1. Transgression

The first meaning of *curse of the Law* is transgression, 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.” When they didn’t keep the commandments of God, they suffered from the *curse of the Law*.

What happens if you are partial in your obedience? *You’re also under a curse*, because it says:

Galatians 3:10: “...‘Cursed *is* everyone who



does not continue in all things that have been written in the book of the Law to do them.” This is why the writings of the Apostle Paul are hard to understand. If you can understand this, you’re understanding things that are very difficult to understand, and you’re understanding things that very few people really understand.

Deuteronomy 27:26—that’s where Gal. 3:10 is quoted from: “Cursed *is* he who does not confirm *all* the words of this law to do them. And all the people shall say, ‘Amen.’”

## 2. Partial obedience

You’re not doing everything that was required under the covenant that God gave to Israel.

## 3. Partial obedience and adding traditions of Judaism

Like out of the code of Jewish law. When we come to the New Testament and we come to what Jesus gave us to do:

- Do we do all things written in the book of the Law? *NO!*
- Does that mean we reject the commandments of God? *NO!*

That’s why you have go back to what Jesus taught in Matt. 5-7 where He magnified the Law and made it honorable. But, under the Old Covenant with Israel, they had to have the sacrificial offerings—didn’t they? They had to go to the temple—didn’t they?

What did Jesus show? *That we’re to keep the Ten Commandments! How? With a greater and higher spiritual standard!* That did not do away with the Law. That doesn’t mean that if we do not give the animal sacrifices we are under a curse, because we have a *higher sacrifice* being Jesus Christ. We do not have to go to the temple because we have a greater temple in heaven above.

Now then, here’s something most people misunderstand: the administration of death {see sermon series: Refuting Sunday-Keeping} The administration of death comes from Gen. 9, that after the Flood God gave man the authority to judge other men who have shed the blood of man, and he is to execute him. That’s the administration of death.

All sovereign nations have the administration of death. God gave it to them. When God called out Israel, it became a sovereign nation with the theological laws and civil laws. When anyone committed murder they were to take the person and execute them, because Israel had, as a sovereign nation, the authority to judge and to execute. That is the administration of death.

The Church is a completely different organization altogether. The Church is not a sovereign nation. The Church consists of called out ones in many, many nations. Therefore, God did not give to the Church the administration of death. He will not have His Church, in different countries, superceding the command that He gave to those countries, to execute the death penalty, the administration of death. It would be illegal to do so in those nations if the Church took upon itself to bring the death penalty. Not only would it be against what God has commanded, it would be against the law of the nation.

For example: If here in the United States you had someone that did a crime—i.e. witchcraft—then you burn them at the stake. The Old Testament says that you ‘burn a witch.’ But God never gave that to the Church.

Therefore, please understand, all the Inquisition and all of those things done by the Catholic Church and the Protestants to bring about the administration of death were contrary to the Law of God in the New Testament. With the crucifixion of Christ it was very similar to that. The Jews then being subject to the occupying powers could not execute the death penalty themselves.

If you want to follow the Old Covenant, and this is where the problem comes in, you have to do everything written in the book of the Law; otherwise you bring a curse. Jesus knew that now we are going to have a different administration of the Law.

- All the temple rituals have been superceded by Christ!
- All sacrifices have been superceded by Christ!
- All circumcision in the flesh has been superceded by the circumcision of the heart!
- All administration of death has been removed from the Church; we have the administration of the spirit!

The greatest penalty that any congregation can do is disfellowshipment.

Therefore, Christ dying for all the sins and ending the Old Covenant, we do not have the *curse of the Law* brought upon us in not continuing everything written in the book of the Law. That’s why it is a very difficult thing for the Protestants to really grasp that, because they think this does away with all commandment and law-keeping. NO! It is the administration on how it is done.

*That’s how we are redeemed from the curse of the Law!*

Compared to that, here's the difference, Galatians 3:11: "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.'"

In that faith and having been justified, you keep the commandments of God according to the way that Jesus Christ expounded them, and the way the apostle amplified them. That's how we keep the commandments of God today.

Verse 12: "Now then, the Law is not based on faith..." Why is the Law not based on faith? *Because it's written out! There's no faith involved!* All you have to do is read it. The New Testament is different. You have to read it and *believe* it!

"...but, 'The man who practices these things shall live in them'" (v 12). What he's saying is that 'if you Galatians want to go back and do Judaism,

- you've got to be involved in sacrifices
- you've got to be involved in circumcision
- you've got to be involved in the traditions of the Judaism.

After all, the thing that provoked this is was when Peter and those from James separated themselves from the Gentiles during the eating on one of the Feast days.

Verse 13: "Christ has redeemed us from the curse of the Law... [He has not redeemed us from law-keeping; He's redeemed us from law-breaking—sin—which is a curse.] ...having become a curse for us (for it is written, 'Cursed *is* everyone who hangs on a tree')." That's what it says there in the Old Testament.

Verse 14: "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." The way that they became a member of Israel, or the community of the Jews, later was through *circumcision* and *works of law*. Now we receive the spirit, which is greater, through faith because we believe.

A very important section that we need to go through again to really understand starts with v 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." Why does God deal in covenant? *Because God deals in truth!* Men can deal in agreements; men can even deal in covenants, but today men deal in agreements.

In law today, the words do not mean what they say: All does not mean *all*. But these 'unclear' words, which you have just read, clearly spell out what you need to do. However, you have to have a

second agreement to really tell you what it really means. Therefore, if anyone is going to do anything in that kind of law, you go ahead and sign it, but you put at the end of it: 'I have signed this, but just like the words that you say mean nothing, my signature means nothing.'

Covenant is different! It is absolute! That's why God deals in covenant, because He is absolute! This becomes very important in understanding Gal. 3:19.

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." You don't change it; a covenant must stay the way that it has been ratified; you cannot change it. God made the covenant with Abraham with two parts: *physical* seed and *spiritual* seed.

When He made the covenant with Israel, He could not add to that covenant. Therefore, v 19 is also difficult to understand because of a mistranslation. We will see that v 19 cannot be translated the way the *KJV* does, because it's contradiction within the space of four verses.

Verse 15 (*KJV*): "Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannuls, or adds thereto."

Verse 19 (*KJV*): "Wherefore then serves the law? It was added..." How can you add it when it says you can't add? There comes the controversy!

We are talking about covenant, v 16: "Now, to Abraham and to his Seed were the promises spoken.... [of the covenant] ...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).

Let's take v 17 and look at it in the *Interlinear*: "This now I say, *the* covenant confirmed... [ratified] ...beforehand by God to Christ, the... [In the Greek this is an 'omega' with a breathing sign and is pronounced 'ho.' That comes all the way down to the law.] (In the Greek it is): ...the after years four hundred and thirty which took place law... [it's a little awkward in the literal order] ...does not annul so as to make of no effect the promise."

(go to the next track)

Whenever Paul uses the definite article *the* law, in Galatians 3 he is talking about the covenant that was given to Israel. Shortened in its definition,

*the law*. That's what becomes very confusing. The other ones where it's translated 'the works of the law' there's no definite article, it's just *works of law*. Here we have 'the law' with a definite article, which we will see means the covenant given to Israel. I just wanted you to see that where it says 'the law' does have the definite article.

Verse 17 (FV): "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." You can't add to it.

Verse 18: "For if the inheritance *is* by law, *it is* no longer by promise...." What he's saying is that in the covenant given to Israel—which was the Law—there were no promises of eternal life. That's what he's saying. If there were a law then it's not a promise, because if you *perform* the law you don't have to believe.

Example: If someone calls you on the phone and says, 'You must come down here and sign this affidavit by 3 o'clock, and if you do you'll get \$100,000. That takes no faith. You get there as fast as you can, you sign it, you get the \$100,000.

God say that if you believe in Christ and the sacrifice of Jesus Christ, I will give you eternal life at the resurrection. My guarantee is the Holy Spirit that I give you in the body that you carry around. You will be in the resurrection. **You've got to believe!** The law is not that way.

Verse 18: "For if the inheritance *is* by law, *it is* no longer by promise. But God granted *it* to Abraham by promise.... [now comes the big question]: ...Why then the Law?...."—the covenant given to Israel. Why was that? It didn't change the promise given to Abraham. I could not, because that was ratified and it can't be changed. Why then, *the Law*?

This is the thing that led me to begin understanding this some 35 years ago. Verse 19 (KJV): "Wherefore then serves the law? It was added because of transgressions, till the seed should come to whom the promise was made..." We were told that the explanation meant this: the law of the sacrifices was added to the Ten Commandments because the children of Israel sinned.

I didn't know it, but when I was in Idaho, there were a couple of Church of God Seventh Day ministers I was in contact with, and I found out that that's the doctrine from the Church of God Seventh Day.

So, when Herbert Armstrong was teaching it, he was teaching Church of God Seventh Day

doctrine, based upon this verse in Deut. 5, and this became the whole basis of the paper that I wrote. This all sounds very logical that sacrifices were added to the Ten Commandments, because the children of Israel sinned. This verse seems to substantiate it:

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...**" *God ceased speaking!* It doesn't say anywhere that He added the sacrifices to the Ten Commandments. If you go through and analyze it, you will see that God intended to give all the sacrifices.

What did Moses tell Pharaoh when he said, 'Let my people go, that we may go into the wilderness and do sacrifice'? God intended sacrifice. Sacrifices were a part of the whole Old Covenant. This is not talking about sacrifices of animals in relationship to the Ten Commandments. This is talking about the Law, which is the covenant given to Israel in relationship to the covenant and promises given to Abraham. That's what it's talking about.

Galatians 3:19 (FV): "Why then the Law?.... [the covenant to Israel] ...It was placed alongside *the promises...*" You can't add to it, but you can place alongside. I can make a covenant with you and you and you and place those all alongside each other. But the covenant with #1 is different than the covenant with #2 and different than the covenant with #3, and the terms of the covenant with #1 has nothing to do with terms of the covenant with #2, and the terms of the covenant with #3.

The terms of the covenant that God gave to Israel called the Law couldn't be added to what the covenant was that He gave to Israel 430 years before, because you can't add to it. But you can make a new covenant and place it alongside the covenant with Abraham. That's what Paul is saying here.

Exodus 24—here's where the covenant with Israel was ratified. How was it ratified? This was before they sinned, by the way, because they didn't sin until Exo. 32. It's before!

Exodus 24:3: "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.'" You have to agree to the covenant.

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 who offered burnt offerings, and sacrificed peace offerings of bullocks to the LORD” (vs 4-5). Are these not sacrifices? *Yes!* Part of the Old Covenant. Sacrifices were not added to the Ten Commandments.

Notice what he did, v 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**... [which later became to be called *the Law*. That’s where the confusion comes in.] ...and read in the ears of the people. And they said, ‘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’” (vs 6-8).

Now then, in the covenant with Christ, what is the blood of the New Covenant? *Christ’s blood!* That fulfills the promise given to Abraham, and Christ’s death ended the covenant given to Israel. That’s what we’re talking about in the whole thing here.

Galatians 3:19: “Why then the Law?... [covenant given to Israel] ...It was placed alongside *the promises* for the purpose of *defining* transgressions...” The Law gives the knowledge of sin; it defines transgressions. Did the sacrifice of an animal ever define a transgression? *No!* It was an animal sacrifice for the purpose of the justification at the temple. It never defined what sin is. It was a sin offering, but the offering itself was not sin.

The Law defines what the sin is—transgression—“...until the Seed should come to Whom *the* promise was made... [That’s so we can receive the Holy Spirit and have the laws written in our heart and mind.] (the Old Covenant): ...having been ordained through angels in the hand of a mediator” (v 19). Moses was the first mediator.

Verse 20: “Now then, a mediator does not *act on behalf* of one...” I’m not going to come and sit down before someone and say ‘you have a problem so I’m going to mediate it.’ Two people come and say ‘we have a problem, let’s mediate it.’ They settled the airline strike because they had the Federal mediators between two parties.

In respect to the promise of grace, “...God is one” (v 20)—meaning *God acted unilaterally*. God did this on His own. God did it unilaterally! He didn’t have anybody else there to mediate between Him and Abraham—did He? *No!* There was no mediation there whatsoever!

Genesis 15:4: “And behold, the Word of the

LORD *came* to him saying, ‘This man shall not be your heir; but he that shall come forth...’” Who did all the action? *God did!* Who did the following and believing? *Abraham did!* Abraham didn’t come to God and say, ‘I was out here trying to count the stars. Let’s bring in Eliezer of Damascus and let’s You and I sort of negotiate and he’ll be between us.’ No! God unilaterally did this!

Verse 5: “...‘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). The most important thing you can do is *believe* God! No mediator here.

But when we come to the covenant with Israel, who was the mediator? *Moses!* God spoke the Ten Commandments directly, and what happened? The people said, ‘*We can’t stand that anymore, we’re going to die, if we hear the voice of God anymore! You, Moses, you go to God and let Him tell you what He wants and you come to us and tell us and we’ll do it.*’ A mediator. In the case of Abraham there was no mediator.

Galatians 3:20: “Now then, a mediator does not *act on behalf* of one; but God is one.... [But in respect to grace—which was the covenant made to Abraham—God is one, or that is God acted unilaterally.] ...*Is* the Law then contrary to the promises of God?...” (vs 20-21).

In the *Interlinear*, the definite article is there. There’s another word in-between, which means *then*. It has to be put in second position by the grammar by the Greek laws of grammar: ‘Ho oun nomos’ So, when we translate it we place the ‘then’ in the proper position—*the law then*. But the definite article is there, referring to the covenant made with Israel called *the Law*—‘ho nomos’

Verse 21 (*Int*): “The law then [is it] against the promises of God?....

Verse 21 (*FV*): *Is* the Law... [the covenant given to Israel] ...then contrary to the promises of God?.... [given to Abraham] ...MAY IT NEVER BE! For if a law had been given that had the power to give life, *then* righteousness... [right standing with God] ...would indeed have been by law.”

That, again, is kind of hard one to understand, because it says in Psa. 119:72 ‘all Your commandments are righteousness.’ When I first read this, when I was first reading Galatians, it blew my mind. I couldn’t understand it.

This righteousness is the righteousness of being in *right standing with God through Jesus Christ*. If the Law had been given that had the power

to give life, what have men been looking for? What did Ponce de Leon come over here to the 'new world' for? *The fountain of life!* If he found it—which was a physical action that he could do—he would setup shop and charge. Would people come and pay? If you have a fee, that's a law. The law is that you come to this fountain and you pay X amount of dollars, you drink of it and live forever.

- no repentance of sin
- no change of heart
- no conversion
- no Holy Spirit

*If* you understand everything we have covered here, please realize *you are understanding the most difficult Scriptures that the Apostle Paul wrote*, and have been compounded in their difficulty by the mistranslation of the King James Version of the Bible, by putting in the definite article 'the' for *works and the law* when it should not have been.

When Paul uses the definite article, he is talking about the Law, the covenant with Israel. We're here as to why: "...For if a law had been given that had the power to give life, *then* righteousness... [right standing with God so you can receive eternal life] ...would indeed have been by law."

We're talking about what it would have been like if Ponce de Leon had found a 'fountain of life.' As I said, he'd setup shop and start charging. The ones that belonged to the group would get it cheaper. The ones who were not of the group they would have to pay more.

God gives it by *gift*, because it is only through *repentance*—which requires more than a duty to keep a law; *a change of heart*—which requires more than paying a fee. You can always pay a fee, but it doesn't change your heart.

Verse 22: "But the Scriptures have shut up all things under sin... [Think about that! God has shut up everyone up under sin. That's hard to believe, but that's what it says. Why has He shut them up under sin?]: ...so that by *the* faith of Jesus Christ the promise might be given to those who believe."

John 6:44: "No one can come to Me unless the Father, Who sent Me, draws him..."

John 14:6: "...no one comes to the Father except through Me."

God is the One Who calls! He calls to bring you out of sin. So, the whole world is shut up unto sin except those that He calls. Why?

1. to save those that He calls

2. to have mercy on the rest later at the second resurrection

He's given them over to sin, whether it's a little sin or a lot of sin.

Galatians 3:23: "Now before faith came... [making eternal life possible through belief] ...we were guarded under law..."

Verse 23 (*Int*): "But before came faith, under law we were guarded..."—*under law* here does not have the definite article. So, it wasn't just the Old Covenant, but under any of the laws that were there with Israel.

"...we were guarded under law... [You have some protection from sin—don't you? *Sure you do!*] ...having been shut up unto the faith that was yet to be revealed" (v 23). He's saying that Israel was cutoff all the way until Christ came.

Verse 24: "In this way, **the law**... ['ho nomos'—the Old Covenant; making it very specific here] ...was our tutor *to lead us* to Christ that we might be justified by faith. But since faith has come, we are no longer under a tutor" (vs 24-25).

The Law was a tutor to teach you what is right and wrong. Once you are under Christ and have the Holy Spirit, what teaches you then? *The Holy Spirit gives you understanding!* Likewise, when you grow up and you graduate from school. You have learned all the things you need to learn so you can function as an adult—hopefully—so therefore, you are not under the authority of your teachers anymore. You can go live your life. You can go earn a living, have an occupation, profession, whatever it is. As long as you do it lawfully you're not going to be under a tutor.

Now, if you break the law and do things contrary to the law of the land, the officer comes and knocks on your door and arrests you and now you are back under a tutor—this time the police—to restrict your actions because you went contrary to the law. You've done thus and such, you come before the judge and he says, 'You are going to be in jail for three years.' So, the law is a tutor to teach you for three years to not ever do that again. When you get out, maybe with good behavior you can get out in 18 months, and you say, 'I will never do that again.' Some never have the resolve. So, they are constantly under a tutor and must be put in jail, some people for life. That's what it means here.

"...The Law was our tutor *to lead us* to Christ that we might be justified by faith. But since faith has come, we are no longer under a tutor, because you are all sons of God through faith in Christ Jesus" (vs 24-26).

This next verse you will understand, and this is for salvation, v 27: “For as many *of you* as were baptized into Christ did put on Christ.” If you have the Holy Spirit, and if you follow the lead of the Holy Spirit—let the laws and commandments of God be written in your heart and mind—you don’t need someone standing there saying, ‘do this, do that, do the other thing.’ You will do it because it’s written in your heart and in your mind. That’s all through the operation of baptism.

In standing before God for salvation, v 28: “There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for **you are all one in Christ Jesus**”—for salvation!

- There are still Jews and there are still Greeks.
- There are still those who are free and those who bond.
- There are still male and female.

—in things pertaining to those living in the life of flesh. But it has nothing whatsoever to do with salvation. A wife is not going to be saved because her husband is. A husband is not going to be saved because his wife is. You’re not going to receive salvation because you’re a Jew and you exclude all the Greeks.

Verse 29: “And **if you are Christ’s, then you are Abraham’s seed, and heirs according to the promise.**” The whole covenant that God gave to Abraham, ratified to him and Christ then becomes the New Covenant—His body; His blood—and you then become the true seed of Abraham, the *spiritual seed*! That takes away all boasting and all works, all of those things.

Here is another way of expressing the very same thing that Paul did in a very complicated way, Ephesians 2:8: “For by grace you have been saved... [the promise of believing] ...through faith, and this *especially* is not of your own selves... [didn’t originate with you or because you are Abraham’s seed] **...it is the gift of God...** [a free gift] ...not of works...” (vs 8-9) that you can do on your own, or that you can add to what God does. That’s why Protestantism and Catholicism become so wrong. They take the Gospel of Christ and they add so many things to it that they have their own works.

“...so that no one may boast. For we are His workmanship, created in Christ Jesus unto *the* good works that God ordained beforehand in order that we might walk in them” (vs 9-10). What are the good works? *Commandments of God!*

Let’s understand something very clearly

concerning the commandments of God: When they are applied spiritually, they are part of grace. Not contrary to grace. They are the good works that God has given, that we should walk in them. That’s important to realize.

That’s why when you come to this whole difficult thing concerning the book of Galatians, especially chapters two and three, when the Protestants not knowing the understanding of the background, not realizing the difference between *the law* and *works of law* and not understanding the problem in the translation of the *King James Version* of the Bible, have misconstrued the meaning of it, so they come up with the wrong conclusion.

Therefore, while they accuse us of being under the *curse of the Law*—because we keep the commandments of God—they in fact are under the *curse of the Law* because they are not doing the things that God has said.

I’m beginning to understand that almost every doctrine of Protestantism comes out the exact opposite of what they say it is. We are not being saved by the *work* of Sabbath-keeping. God blesses us with His presence and His Spirit and His grace, and in keeping the Sabbath we have fellowship with Him and each other. That’s not a work from us. That is from God! God is the One Who said to ‘remember the Sabbath Day, to keep it Holy.’

When these things came down in the Church of God in such a way that they did, they were totally unprepared and were so dumbed down in their understanding that Satan could get in there and bring about a misinterpretation and have them accept that as Truth and thereby *deceive* them. I hope that many repent. But unless they come to the understanding of this, there are going to be some who die in their deception and may lose eternal life.

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

#### Scriptural References:

- 1) Galatians 3:1
- 2) 2 Timothy 3:15-16
- 3) Galatians 3:1-5
- 4) Romans 1:16-17
- 5) Romans 5:5
- 6) Galatians 3:5-7, 29, 8-10
- 7) Deuteronomy 28:1-2, 15
- 8) Galatians 3:10
- 9) Deuteronomy 27:26
- 10) Galatians 3:11-15, 19, 16-19
- 11) Deuteronomy 5:22
- 12) Galatians 3:19
- 13) Exodus 24:3-8
- 14) Galatians 3:19-20

- 15) Genesis 15:4-6
- 16) Galatians 3:20-22
- 17) John 6:44
- 18) John 14:6
- 19) Galatians 3:23-29
- 20) Ephesians 2:8-10

Scriptures referenced, not quoted:

- John 4
- Matthew 5-7
- Genesis 9
- Exodus 32
- Psalm 119:172

Also referenced:

Books:

- *The Christian Passover* by Fred R. Coulter
- *A Harmony of the Gospels* by Fred R. Coulter

Sermon Series: *Refuting Sunday-Keeping #14*  
(specifically: *What is the Administration of Death?*)

FRC:bo  
Transcribed: 10-14-12

## The Circumcision Wars VII

Fred R. Coulter

We have put out a study translation (of Galatians) that we use for studying. In it you will find the *Interlinear* of Galatians so it's altogether in one booklet and that makes it convenient.

Let's just review a couple of principles that are true. First of all, when we are justified, we are justified *from* our past sins. Never, *never*, **never** are we justified *in* our sins! We are justified *from* our sins. Another way to remember it: *You are not saved in your sins, you are saved from your sins!* 'The wages of sin is death,' so it's impossible to be saved *in* your sins. That's why Paul said, 'What? Shall we sin that grace may abound? God forbid!'

Let's understand something concerning commandment-keeping. Protestants say that you 'cannot earn' salvation. That's one thing they understand, somewhat. With their Sunday-keeping, they are trying to earn salvation by Sunday-keeping, and they don't even realize that. Their version of *grace* is that

- God's grace saves you
- once saved, always saved
- once saved—as long as you have 'goodness' in your heart—you cannot fall away even if you sin grievously.

***That's contrary to the teachings of the New Testament!***

Galatians 3:21: "*Is the law then contrary to the promises of God?... [Protestants say yes. They say if you keep the Law then you can't have the promise of eternal life. NO!] ...MAY IT NEVER BE! For if a law had been given that had the power to give life, then righteousness ... [right standing before God for salvation] ...would indeed have been by law.*"

- Why cannot life come from law?

It is true that no law or any law-keeping can grant you salvation. This is where the Protestants fall off the deep end. It is true!

- Why?
- Where did eternal life come from?

Forgiveness of sin comes through the sacrifice of Jesus Christ! Eternal life is a gift of God by grace! Eternal life must come from someone who is living eternally! It's that simple! ***The Father!***

- Is there life in this table? No!
- Is there life in any law? No!
- The Law defines what sin is!
- Can you attain to the Kingdom of God by sinning? No!

Only by keeping the commandments of God—as a condition of salvation—will you receive salvation.

- The reason I'm going through Galatians 3 so thoroughly is because that is often the most misunderstood, misquoted and misapplied chapter in all the New Testament. It is without a doubt the most difficult thing that Paul wrote. It's compounded in its difficulty by the fact that the King James translators put in the definite articles where they should not have put them, as we saw in the Interlinear.
- Protestants talk a lot about love—don't they? Love is active; they will agree with that. Love requires action—doesn't it? But love is not sinning!

1-John 5:2: "By this *standard* we know... [by this means, by this measure] ...that we love the children of God: when we love God and keep His commandments." Commandments are a *condition* of eternal life, but they *do not give* eternal life.

- Eternal life comes with the Spirit of God!
- Eternal life comes by the power of the resurrection!

Verse 3: "For this is the love of God: that we keep [practice] His commandments; and... [contrary to all Protestant thought] ...His commandments are not burdensome."

Let's see how, in the New Covenant, we are to keep the laws and commandments of God. We'll define some of this even more in *Refuting Sunday-Keeping #14*<sup>[transcriber's correction]</sup>—*What is the Administration of Death?*

Here's the New Covenant, and we'll come to this verse many, many times so we won't forget, Hebrews 10:16: "'This *is* the covenant that I will establish with them after those days,' says *the* Lord. 'I will give My laws into their hearts, and I will inscribe [write] them in their minds.'" While the laws and commandments of God cannot give life, they are part of the mind of God and the way that God conducts His life. *He is Lawgiver!* He wants them written in our heart and mind so that we function that way.

Rather than having an external code written on tables of stone or written in a book that we don't even read, He wants them *within* us! This is how we operate coupled with the love of God. The two go hand-in-hand. 'By this we know that we love the children of God when we love God and keep His



commandments. And hereby we know the love of God because we keep His commandments and His commandments are not burdensome' (1-John 5). This is the love of God.

- It's action!
- It is motivating!

Matthew 5:19: "Therefore, whoever shall break one of these least commandments, and shall teach men so, shall be called least in the Kingdom of Heaven; but whoever shall **practice** ['poieo'] and teach *them*, this one shall be called great in the Kingdom of Heaven."

Think on this for a minute, this is important to remember: ***The least of the commandments of God is greater than all the commandments of men!*** Why is that? *Because it comes from God!* Any commandment that God gives has to be greater than all the commandments of men. Why? *Because He gave it! He's Lawgiver!*

It does take faith in God and faith in His commandments—that they are true and right—to keep them. Think about it for a minute! It takes no faith at all to keep Sunday. All you have to do is get up Sunday morning and pick whichever corner you want to go to church on, and go. Maybe you don't want to go into a church building and give an hour, what you can do is put your golf bags in your car and you can go out to the 'golfing ministry'—a drive-in—and you can drive in and get a 15-minute sermon and sit there and be pious and righteous while you listen to the sermon and then you can go on and do your golf.

They actually have those! Don't laugh! They have those. People cannot endure hearing the Word of God, especially Protestants, more than 15 minutes; it's a burden!

Luke 17:5: "Then the apostles said to the Lord, 'Increase our faith.'.... [everyone wants to have a lot of faith] ... But the Lord said, 'If you had faith as a *tiny* mustard seed, you might say to this sycamine tree, "Be rooted up, and be planted in the sea," and it would obey you'" (vs 5-6)—*IF* it is the will of God!

Remember that, because that's why we pray 'Your will be done on earth as it is in heaven; not my will be done but Your will be done.'

- What is harder to change than moving a mountain?
- *Conversion of the heart!*
- What is the greater battle: overcoming the carnality of the mind or moving a mountain?
- *Overcoming the carnality of the mind!*

Verse 7: "But which of you having a servant plowing... [A slave; you own it. By the way there's a lot of slavery going on today in the world] ...or shepherding will immediately say *to him when he comes in from the field*, 'Come and sit down *and eat*'?" If there was a union boss there, he'd make sure that that happened. There's no union boss here.

Notice, a slave has to do what his master says—right? *Yes!* Verse 8: "Rather, will he not say to him..." This seems very unfair—doesn't it? Think about it, this seems very unfair, especially in today's world. He's out there maybe working 10 hours all day in the heat of the sun and he's dusty, dirty, miserable, and tired, and he comes in and the master says:

"... 'Prepare what I may eat, and gird yourself... [change your clothes and get cleaned up] ...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. 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 8-10).

The commandments are required, no doubt about it! Without the Spirit of God it produces no more than what a slave can do. It can't give you eternal life. You can't keep the Sabbath 'X' number of times and be guaranteed salvation. We have to *endure to the end, remain faithful to the end*—correct?

Romans 2:13: "...the hearers of the law *are* not just before God, but the doers of the law shall be justified." Why? *They have repented of their transgressions; they are doing!* You shall be *justified* of your past sins; showing that obedience is required.

Go through the whole New Testament and there is nowhere that it says you don't have to keep the commandments of God.

Now we're going to see as we get into Gal. 4 that there's a peculiar brand of Judaism that Paul is being confronted with. Judaism *is* paganism—do you understand that? Though they have a form of the Law; many of them keep the Sabbath; which also shows this: ***Sabbath-keeping without Christ*** is of no benefit.

There are as many denominations of Judaism as there are denominations of Protestantism. The Jews do not like to admit that, because propagandized they give the image that all Jews think alike, believe alike, have the same religion and so forth. But it's not true! Most of the Jews in so-

called Israel today cannot stand the Orthodox, though they have the ruling hand. Why?

I've seen a special on TV where they don't want the Orthodox moving into their neighborhood; they block it off. They are so strict and mean and hateful. The average Jew can't stand them. They'll stone a car on the Sabbath; they'll set things on fire if it's against *their* 'religion.' They have to wear those silly hats and have the curls hanging down and wear the clothes that they do, because those are *works of law!*

When we get a little further into it, we're going to see that some of the Jews who were bothering the Galatians actually were followers of the Essenes—one of the three major sects of the Jews during Christ's time. Though they claim that they were following God they were not anymore than the Catholics and Protestants today are following God. They had a 360-day solar calendar; they didn't have a solar/lunar calendar.

They considered all of those in Jerusalem to be apostates. Many of them were Levites—renegade, paganized Levites. They were actually worshipers of the sun, and they believed in circumcision. That is a *strange* combination. As a result of the 360-day calendar, guess what happened to the Sabbath? *It rotated backward in the calendar!* There were times when the Sabbath was on what we call Saturday; then on Friday; then on Thursday; then on Wednesday. In 53-54<sub>A.D.</sub> their Sabbath was on a Wednesday. We have that in our calendar material.

When you understand what Paul is talking about here, he's talking in broad principles. Galatians 4:10: "**You are of your own selves...**" That's a middle voice verb meaning in the Greek a special verb—it's not in English unless it is expressed in two words. The middle voice is that you are the subject and you are the object. Whatever action you are doing, it is back to yourself or of yourself.

Verse 10: "You are *of* your own selves... [not from God] ...observing days, and months, and times and years." You combine that with circumcision of the flesh and you've got a very volatile thing going, indeed. That's because of the calendar such as the Essenes have. Please note that it does not say Sabbath, New Moon, Feasts. It says, "...days, and months, and times and years." We'll come back to that.

Galatians 4:1: "Now then, I say, for as long a time as the heir is a child, he is no different from a servant, *although* he be lord of all." This is true of Christ—isn't it? What is it said of Christ? When He was 12-years-old they went to the Feast and Christ stayed behind and He was questioning the doctors of the law and the priests and they were amazed at His

wisdom and understanding.

He told His parents, when they finally found Him—Joseph and Mary—"didn't you know I have to be about My Father's business?" They didn't understand that, but he went with them and went back to Nazareth with them and it says 'He was subject unto them.' He was still 12-years-old. God will not violate His own law.

Verse 2: "But he is under guardians and stewards..." This happens when we're talking about one who is going to be heir to the throne in particular. Poor Prince Charles, he's been waiting how long? It's hard to try and be your own man when you can't be your own man, even though you're out from underneath stewards and tutors; you still can't be what you want to be because your mother is still being what she is. Therefore, he becomes very frustrated. But you get the point.

Verse 3: "In the same way, when we were children... [before you were called; you can't be called unless you are reaching adulthood] ...we were held in bondage **under** the elements of the world." We think of elements as minerals and rocks and things like that. That's not what holds us in bondage. All societies are under some sort of spiritual control, whether they be the angels of God or whether they be the angels of Satan the devil or any combination thereof. Let's see that.

Hebrews 2:2: "For if the word spoken by angels was *enforced* without fail, and every transgression and disobedience received just recompense, how shall we escape, *if* we have neglected so great a salvation; which was first received when it was spoken by the Lord, *and* was confirmed to us by those who heard *Him*; God also bearing witness with *them* by both signs and wonders, and various miracles and gifts of *the* Holy Spirit, according to His own will? For *it is* not to *the* angels *that* He has placed in subjection the world that is to come, of which we are speaking" (vs 2-5).

Rev. 12:9 talks about Satan and *his* angels. A third of the angels fell with Satan the devil.

Let's see how God administered the covenant with Israel. He administered it through angels. He was not directly involved with Israel. Why was God not directly involved with the nation of Israel as a whole? He would be directly in the life of Elijah or Elisha or any of the other prophets or some of the kings. But why was He not directly involved with the nation of Israel as a whole? *They didn't want Him to be!*

If you don't want God to rule your life, *He won't!* He's not going to force you. When they rebelled in the wilderness, He put angels in charge.

Acts 7—Stephen giving a final witness to the Sanhedrin; and I think with this witness the destruction of Jerusalem was absolutely assured. This was the last chance for official Judaism to repent of their sins. Stephen gives this very stirring, stinging indictment:

Acts 7:51: “O stiff-necked and uncircumcised in heart and ears! You do always resist the Holy Spirit; as your fathers *did*, so also *do* you. Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Righteous One, of Whom you have become the betrayers and murderers; who received the law by *the* disposition of angels, but have not kept *it*.” (vs 51-53). When they said, ‘No, we don’t want God directly involved in our lives, then He said, ‘Okay, I have to fulfill My promise, so I’m going to do it through the angels.’

Daniel 10:10: “And behold, a hand touched me, which set me trembling upon my knees and the palms of my hands. And he said to me, ‘O Daniel, a man greatly beloved, give heed to the words that I speak to you and stand upright, for to you I am now sent.’ And when he had spoken these words to me, I stood up trembling. Then he said to me, ‘Do not fear, Daniel, for from the first day that you set your heart to understand and to humble yourself before your God, your words were heard. And I have come because of your words’” (vs 10-12). God answered the prayer through an angel.

Verse 13: “But the prince of the kingdom of Persia withstood me twenty-one days. Then Io, Michael, one of the chief princes, came to help me; for I had been there alone with the kings of Persia.”

- Why did that happen? *Whenever God fulfills a prophecy to raise up a nation, He will raise it up!*
- How does He do it? *Through the means and the powers of angels behind the scenes to make sure that the prophecies and the will of God is carried out exactly as God has determined.*

This tells us another thing. There are battles going on—right? This tells us that at that time there were probably battles between men that had demon angels behind them, and the other men God was raising up to fulfill His will, which then led to the coming of Cyrus the Great who would give the Jews freedom to go back to Jerusalem. The whole purpose was to fulfill His promise that at the end of 70 years they would come back to the area of Jerusalem.

Satan would not want that to be done—would He? *No!* So therefore, God insures that it’s going to be done by using His angels to carry out

His will.

Verse 14: “Now I have come to make you understand what shall happen to your people in the latter days, for the vision is yet for *many* days.” He said, ‘Well, I’m finally over this battle and I’m here.’ Poor Daniel was fasting and praying for three full weeks. Talk about really beseeching God. ‘When is God going to answer?’ His prayer was heard from the beginning; which tells you God *hears* your prayers immediately! But the *answer* might not be as immediate as His hearing of the prayer. This world is subjected to angels called ‘elemental spirits.’

Colossians 1 talks about these things, showing that Christ’s covenant is greater, because Christ is far above all of those. That’s why in Heb. 1 it talks about Jesus Christ having a name exceedingly superior to any of the angels.

Colossians 1:14: “In Whom we have redemption through His own blood, *even* the remission of sins; Who is *the* image of the invisible God, *the* firstborn of all creation... [firstborn from the dead of God’s creation by the process of the resurrection] ...because by Him were all things created, the things in heaven and the things on earth, the visible and the invisible, whether *they be* thrones, or lordships, or principalities, or powers: all things were created by Him and for Him. And He is before all, and by Him all things subsist” (vs 14-17).

Christ is over *all!* That’s why the covenant with Israel is called the ‘weak and beggarly things’; it was administered by angels, and the covenant with Christ is administered by Christ. We have the Holy Spirit of God the Father! They had the laws of God in the letter of the Law. They had to keep them. Every transgression was mete out with just recompense.

Galatians 4:3: “In the same way, when we were children... [before becoming converted Christians] ...we were held in bondage under the elements... [elemental spirits; servitude] ...of the world. But when the time for the fulfillment came... [God does everything according to His plan, purpose and schedule] ...God sent forth His own Son... [We are comparing the ‘elemental spirits’ of the world with the Son of God. That’s the comparison we’re looking at here. ] (here is what He did): ...born of a woman, born under law” (vs 3-4)—meaning He was subject to law:

- all of the spiritual laws and commandments of God
- all the physical laws of His body
- all the physical laws of the earth

He was subject to law, or born under law. It also means that in being subject to law, what would

happen if He would have sinned? *He would have had the death penalty executed against Him with no resurrection!*

That's why Jesus Christ cannot be compared to any other savior, prophet or any other 'religion' in the world. This is what Paul is bringing forth here.

Verse 5: "In order that He might redeem those who are under law... In other words, experiencing the same thing:

- having the same temptations
- having the same trials
- yet, without sin

That's why we can have full confidence in Jesus Christ. Notice why He did this:

"...so that we might receive the **gift of sonship from God**.... [This means that you receive the Holy Spirit of God as a begettal.] ...And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying, 'Abba, Father'" (vs 5-6).

1-John 3:1: "Behold! What *glorious* love the Father has given to us, that we should be called the children of God!.... [It's not an adoption as the *King James Version* has it; it is sonship!] ...For this very reason, the world does not know us because it did not know Him. Beloved, now we are the children of God, and it has not yet been revealed what we shall be; but we know that when He is manifested, we shall be like Him, because we shall see Him exactly as He is" (vs 1-2). How is that sonship accomplished?

Verse 9: "**Everyone who has been begotten by God does not practice sin** because His seed ['sperma']... [of God the Father for sonship] ...*of begettal* is dwelling within him... [the begettal of his mind] ...and he is not able to *practice* sin... [doesn't mean it's impossible to sin] ...because he has been begotten by God." Unfortunately, this whole verse has been badly translated in the *King James Version*.

- What does that mean?
- Is there a difference between born and begotten?
- Yes!

The same difference of conception when your wife comes and tells you, 'Honey, I'm pregnant.' The baby is not born that day—is it? *No!* It's born at full term!

(go to the next track)

Verse 9: "Everyone who has been begotten by God **does not practice sin**..." The *KJV* says 'does not sin' but it really means you cannot *practice* sin. That's a difference. It means that you do sin—which you have to repent of—but you don't

live in sin; you're not *practicing* sin. There's a vast difference.

"...because His seed... [the Greek there is 'sperma'; the seed of the Father] ...*of begettal* is dwelling within him, and **he is not able to practice sin** because he has been begotten by God" (v 9).

- When you sin, are you conscious that you have sinned? *Yes!*
- Does that not put you in the situation then where you repent of that sin? *Yes!*

Therefore, since His seed remains in you, the power of the Holy Spirit makes you conscious of the fact that you are sinning so you can repent, so you are not practicing sin. That's what that verse means. It's far, far different than what the Protestants misconstrue this to be.

We covered what it is, the gift of sonship through the begettal of God. Let's come to Galatians 4:6: "And because you 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 6-7). {put in there Rom. 8:14-22}

Now, here's where we start getting into some tricky things to understand, v 8: "Now on the one hand, when you did not know God, you were in bondage to those **who are not gods by nature**"—elemental spirits of the world. You were in servitude or bondage to them "...who are not gods by nature." Let's see what he's talking about here. Acts 14 is a very good example and this is part of the area of Galatia. Let's see what Paul is referring to.

Not only do we have the circumcision wars, but we have the synagogue wars. In some way the experiences of Paul remind me of this fellow who is called *The Pretender* on television and he's trying to find his mother and father. He was always being chased by the ones who are supposed to be in control of him. Paul's experience reminds me of that, he's always being chased by the Jews here:

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."

Let's stop here for just a minute. What is the day of assembly in the synagogues? *The Sabbath!* Who were there? *Jews and believing Greeks!* This ties right in with what we've covered concerning the circumcision wars.

You had belief of the Gentiles, which they would change their belief from the pagan gods to believing what was taught in the synagogues. This

made them in the condition called *common*, whereas before they were *unclean* because they were worshiping idols and had their idolatrous services. The point I want to make here is that you had Greeks who believed; Gentiles who were there in the synagogue. That's important to understand. Now then, the Greeks who were there and were proselytes had been circumcised. They finished the third step of conversion. That is the problem in the circumcision wars, as we have seen.

Verse 2: "But the unbelieving Jews... [What does that make them? *Rom. 2, the same as uncircumcised*—doesn't it? *Yes!*] ...stirred up the Gentiles and poisoned their minds against the brethren. For this reason, they stayed a long time, speaking boldly in the Lord..." (vs 2-3). It doesn't tell us how long a 'long time' is. This could have been 6-9 months, maybe a little less than a year.

"...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; and some were with the Jews, and some *were* with the apostles. And when an assault was *about to be* made by both the Gentiles and the Jews with their rulers to insult and stone them" (vs 3-5). Typical!

What happens when religious persecution takes place? *They do it by using the laws of the land!* Watch that in the future! The believing Greeks were believing in what was taught out of Moses. There was Judaism involved in it, but not to the full-blown extent that we have today.

At the time that the Apostle Paul was preaching, there was not quite the paganism within the Jewish synagogues as what later came in. The believing Jews were believing in what you might say is the Old Testament at that time. Then they became believers in Christ.

They stirred up the rulers, and v 6: "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. Now in Lystra, a certain man was sitting who had never walked; he was impotent in the feet, having been crippled from his mother's womb" (vs 6-8). {Put in there Acts 3:1-7} Is this not an exact repeat of the man at the Gate Beautiful who was healed by Peter and Paul? *Yes!*

Verse 9: "This *man* heard Paul speaking; who, after looking intently at him, and seeing that he had faith to be healed, said with a loud voice, 'Stand upright on your feet.' And he leaped up and walked" (vs 9-10). Exactly the same thing as Acts 3.

Verse 11: "And when the multitude saw what

Paul had done, they lifted up their voices in Lyconian, saying... [the area of Galatia in general] ...'The gods have become like men *and* have come down to us.'.... [it's important to understand this] ...And Barnabas they called Zeus; and Paul, Hermes, because he was the principal speaker" (vs 11-12). There's an ideal chance to weld together and put into a marriage paganism and Christianity—right?

Verse 13. Then the priest of Zeus, who *officiated* before their city... [They probably had a temple. You're not going to have a priest without a temple—are you?] ...brought oxen and garlands to the gates, desiring to sacrifice with the multitudes. But when the apostles, Barnabas and Paul, heard *this...*" (vs 13-14). They said they were so happy that 'you recognized that we are saints from God and that we are the gods, indeed! Yes, offer your sacrifice!' *NO!* They didn't say that—did they? But later that's what Catholicism came to be—was it not? *Yes!*

"...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; though, indeed, He did not leave Himself without witness, in doing good to us from heaven *by* giving rain and fruitful seasons, filling our hearts with food and gladness.' And *even* by saying these things, they could hardly keep the multitudes from sacrificing to them" (vs 14-18).

Galatians 4:8: "Now on the one hand, when you did not know God, you were in bondage to those **who are not gods by nature.**"

- Were they serving Jupiter? *Yes!*
- Were they serving Mars? *Yes!*
- Did they have full-fledged religion? *Yes!*

Verse 9: "But on the other hand, after having known God... [they were converted, received the Holy Spirit of God and so forth] ...—rather, after having been known by God—**how is it that you are turning again...** [What was it that they left? *We just read it in Acts 14, rank paganism!*] ...**to the weak and impotent elements...** [spirits; because there are spirits behind all those religions] ...to which you again desire to be in bondage?" Have we seen that in our day? *Yes, we have; the apostatizing of the Churches of God!*

An absolute key; the Protestants turn here and say that if you keep the Sabbath and Holy Days and Feasts of God then you are turning back the

weak and beggarly elements of this world and you have lost salvation. That's a complete misinterpretation of this verse:

Verse 10: "You are *of your own selves*... [A middle voice verb meaning that they were the subject and the object; they were doing this themselves. It wasn't of God.] ...observing days, and months, and times and years."

- **Days**—Does it say Sabbath? *No!* It does not say Sabbath—does it?
- **Months**—Does that say New Moon? *No!*
- **Times**—Where are the *times*, in the Bible, that we are to observe? *Nowhere!*
- **Years**—There are Jubilee Years, but they being pagan has nothing to do with the Jubilee Years of God, which could only be celebrated in the land of Israel!

Let's look a couple of very important things to help clarify this. What we are seeing here is that those in Galatia were going back and having a very strange combination of circumcision, Judaism and paganism. Do we have that today? *Yes, indeed!* Down in Florida there's a group that demands that all men must be circumcised and re-baptized. Then they have a lot of the code of Jewish law that they follow, which is paganism.

Here it's a little more extreme; they're working in paganism, Jewish paganism and circumcision. This is the strangest mix of all. Let's notice the instructions that God gave to Israel when they went into *the land*.

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." Did not Paul, in Acts 14, show them that Jupiter and Mercury were those things that they should not do? *Yes!*

Verse 10: "There shall not be found among you anyone who makes his son or his daughter to pass through the fire..." What is making a big comeback today? *Walking on hot coals! It's part of 'power personality.'* That's nothing more than the powers of demonism!

"...or that uses divination..." What do you use divination for? *To call up the gods! To be in touch with the dead!*

"...or an observer of times..." Paul condemned them for observing *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. You shall be blameless before the LORD your God" (vs 10-13)—that you're going to keep *His ways*.

Verse 14: "For these nations whom you shall possess hearkened to observers of times and to diviners; but as for you, the LORD your God has not allowed you *to do so*." That's what they were going back to.

Deuteronomy 12:29: "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...**" (vs 29-30). It always starts out with innocent things. 'Oh, that's quaint!'

"...after they are destroyed from before you, and that you do not ask about their gods... [religions, because their gods have their religions] ...saying, 'How did these nations serve their gods that I may also do likewise?' 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. Whatsoever thing that I command you, be careful to do it. You shall not add to it, nor take away from it" (vs 30-32).

Here's a key: ***Only God can add to or take away from what He has commanded!*** No man can! ***Only God!*** {see sermon series: *Epistle of Paul to the Colossians*; specifically: *More on Colossians Two*}

Please understand this: Nearly everything of the Protestants' interpretation of difficult Scriptures is the exact opposite of what they proclaim it to be. When you understand that then you will understand the Bible more.

In Gal. 4:10, if *days* referred to the Sabbath, why didn't Paul write *the Sabbath*? Did he know how to write *the Sabbath*? *Of course, he did!* I won't go into a detailed discussion of this because I have previously, however:

Colossians 2:16<sup>[transcriber's correction]</sup>: "Therefore, do not allow anyone to judge you... [that's obviously someone outside the Church] ...in eating or in drinking..." If they were eating or drinking anything, then no one could judge them concerning it—correct? *No!*

For example: If you go into a restaurant and you don't eat pork, someone may judge you for that. Or you don't eat shrimp or lobster they think you're crazy. 'This is the greatest stuff that has come along since God's creation.' I consider all clams and oysters to be much like hard lumps of snot! That's virtually what they are!

“...or with regard to a festival... [If he meant Holy Day, would he write Holy Day? *Of course!*] ...or new moon... [the calculation of the calendar using the new moon of the seventh month or *the Sabbaths*” (v 16)—showing a continuing, ongoing observance of Sabbaths. He’s saying, ‘Let no one judge you for that.’ Why? *Because they want to deceive you!*

When they judge you concerning the things of God, what do they bring in and substitute for it? *Their own philosophy!*

Verse 8: “Be on guard so that no one takes you captive through philosophy and vain deceit, according to the traditions of men, according to the elements of the world, and not according to Christ.” These were the ones who were judging the Colossians about observing the Sabbath, Holy Days, clean and unclean meats and the drinking of wine.

Verse 17: “Which are a foreshadow of the things that are coming...” That’s the way it should read. The *NIV* and *New American Standard* have it: ‘...are a foreshadow of things which were to come...’ giving a wrong translation; giving the interpretation that they were all fulfilled in Christ and no longer necessary.

“...but the Body of Christ.” The meaning of these things are found in the Body of Christ, which is the Church. And also that the Body of Christ—the Church—is to judge you in respect of those things mentioned in v 16.

Verse 18—here’s what they want to substitute: “Do not allow anyone to defraud you of the prize *by* doing *his* will in self-abasement and *the* worship of angels...” We’ll tie that in with Gal. 4 and see the similarity.

- Are angels God? *No!*
- A true angel of God will not allow anyone to worship him—correct? *Yes!*

When John fell down to worship the angel, the angel said, don’t do so, I’m of your brethren—*worship God!*

- Will a demon angel allow people to worship them? *Yes!*

That’s what they want! This is demonism!

“...*the* worship of angels, intruding into things that he has not seen, vainly puffed up by his own carnal mind.” That’s what all of theosophic religions and demonism and secret societies and everything is all about. This is it, right here in v 18!

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?” Judaism has a form of its own ascetic that does worship angels.

In Fiddler on the Roof the music is good, the acting is really pretty good, and I love the part especially when the young man walks up the rabbi and says, ‘Rabbi, is there a blessing for the Czar?’ He strokes his beard a little bit and cocks his head to the side and says, ‘Yes, my son, may the Lord bless and keep him far from us!’ But, remember the dream that he had? What was that? *A dream of angels!* Here we have a strange mix—don’t we? That’s why Gal. 4 is so hard to understand.

- You have Gentile paganism
- You have Judaism paganism
- You have the observing of different days
- You have going back to the worship of angels
- You have weak and beggarly elemental spirits of the world
- You are in servitude or bondage to them and not serving God

Which then leads you of your own self because it’s not of God, v 10: “You are *of* your own selves observing days, and months, and times and years.” Meaning all of the pagan holidays of the world going clear back to even that time.

- Were there days for Jupiter? *Yes!*
- Were there days for Mercury? *Yes!*
- Were there days for Venus? *Yes!*

As a matter of fact, Paul turned Ephesus upside down (Acts 19). He caused a near economic collapse, because that was the center of idol-making. God performed such great miracles that they were destroying their idols and burning their so-called ‘holy books.’ Alexander the coppersmith started a riot; he said, ‘Look, guys, we’re all going to go broke unless we get rid of this guy called Paul.’ They had the big, riotous meeting in the coliseum where they said, ‘Great is the goddess of Ephesus, Diana.’ The way it is in Greek is really something!

Those were the things they were going back to. They couldn’t be going back to the Truth of God, because that’s what they were in. It says they were going back to what they came out of.

Verse 11: “I am afraid for you, lest somehow I have labored among you in vain.” Are you afraid that some people are going to lose salvation for what they are doing? *Yes!* So was Paul!

Verse 12: “Brethren, I beseech you, be as I *am*, for I also *am* as you *are*: you have not wronged me in anything.... [remember how you started] ...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... ['angelos'—the whole thing of angel-worship is involved here] ...*even* as Christ Jesus Himself.... [he's reminding them]: ...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). Isn't that something?

People can come to the point that having once known the Truth, when they apostatize from it, and they go so far and you come back and speak the Truth to them, you are actually an enemy! Why? *Because they are now becoming hostile toward God and becoming carnal again*—that's why!

Let's remind ourselves once again how Paul started out this epistle, 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." They were being turned! Have you seen people being turned? *Yes, indeed!*

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.... [now maybe this will make more sense to you]: ...But if we... [the apostles] ...or even an angel from heaven... [That's what they were involved in previously—angel-worship or demon-worship. A true angel of God from heaven would not say anything different.] ...should preach a gospel to you *that* is contrary to what we have preached, LET HIM BE ACCURSED!" (vs 7-8). That's tells you the state of Protestantism—doesn't it? *Yes, I does*, and you will see that born out! That tells you the state of Catholicism, as well.

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!"

Here is why he was questioning why he was making himself an enemy of those who had previously been converted, v 10: "Now then, **am I striving to please men, or God? Or am I motivated to please men? For if I am yet pleasing men, I would not be a servant of Christ.**" That's the whole substance of everything that goes on through the rest of the book of Galatians.

Galatians 4:16: "Now then, in speaking the Truth to you, have I become your enemy?"

- How does that start?
- When you're doing something that is not right and someone points out that it's sin and you don't want to repent of it, what are you dealing with?

- *You're getting stubborn!*
- Then what do you say?
- *Well, he or she is picking on me!*
- After all, 'my heart is right with God,' so who are they to judge?

They turn it all upside down. Just like the man who was doing tile. I was doing my water therapy and was in the pool. He was putting up the tile. The conversation got around to God. He asked me what I did. I told him I was a minister. 'Oh well, I go to church.' I said, 'You really need to understand that Sunday is not the Sabbath.' He says, 'Well, I know that, but God knows my heart.'

If I would have pursued it any further, you know I would have an enemy right there. That's what happens. In telling the truth, and they become your enemy, it is because they do not want to accept the Truth *unto repentance*. That's what it's all about.

Verse 17: "They are zealous after you... [yes, they want numbers] ...*but* not for good; rather, they desire to exclude you... [Reverse disfellowshipment—right?] ...in order that you may be zealous after them.... [Following a man instead of God!] ...Now, *it is* right to be zealous in a right *thing* at all times, and not only when I am present with you.... [so, he concludes this section here]: ...My little children, for whom I am again laboring in pain until Christ has been formed in you" (vs 17-19). ***Christ in you, the hope of glory!***

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

#### Scriptural References:

- 1) Galatians 3:21
- 2) 1 John 5:2-3
- 3) Hebrews 10:16
- 4) Matthew 5:19
- 5) Luke 17:5-10
- 6) Romans 2:13
- 7) Galatians 4:10, 1-3
- 8) Hebrews 2:2-5
- 9) Acts 7:51-53
- 10) Daniel 10:10-14
- 11) Colossians 1:14-17
- 12) Galatians 4:3-6
- 13) 1 John 3:1-2, 9
- 14) Galatians 4:6-8
- 15) Acts 14:1-18
- 16) Galatians 4:8-10
- 17) Deuteronomy 8:9-14
- 18) Deuteronomy 12:29-32
- 19) Colossians 2:16, 8, 17-18
- 20) Galatians 4:9-16
- 21) Galatians 1:6-10



22) Galatians 4:16-19

Scriptures referenced, not quoted:

- Revelation 12:9
- Hebrews 1
- Romans 8:14-22
- Acts 3:1-7
- Acts 19

Also referenced:

Sermon Series:

- *Refuting Sunday-Keeping (What is the Administration of Death?)*
- *Epistle of Paul to the Colossians (More on Colossians Two)*

Miscellaneous material: *Calculated Hebrew Calendar*

FRC:bo

Transcribed: 10-14-12

## Circumcision Wars VIII

Fred R. Coulter

We've been going through the book of Galatians and we have the study booklet and the *Interlinear* together. We've been in Gal. 4, and we want to review just a couple of things.

Galatians 4:3: "In the same way, when we were children, we were held in bondage under the **elements**... [elemental spirits] ...**of the world**." The world is controlled by God through the righteous angels and the angels of Satan the devil.

The Galatians were those that Paul came to and preached the Gospel to in Lystra, Derby and Iconium. Remember what happened when they healed the impotent man. The priests of Jupiter proclaimed Barnabas to be Jupiter and Paul to be Mercurius, because Mercury was the spokesman (Acts 14). This is important to realize. These people came out of pure paganism and then the Jews came after them later on.

Here's what he's telling them, v 8: "Now on the one hand, when you did not know God, you were in bondage to those who are not gods by nature." Meaning that they were in bondage to the demons.

I want to plug in a just a couple of more Scriptures to go with that so we can see that. That's a key thing to remember, because when it says that they are 'turning back again to it' it doesn't mean like the Protestants say, that they were turning back to the keeping of the commandments of God or the laws under the Old Covenant.

Acts 17—this is where Paul comes to the city of Athens. What he says there is very profound. It's kind of buried in the translation, but nevertheless, it is there. Idols by nature are not gods. Demons by nature are not gods. Righteous angels are not gods. Anything to do with those can never bring you eternal life. Where does eternal life come from? How do you receive eternal life?:

- Repentance!
- Sacrifice of Christ!
- It is the gift of God!

Since it's eternal life, it can only come from God Who is the Originator of eternal life. Angels were created by God, so they can't originate eternal life. Demons have already been rejected and they are only around because of the sins of men. Then you come down to a lower level and the myths and superstitions and traditions of the pagans and their idolatry are not 'gods by nature' either.

Notice how these philosophers in Acts 17:16: "But while Paul was waiting for them...

[Silas and Timothy] ...in Athens, he saw *that* the city *was* wholly given to idolatry, *and* his spirit was sorely moved within him." Today I don't know if we could see a city like that unless we would go to the Far East, Thailand, India or something like that. But that's what it would be like; nothing that we would say is even 'paganized Christianity.' Yet, in the middle of it there was a synagogue!

Verse 17. Because of this, he reasoned earnestly in the synagogue with the Jews... [devout persons] ...and those who worshiped *there*..." Gentile converts to Judaism who fell into one of three classes:

1. Those who didn't believe in following idolatry—unclean Gentiles
2. Those who—like Cornelius—were keeping the laws of God and had a change or conversion, but not a spiritual conversion, from paganism to the religion of Judaism

—which in the religion of Judaism at that time was not as wholly pagan as it is today. They still followed a whole lot more of the Law of Moses and so forth than they do today.

Those who observed it were able to then attend a part of the synagogue that was for the uncircumcised Gentiles, but in observing these things they were now called *common* instead of unclean, because they were uncircumcised.

In the proselytizing by the Jews of the Gentiles, the finality of proselytizing was after they began keeping the laws that they find in the Bible and the laws of Judaism. They would finalize it with circumcision. Then they became a full-fledged proselyte. They were considered now a citizen of the Jewish nation even though they were in the Diaspora spread abroad.

Notice that in each case we have the Jews with the 'devout persons' and he disputed with them in the synagogues, "...and daily in the marketplace with those who met with *him*. Then some philosophers of the Epicureans and the Stoics encountered him. And some *of them* said, 'What will this babbler have to say?'.... [If they're accusing him of being a babbler you know that he was out there talking.] ...And some *said*, 'He seems to be a preacher of **foreign gods**'... [there we have the religious pagans, *strange gods*; that's how *they viewed* what Paul was preaching] ...because he was preaching to them the Gospel *of* Jesus and the resurrection" (vs 17-18).

Verse 19: “And they took him and brought *him* to Mars Hill, saying, ‘May we know what this new teaching *is* that is spoken by you? For you are bringing certain strange things to our ears. So then, we desire to know what these things mean.’ (Now all *the* Athenians and the strangers sojourning *among them* spent their leisure in nothing other than to tell and to hear something new.)” (vs 19-21).

I wonder when they worked? These were probably the rich plutocrats who didn’t have to work and they had slaves. All they had to do is stand around and talk.

Verse 22: “Then Paul stood in *the* center of Mars Hill *and* said, ‘Men, Athenians, I perceive *that* in all things you are very reverent to deities”—superstitious—devoted to demons. It is true, whenever you have a lot of superstition, you have a lot of demonism, because that’s what demons like to do is keep you in ignorance and superstition.

Verse 23: “For *as* I was passing through and observing the objects of your veneration, I also found an altar on which was inscribed, ‘To an unknown God.’ So then, He Whom you worship in ignorance *is* the one *that* I proclaim to you.”

Galatians 4:8: “Now on the one hand, when you did not know God, you were in bondage to those who are not gods by nature.” That’s precisely what we’re describing here in Acts 17. Paul preaches the *true God!*

Acts 17:24: “He *is* the God Who made the world and all things that *are* in it. Being *the* Lord of heaven and earth, He does not dwell in temples made by hands; nor is He served by the hands of men, as *though* He needs anything, *for* He gives to all life and breath and all things. And He made of one blood all the nations of men to dwell upon all the face of the earth, having determined beforehand *their* appointed times and the boundaries of their dwelling; in order that they might seek the Lord, if perhaps they might feel after Him and might find Him; though truly, He is not far from each one of us” (vs 24-28).

This also tells you that God is not way off, though a lot of people like to think He is. I’m of the opinion, though we can’t see it, the throne of God is a whole lot closer to the earth than we imagine. If Jesus could ascend to the Father and back in the space of three hours, and be accepted as the sacrifice for all the sins of mankind, then you know it can’t be too far away.

Verse 28: “For in Him we live and move and have our being; as some of the poets among you also have said, ‘For we are His offspring.’” It’s interesting that certain of the philosophers had some elements of Truth in what they taught. But elements

of Truth does not mean that it is the Truth. The best way you can have a counterfeit is to have elements of Truth in it.

Verse 29: “Therefore, since we are the offspring of God, we should not think that the Godhead *is* like that which *is made* of gold, or silver, or stone—a graven thing of art *devised by the* imagination of man.” Things by which by nature are not gods.

Verse 30: “‘For *although* God has indeed overlooked the times of this ignorance, He now commands all men everywhere to repent, because He has set a day in which He will judge the world in righteousness by a man Whom He has appointed, having given proof to all *by* raising Him from *the* dead.’ And after hearing *about the* resurrection of *the* dead, some mocked; but some said, ‘We will hear you again concerning this *matter*.’ And so Paul went out from among them. But certain ones *who* believed joined themselves to him, among whom also *were* Dionysius the Areopagite, and a woman named Damaris, and others with them” (vs 30-34). After he spoke to maybe hundreds, we don’t know! There were a half dozen people; it’s always been a few.

Let’s look at a couple of other things in 1<sup>st</sup> and 2<sup>nd</sup> Peter showing about their ‘religious’ activities and how this was a thing that has absolutely nothing to do with Judaism, as most Protestants think. I’m convinced that we, at this time, need to fully understand these, because this is how the Church of God was taken down. They didn’t understand these things and they came with all of their doctrinal reasons and good sounding things and took them down.

1-Peter 1:18: “Knowing that you were not redeemed by corruptible things, by silver or gold, from your futile way of living, inherited *by tradition* from *your* forefathers.” These were former pagans. Again, having nothing to do with Judaism.

Here he makes a comparison, 2-Peter 1:16: “For we did not follow cleverly concocted myths... [What are the myths of the gods of the Greeks? *Classics!* This is what they teach in schools to this day—isn’t it? *Yes!*] ...*as our authority*, when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His magnificent glory.”

Let’s read Gal. 4:8 again and once you understand v 8 then you’re going to understand v 9 a whole lot more. “Now on the one hand, when you did not know God, you were in bondage to those who are not gods by nature. But on the other hand, after having known God—rather, after having been known by God—how *is it that you are turning again...*” (vs 8-9). Turning back again; if you left something—which we have seen as paganism—and

they're turning back again to it, what element is being added to this? *The element of paganized Judaism with circumcision!* That's what's being added to it. We've seen that in Gal. 3 and we're going to see in Gal. 5 when we get there.

"...to the weak and impotent elements, to which you again desire to be in bondage?" (v 9). So, they were going back to what they were before they were called.

Verse 10: "You are *of your own selves*..."—a very interesting Greek verb—a middle voice—meaning you are the subject and you are the object. In other words, you are doing it for yourselves, or of yourselves—*not of God!*

"...observing days..." (v 10)—he doesn't say *Sabbath!* If you go back to the 'elemental spirits' of Jupiter, Mercury and Venus—all of the days of the week are named after pagan gods—you can't tell which days they are observing—can you? *No!* In Col. 2:16 if Paul was talking about the Sabbath, he would have written *Sabbath*. Protestants look at this and say, 'Oh, they're going back to Sabbath-keeping.' No so, it doesn't say it!

"...and months..." (v 10)—it doesn't say new moon. It just says *months*.

"...and times and years" (v 10). The only way they could observe *times*—God says you're not to (Deut. 18); and the only way they could observe *years* would be if they were in the land and they had the right, proper Jubilee. In Galatia they weren't in the land of Judea, so they couldn't be keeping the Jubilee. Are there years that pagan's observed? *Yes!*

Then Paul says, v 11: "I am afraid for you... [I don't know what to think of 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*: 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" (vs 11-14). The Greek there is 'angelos' and could be translated either *messenger* or *angel*.

Verse 15: "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 15-16). Isn't that something? That people could be turned and have their mind so moved away from Christ that when you speak the Truth to them they look upon you as the enemy. Well, they probably thought that Paul is intolerant! 'Paul doesn't understand! Paul is picking on me!'

Verse 17: "They are zealous after you, *but* not for good rather, they desire to exclude you, in order that you may be zealous after them." We can take this and just apply it to the church experience that we've had in the Church of God—right? Where those zealots were after them to get those in the Church of God to keep Sunday, Easter, New Years, and finally turn them. If you go talk to any of them you are the enemy. They may be nice to you and kind of look at you with this kind of look, 'you helpless little creature; we don't need these things anymore.' What's the matter? *They're desiring to exclude you from us in order that they be zealous after them, after their ways!*

Verse 18: "Now, *it is* right to be zealous in a right *thing* at all times, and not only when I am present with you. My little children, for whom I am again laboring in pain until Christ has been formed in you. I desire to be with you now, and to change my voice, because I am at a loss concerning you" (vs 18-20).

It sounds an awful lot like the book *Primitive Christianity in Crisis* with Gnosticism coming in. There were Gnostic Jews who were pagan Jews who believed in circumcision and keeping their Gnostic laws or Judaism's Gnostic laws.

Most people today accept the foolish propaganda that is put out by the Jews that all the Jews believe the same thing. *Nonsense!* There are as many denominations and beliefs and sects of Jews as there are Protestant churches. They don't like other people to know that. The truth is that 99% of the Jews cannot stand the Orthodox, though they have political power in Israel. They hate them.

I saw a documentary where they interviewed the Jews. They were resisting and fighting the Orthodox coming into their community. Most Jews don't observe Sabbath, and one of the biggest imports of meat into Israel is 'kosher' ham! They shut down the community and they actually said—Jews said of Orthodox Jews—"those people are nuts, they're crazy!" Most people don't understand that Orthodox Judaism is another form of paganism.

The Gnostic Jews, as we were talking about, were coming around and causing a lot of those problems. The days that they observed, there was a day for every one of the planets. As was brought out in the book by Alan Knight—*Primitive Christianity in Crisis*—they were looking for the spirits to come from the different planets, and if they would be possessed by these spirits then they would be on the way to eternal life.

All of those things have a factor here in what we are talking about. So, I imagine the Apostle Paul was really truly in doubt about these people. After

they had received the Gospel and so forth, look what they were getting into: the strangest mix of anything that there can be. It wasn't going back to keep the Law of Moses, that had nothing to do with it. ***It was going back to paganism with circumcision! Unreal!*** That blows your mind! Most people cannot understand that.

I remember a noted scholar wrote a book: *The People that History Lost*, and he said that most people cannot understand that when they go into a Jewish synagogue and they see all the planetary signs and serpents and all of the pagan symbols in their synagogues that these were Jewish synagogues. He's here to tell you that they were Samaritan synagogues, which is not true. They were Jewish synagogues, because the Jews were just as pagan and Hellenized as anybody else. If you don't believe it, read Philo. He's the one who was right in the middle of mystic, kabala Judaism—which, by the way, believed that God was a trinity.

Verse 19: “My little children, for whom I am again laboring in pain until Christ has been formed in you. I desire to be with you now, and to change my voice, because I am at a loss concerning you. Tell me, you who desire to be **under law**, do you not hear the law?” (vs 19-21). Here is a perfect place for you to see that in one instance there is no definite article (v 21). In the *Interlinear* you can see very clearly that there is no definite article. At the end of the sentence there is the definite article ‘ton nomon’—*the law*.

Come back to the phrase *under law*—notice there is no definite article. *Under law* means any kind of law—pagan, Jewish or Scriptural law—if you use it in an attempt to gain eternal life. Here's something to understand: The commandments of God are required to be kept, because:

- you are not *saved in* your sins; you are *saved from* your sins.
- you are also not *justified in* your sins; you are *justified from* your sins.

Any law that you use for justification—to put you in right standing with God—or for salvation to give you eternal life, can never be accomplished because they inherently do not have life in them to give you life.

He going to give an example; he's going to compare the flesh with the spirit. Verse 21: “Tell me, you who desire to be **under law**, do you not hear the law?... [Notice what part of the Law he's going to quote, which is from Genesis. In this case the Law happens to be the book of Genesis. Part of the Law that is called the first five books of the Law or the Pentateuch.] ...For it is written that Abraham had two sons: one by the maidservant...” (vs 21-22).

Let's go back and look at that. Let's look at these two instances and let's see what happened. There's going to be another good lesson for us, a really profound lesson. You need to remember that when Paul talks about *the Law*: it can mean the first five books of Moses; it can mean the covenant given to Israel—you have to distinguish that from the context.

When you know that God has given you a promise, the lesson is to let *Him* fulfill it. Don't try and fulfill it *your* way, though it may be a legal method. Notice what Sarah did:

Genesis 16:1: “Now Sarai, Abram's wife, did not bear him any children. And she had a maidservant, an Egyptian, and her name *was* Hagar. And Sarai said to Abram, ‘Behold now, the LORD has kept me from bearing. I pray you, go in to my maidservant. It may be that I may obtain children by her.’ And Abram hearkened to the words of Sarai” (vs 1-2).

If your wife asks you to sin, don't do it! That's what happened to Adam—right? Abram couldn't resist. He thought, ‘Well, you know, my wife's got some smarts and maybe she's giving me some good advice.’ He forgot all about what God told him in Gen. 15—‘of your own bowels.’ Well, this was from his own bowels, but it wasn't from the other half of his flesh, his wife.

Verse 3: “And Sarai, Abram's wife, took Hagar her maidservant, the Egyptian, and gave her to her husband Abram to be his wife (after Abram had lived ten years in the land of Canaan). And he went in to Hagar, and she conceived....” (vs 3-4).

Isn't that always the way? Remember what happened later with the two wives of Jacob? Leah had all the kids! Here's Rachel over here and can't have any. What did they do? *They pulled the handmaid trick again and BOOM! BAM! BOOM! Lots of kids born!* I'm glad we can't have more than one wife today. I don't know what I would do with more than one wife! My wife would probably not know what to do with more than one husband. Since that will never be, we'll go on.

“...And when *Hagar* saw that she had conceived, she looked *upon* her mistress with contempt. And Sarai said to Abram, ‘My wrong *be* upon you. I have given my maidservant into your bosom, and when she saw that she had conceived, I was despised in her eyes.... [She'd waltz around there and kind of poke out her belly; you can just see that. She'd look daggers at Sari and say, ‘Na, Na, Na, Na!’] ...The LORD judge between me and you.’ But Abram said to Sarai, ‘Behold, your maidservant *is* in your hand. Do to her as it pleases you.’ And Sarai dealt harshly with her, and she fled from her presence” (vs 4-6). A

little hair-pulling contest I suppose.

Verse 7: “And the angel of the LORD found her... [here we have an angel carrying out the will of God] ...by a fountain of water in the wilderness, by the fountain on the way to Shur. And he said, ‘Hagar, Sarai’s maidservant, where did you come from? And where will you go?’ And she said, ‘I flee from the presence of my mistress Sarai.’ And the angel of the LORD said to her, ‘Return to your mistress and submit yourself under her hands.’ And the angel of the LORD said to her, ‘I will multiply your seed exceedingly, so that they shall not be numbered for multitude.’ And the angel of the LORD said to her, ‘Behold, you are with child, and shall bear a son. And you shall call his name Ishmael because the LORD has heard your affliction. And he will be a wild man. His hand will be against every man, and every man’s hand against him. And he shall live in the presence of all his brothers’” (vs 7-12). That’s true to the character of the Arabs today. All the Arabs know they came from Ishmael.

Verse 13: “And she called the name of the LORD Who had spoken to her, You *are* a God of Seeing! For she said, ‘Even here have I seen Him that sees me?’ Therefore the well was called The Well of the Living One Seeing Me. Behold, *it is* between Kadesh and Bered. And Hagar bore Abram a son. And Abram called his son’s name, which Hagar bore, Ishmael. And Abram *was* eighty-six years old when Hagar bore Ishmael to Abram” (vs 13-16).

Let’s look at what happened with the ‘promised seed.’ We saw the flesh. Genesis 18:9: “And they said to him, ‘Where *is* Sarah your wife?’ And he said, ‘Behold, in the tent.’ And He said, ‘I will certainly return to you according to the time of life, and lo, Sarah your wife *shall have* a son.’ And Sarah heard at the tent door, which was behind Him. Now Abraham and Sarah *were* old, *well* advanced in days, and it had ceased to be with Sarah after the manner of women. Therefore, Sarah laughed within herself, saying, ‘After I have become old, shall I have pleasure, my lord being old also?’ And the LORD said to Abraham, ‘Why did Sarah laugh, saying, “Shall I, who am old, truly bear a child?” Is anything too hard for the LORD? **At the time appointed...**’ (vs 9-14).

We’ve seen this all throughout the Scriptures in things dealing with Christ and so forth—at *the appointed time!* Whatever time it was that God said.

“...I will return again, according to the time of life, and Sarah *shall have* a son” (v 14). We find this occurred in Gen. 21. Then again we have the problems with Ishmael and he was finally put out.

Genesis 21:1: “And the LORD visited Sarah as He had said. And the LORD did to Sarah as He

had spoken, for Sarah conceived and bore Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born to him (whom Sarah bore to him) Isaac” (vs 1-3). Later, because of the taunting of Ishmael, he was put away.

Let’s see how God viewed Isaac, Genesis 22:1: “And it came to pass after these things that God tested Abraham, and said to him, ‘Abraham!’ And he said, ‘Here I am.’ And He said, ‘Take now your son, **your only son** Isaac...” (vs 1-2). So, Ishmael was not even counted in the promise coming down to Christ, in the blessings given later to the 12 tribes of Israel. You know the rest of the story; Abraham took Isaac out to offer him.

Galatians 4:23: “Now on the one hand, he who came from the maidservant was born according to the flesh... [Had nothing to do with promise; had nothing to do with a miracle; had nothing to do with anything out of the ordinary.] ...but on the other hand, he who came from the free woman *was born* according to the promise.” Sarah was a *free woman*. Hagar was the handmaid, the slave.

Verse 24: “Which things are allegorical, because these are the two covenants....” It’s an allegory! Some people actually feel that the physical mountain of Sinai is in Arabia. I’ve read all the books by the ones who put it out and I can conclude with what I read in the Bible that it cannot be so. This is an allegory. What is he showing here?

- Through Ishmael did not come any promise of salvation!
- The covenant made with Israel—in *the flesh*—is no better than being an Ishmaelite!

It’s not going to bring you any closer to God.

“...*The one from Mount Sinai, which is Hagar, is engendering bondage*” (v 24). Why does the Old Covenant and Judaism engender to bondage? *Because there was no promise of the Spirit for eternal life given!* It engenders into bondage *because you focus on the things that it says rather than the meaning, the spiritual intent, behind it!* You get all involved in physical things. It engenders to bondage *because there is no eternal life given to it*; so you’re still in bondage to the flesh; you’re still in bondage to the elemental spirits of God.

Verse 25: “Because Hagar is Mount Sinai in Arabia, and corresponds to the present Jerusalem...” The reason he’s saying this is because the Jews always have said, ‘as long as Jerusalem stands we are God’s people.’ Well, God soon took care of that—didn’t He? About 18 years after this Jerusalem no longer existed and the temple was destroyed.

“...and she is in bondage with her children”

(v 25). All the Jews were in bondage to the Roman Empire. All of her offspring, wherever the Jews were, they were under subjugation to someone.

Verse 26: “But the Jerusalem above is free, which is *the* mother of us all... [which refers back to Sarah] ...for it is written, ‘Rejoice, O barren who did not bear! Break forth and cry, *you* who were not travailing, because many more *are* the children of the desolate than of her who has the husband’” (vs 26-27).

Hagar was given to Abraham as his wife, so he technically became her husband. There was a multitude of children that were given to Hagar—correct? A multitude of children given to the children of Israel, as well. But what God is doing here is making a point: Those spiritual children of promise are going to be more!

(go to the next track)

We are talking about ‘the children of promise,’ which then are the ‘stars of heaven.’ Genesis 15:5: “And He brought him outside and said, ‘Look now toward the heavens and number the stars—if you are able to count them.’ And He said to him, ‘So shall your seed be.’”

We will show that these are those who will be in the Kingdom of God, which then ties in together with Gal. 4. Let’s see what Jesus said about the righteous who enter into the Kingdom of God as compared to the wicked:

Matthew 13:41: “The Son of man shall send forth His angels, and they shall gather out of His kingdom all the offenders and those who are practicing lawlessness; and they shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun... [which we now know is a star] ...in the kingdom of their Father. The one who has ears to hear, let him hear” (vs 41-43). This is what Paul is showing the promise of.

Now let’s go back to Isaiah 54 and let’s see the prophecy of this, which is talking about the New Testament Church.

Isaiah 54:1: “‘Sing, O barren, you *that* never bore; break out into singing and shout, *you* who never travailed...’” Because until the Church—though it was prophesied—until the giving of the Holy Spirit there could be no spiritual seed to Abraham. So, technically speaking, Sarah symbolizing Jerusalem above was barren until Christ came. This is what it’s talking about.

“...for more *are* the children of the desolate than the children of the married woman,’ says the LORD” (v 1). Abraham did take Hagar to be his wife. The Lord took Israel to be His wife, but she

did not bear very many spiritual children.

Verse 2: “‘Make the place of your tent larger, and let them stretch out the curtains of your dwellings. Do not spare, lengthen your cords and strengthen your stakes; for you shall break out *on* the right hand and on the left. And your seed shall inherit the Gentiles, and make the desolate cities to be inhabited’” (vs 2-3). The spiritual seed who will be the Church resurrected from the dead to serve as kings and priests with Christ.

Verse 4: “Do not fear; for you shall not be ashamed, nor shall you be disgraced; for you shall not be humiliated; for you shall forget the shame of your youth, and shall not remember the reproach of your widowhood any more, for your Maker *is* your husband; the LORD of hosts is His name; and your Redeemer *is* the Holy One of Israel; the God of the whole earth shall He be called, for the LORD has called you as a woman forsaken and grieved in spirit, and a wife of youth, when you were rejected,’ says your God” (vs 4-6).

Then it blends into a type of bringing Israel back. In this prophecy we have concerning spiritual Israel and then it blends into physical Israel. Now let’s see another prophecy of this referring to the Church.

Isaiah 66:6: “A sound of noise from the city, a sound from the temple, the sound of the LORD repaying His enemies. ‘Before she travailed, she gave birth; before her pain came, she delivered a man child.... [talking about Christ] ...Who has heard such a thing?....’” (vs 6-8).

Now it blends into the Church. One of the reasons a lot of the prophecies in the Old Testament are hard to understand is because it will go from one topic in one verse to another topic in another verse. In v 5 it’s talking about Mary who bore Christ. In v 8 it’s talking about the result of Christ, all of those who will be born of the resurrection, those who come into the Church.

Verse 8: “Who has heard such a thing? Who has seen such *things* like these? Shall the earth be made to bring forth *in* one day?....” When does the earth bring forth? To give birth to whom? *Those who are resurrected from the dead!*

“...Or will a nation be born at once?.... [Yes!] ...For as soon as Zion travailed, she also gave birth to her children” (v 8)—referring to the resurrection. That’s why the barren ends up with more children than the handmaiden.

Verse 9: “‘Will I bring to the birth, and not cause to be born?’ says the LORD. ‘Shall I cause them to be born, and shut the womb?’ says your God. ‘Rejoice with Jerusalem... [Who’s the mother

of us all above? *Jerusalem!* This is what it's talking about.] ...and be glad with her, all who love her. Rejoice for joy with her, all who mourn for her" (vs 9-10).

Then it goes right on in showing here that it blends in to those who are going to be born into the Kingdom of God.

Now, let's look at one more example. Let's come back and look at the mother of Samuel. This has a more direct reference to the seven churches of Rev. 2 & 3. 1-Samuel 2:1: "And Hannah prayed and said, 'My heart rejoices in the LORD, my horn is exalted in the LORD. My mouth is enlarged over my enemies...'" Who was her enemy? *The first wife Peninnah!* She had children and with women's jealousy they were enemies. That's what she's talking about here; although, this extends to Christ over the enemies of the Church.

"...because I rejoice in Your salvation. *There is none Holy as the LORD*, for there is none beside You. Neither *is there* any rock like our God. Talk no more so very proudly. Remove arrogance out of your mouth, for the LORD is a God of knowledge, and by Him actions are weighed. The bows of the mighty *are* broken, and they that stumbled are girded with strength. *They that were* full have hired themselves out for bread, and they that were hungry have ceased *to hunger*; yea, while even the **barren** has borne seven..." (vs 1-5). I want to focus in on the barren, because that's referring to the Church.

"...and she who had many sons has languished. The LORD kills and makes alive. He brings down to the grave and brings up. The LORD takes away, and He gives riches; He brings low; yea, He lifts up high" (vs 5-7).

We will see that Hannah, the mother of Samuel, only had six children, v 21: "And the LORD visited Hannah so that she conceived, and she bore three sons... [in addition to Samuel] ...and two daughters. And the child Samuel grew before the LORD." If Samuel is included in the three sons, then she had a total of five children; if not then she had a total of six. This again is another prophecy of the Church.

When Paul is writing, this is the background behind all of it. We can add much more to it than what he has here. Then he gives a summary:

Galatians 4:28: "Now we, brethren, like Isaac, are *the* children of promise.... [We are the ones who will be like the stars of heaven.] ...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). That's what happened with the Church. Physical Jews persecuted

the Christians.

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*.'" This is a prophecy of the total ending of the covenant that God made with Israel. All the things of the flesh now are going to cease.

The same thing is in the world today. We have all of these false Christians out there—there are millions. But when you are counting *spiritual* children, the Jerusalem above—the mother of us all—has far more than they, because though you have millions and millions of physical people, what does that count when you have the resurrected sons of God? *They count as nothing! They're physical! They're fleshly!* You can have millions, but that's less than however many make it to the first resurrection. That's what God counts.

He's saying that rather than go back and be encumbered with the Old Covenant—Hagar—or the paganism from which you have come out of, or go back to *justification by means of law*—you're free from all of that—or justification from circumcision.

Galatians 5:1: "Therefore, stand fast in the liberty wherewith Christ has made us free, and do not be held again in a yoke of bondage." Which is:

1. paganism
2. paganized Judaism

Verse 2: "Behold, I, Paul, tell you that if you become circumcised... [for justification] ...Christ shall profit you nothing!"—because you're looking to that missing piece of flesh for justification. How can you compare that to the sacrifice of Jesus Christ?

And in this we are also talking about, in circumcision, that it is a sacrificing of a bit of flesh, and there is blood involved, then you are trying to justify yourself by your own means, meaning you can't save yourself. No man has! That's why "...Christ will profit you nothing!"

Let's make one thing absolutely clear: ***Sabbath-keepers do not preach circumcision for salvation—period!*** Those who accuse us of doing it, those who accuse Sabbath-keepers of doing it, have no knowledge at all as to what we truly believe and what we practice! They're only accusing us of it because they don't understand the spiritual intent of the laws and commandments of God. They are carnal minded!

Verse 3: "Again, I am personally testifying to every man who is being circumcised that he is a debtor to do the whole law"—all the laws in the Old Covenant plus all the laws of Judaism altogether.



Could those in Galatia do all the law? *No!* They would have to go to the temple to do it. There was no temple in Galatia; there was no priesthood in Galatia. This shows then a misuse of circumcision by the Jews to attain their own end.

Verse 4: “You who are attempting to be justified by *works of law*, you are being deprived of any *spiritual* effect from Christ. You have fallen from grace!” Look at that in the *Interlinear*. We can see that there is no definite article.

*King James Version*, v 4: “Christ is become of no effect unto you, whosoever of you are justified by **the** law; you are fallen from grace.” There is no reason to put in the definite article in the *KJV*, because there is none in the Greek.

*Interlinear*, v 4: “You are deprived from all effect from the Christ whosoever **in law** are being justified... [The word for ‘in’ could also be *by law* are being justified.] ...you fell from grace.”

Let’s just review something that we know. God has provided the sacrifice of Jesus Christ, and His blood alone, for justification—nothing else will work:

- no law
- no physical thing
- no circumcision
- no paganism
- no Judaism

—will justify you—**only the sacrifice of Jesus Christ!** That is the key important thing to remember here!

If you try any other means then you are avoiding *grace*. You’re also avoiding *repentance*. If you say, ‘Okay, now I have sinned, therefore, I’m going to tithe 30% until I make up for what I feel that my sin was.

You might feel pretty good about paying 30%—provided you had the money to do it—and at the end of it you might feel pretty broke, because you might be. By the time you have 20% for taxes and 30% for tithes you would be nearly broke!

- Have you repented? *No!*
- Did you do a work of law? *Yes!*
- Did that work of law forgive you? *No!*

*Only God can forgive you, through Christ!* So, any work of any law cannot justify you because you must repent.

This is also a monetary thing. Also at that time, Judaism was absolutely furious with hatred toward Christianity, because the Jews had this plan of proselytizing so they could bring more Gentiles into the synagogue and they had their dues they had

to pay at the synagogue. When the believing Gentiles and the believing Jews left the synagogue it was a financial crisis!

They would come alone and say, ‘Hey! You better get circumcised here, guys. We’ve told you all this, you Gentiles, for a long time. By the way, you better come back to synagogue.’ Just like we have seen within the Churches of God when they left to follow the Truth. They said, ‘My, our income is going down.’ The only reason that it was for them to try and keep people was financial. Yes, it was financial!

Then when they made the pilgrimage to Jerusalem, now then here Jerusalem gets all of this money, because they had to take their money and exchange it. They had to take their Gentile coins to the exchangers who sat there at the gate and would determine the exchange rate. They became thieves, because they were not honest in the exchange rate. Anything that you bought to be used for any temple sacrifice, any money you put in the treasury had to be temple ‘kosher’ coins.

They made money! Plus all of the sacrifices, all of the skins, except for the sin offering—the sin offering was burned—the priest would keep. They would sell that for the leather. So, it was a monetary thing!

As I mentioned last time, remember when Paul was in Ephesus—the center of the temple of Diana—the conversion of the people caused an economic depression because they could no longer make any idols. People were burning the books of Diana. Alexander the coppersmith said, ‘Hey, guys, we’ve got to get together and stop this.’ So, they had a big, tumultuous riot in the coliseum where they said, ‘Great is Diana, the goddess of the Ephesians’ and try and revive the old religion. You’ve got it coming from both ways.

If you want to be justified by any law, you have fallen from grace, because law was never given to justify. Now then, if—while the temple still stood—you thought that you would be put in right standing with God by circumcision and offering the animal sacrifices, you were still trying to be justified by law. Therefore, you have fallen from the *grace of Christ*, because you’re not believing in faith.

We need to say absolutely, unequivocally here, that though we keep the commandments of God—because you can’t be saved in your sins, and only those who are *doers of the Law* shall be justified—

- we believe in salvation by grace
- we believe in justification by grace through the sacrifice of Jesus Christ for the forgiveness of sin

- we believe in eternal life through the begetting of the Holy Spirit and the resurrection

Verse 5: “For we through *the* Spirit are waiting for *the* hope of righteousness by faith; because in Christ Jesus neither is circumcision of any force, nor uncircumcision; rather, *it is the* inner working of faith through love” (vs 5-6). Meaning a converted heart, a converted mind, that you *believe in Christ* and you *believe Christ*—both! You *believe in Him* that He is the Messiah and His sacrifice and His blood for the forgiveness of sin and justification. And you *believe Him*, that is *what He taught!* That is the inner-working of faith through love.

Let’s come full circle here and let’s come to Matthew 22 and let’s see this. You have faith through love, and love through faith—they work together.

Matthew 22:37: “And Jesus said to him, ‘You shall love *the* Lord your God with all your heart, and with all your soul, and with all your mind.’” Notice that there’s nothing mentioned concerning sacrifices or laws or physical things to do. This is your whole being of love toward God.

Verse 38: “This is *the* first and greatest commandment; and *the* second *one is* like it: You shall love your neighbor as yourself. On these two commandments hang all the Law and the Prophets” (vs 38-40). Love supports all the Law and the Prophets, all the commandments of God.

Whereas when you have law, you’re trying to support God’s way with law going the other way. But something that is hanging can never be used as a pillar on which to build something. Let me explain it this way: Right here in this room we have hanging Venetian blinds. What is holding it up is the main thing at the top; the Venetian blinds are suspended. They are giving no support whatsoever, they’re just hanging.

It’s the same way with the Law and the Prophets. If you don’t have God Who is love, and if you don’t love God with all your heart, mind, soul and being then all you’re doing is having dangling things that never will have any substance to it.

When you sin—which you do—you will have guilt. When you do not go to Christ to bear that guilt, you are carrying it yourself. You delay going to Christ until you can get rid of the guilt. You can’t get rid of the guilt until you go to Christ. In a sense, when you carry guilt around with you, you are creating a law to yourself, which is: When I get rid of the guilt I’ll go to Christ. You can’t be justified by carrying around your own guilt. You can only be justified by *repentance!* Believing *in Christ* and

*believing Christ!*

Luke 7—This parable I really love; this is one of my favorites. Let’s go through the whole thing because it’s quite a lesson. It’s a lesson in faith and love; it’s also a lesson in judgment and self-righteousness.

Luke 7:36: “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*. And behold, a woman in the city who was a sinner, when she knew that He was sitting in the Pharisee’s house, took an alabaster flask of ointment, and she stood weeping behind Him, *and knelt* at His feet, *and* began to wash His feet with *her* tears and to wipe *them* with the hairs of her head; and she was ardently kissing His feet and anointing *them* with the ointment. But when he saw *this*, the Pharisee who had invited Him spoke within himself, saying...” (vs 36-39).

Notice, a point of judgment, have to discredit him, “...‘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.’...” (vs 39-40). Of course, he’s a big important Pharisee:

“...And he said, ‘Teacher, say *on*.’ [Jesus said]: ‘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....’” (vs 40-42). There is the law that if you owe you must pay. So, they couldn’t be justified by the law, because they had nothing to pay.

“...‘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.’ And after turning to the woman, He said to Simon, ‘Do you see this woman?...’” (vs 42-44). Of course, He was thinking about her in His mind.

“...I came into your house, and you did not provide *any* water *to wash* My feet; but she has washed My feet with *her* tears and wiped *them* with the hairs of her head. You did not give Me a kiss; but she, from the *time* I came in, has not ceased to ardently kiss My feet” (vs 44-45). Do you think a Pharisee would stoop that low, to kiss His feet?

Verse 46: “‘You did not anoint My head with oil; but she has anointed My feet with ointment. For this cause, I tell you, her many sins have been forgiven **because she loved much**. But to whom little is forgiven, he loves little.’ And He said to her, ‘Your sins have been forgiven.’ Then those who were sitting with *Him* began to say within

themselves, ‘Who is this, Who even forgives sins?’ But He said to the woman, ‘Your faith has saved you. Go in peace’” (vs 46-50).

- Her sins, which are many, are forgiven, “...because she loved much.”
- Her faith has “...saved you go in peace...”

Galatians 5:6: “Because in Christ Jesus neither is circumcision of any force, nor uncircumcision; rather, *it is the* inner working of faith through love”—which leads you to repentance!

Luke 7 is a perfect example of that, where it is faith working through love. It’s inner-working from the inside, because it results in conversion. When you do something by law—such as to pay a debt—the only thing it does inside of you; it gives you a little relief, but now you don’t have to make the payments. That’s all!

It doesn’t convert you, because you may turn right around and go out and be indebted for something else that you want to buy. ***Faith, through love***—inner-working to change and to convert—***will lead you to repentance!***

Verse 7: “You were running well. Who hindered you, *persuading you* not to obey the Truth? This persuasion *is not coming* from Him Who calls you.... [Christ] ...A little leaven leavens the whole lump” (vs 7-9).

Once you start down the road of justification by works of law, you have works and works and works! Look at the Catholic Church. You have venial sin; you have mortal sin. However, you may buy your way out if you confess to the priest and you do what he commands you. You may have to do a special work.

The way that the last inquisition against the Waldensians was done was this way: King Louis XIV<sup>[transcriber’s correction]</sup> was in trouble with the Catholics because he was such a sinful, philandering corrupt person. He was getting older. So, the cardinal advised him that he could absolved the sins of his kingship if he would lead a crusade against the Waldensians and eliminate them. It may at first just do some ‘hail Marys’ and ‘our fathers,’ and you have to, like in Mexico, crawl on your knees a quarter of a mile until they bleed and then come up to the altar. Those are all *works of law* to justify. Once you start down that road a ‘little leaven leavens the whole lump’ and you build a whole hierarchical superstructure of laws and laws so that you can keep the whole thing moving. *It takes away faith, belief, repentance and all of that!*

Verse 10: “I am persuaded concerning you in *the Lord* that you will be otherwise minded... [and to

serve Christ from the heart] ...and he who troubles you shall bear the judgment, whoever he may be. But I, brethren, if I still proclaim circumcision, why am I yet being persecuted?....” (vs 10-11).

They were saying, ‘We know Paul. He’s coming along with this ethical conversion of Gentiles, but we know that he’s going to say that you need to be circumcised.’ That’s what they were saying here. That’s how they were able to persuade them *by saying* that they knew Paul was going to come back and enforce circumcision, so you might as well do it now before he gets back.’

“...Then the offense of the cross has been taken away.... [you not any longer dealing in faith] ... I would *that* they would even make themselves eunuchs... [the Greek there means *entirely cut off*; the extreme circumcision called *concision*] ...—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... [Rather than in judging who has had the flesh removed.] ...**For the whole law is fulfilled in this commandment: ‘You shall love your neighbor as yourself.’**” (vs 11-14).

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

#### Scriptural References:

- 1) Galatians 4:3, 8
- 2) Acts 17:16-23
- 3) Galatians 4:8
- 4) Acts 17:24-34
- 5) 1 Peter 1:8
- 6) 2 Peter 1:16
- 7) Galatians 4:8-20, 19-22
- 8) Genesis 16:1-16
- 9) Genesis 18:9-14
- 10) Genesis 21:1-3
- 11) Genesis 22:1-2
- 12) Galatians 4:23-27
- 13) Genesis 15:5
- 14) Matthew 13:41-43
- 15) Isaiah 54:1-6
- 16) Isaiah 66:6-10
- 17) 1 Samuel 2:1-7, 21
- 18) Galatians 4:28-30
- 19) Galatians 5:1-6
- 20) Matthew 22:37-40
- 21) Luke 7:36-50
- 22) Galatians 5:6-14

#### Scriptures referenced, not quoted:

- Acts 14
- Galatians 3
- Colossians 2:16
- Deuteronomy 18
- Genesis 15

- Isaiah 66:5
- Revelation 2; 3

Also referenced: Books:

- *Primitive Christianity in Crisis* by Alan Knight
- *The People that History Lost*

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## The Circumcision Wars IX

Fred R. Coulter

I need to make one correction from last time, I said that the Essenes, where we have the Cumron Caves, had a solar calendar—which they did—and that they got Sabbath sequence all mixed up. That was not correct. It was the Therapute.

The Therapute were the ones who got the Sabbath mixed up because they believed that the full moon was the first day of the month and then you count seven days to Sabbath. There's even one group today that does that. That's how you get it all mixed up, meaning that every month it comes on a different day of the week, especially when you have 31 days in our calendar today.

I want to review just a couple of things in Galatians 4:8: "Now on the one hand, when you did not know God, you were in bondage to those who are not gods by nature." Who wants to be gods, but are not gods by nature? *Satan the devil and the demons!* We saw that they were all wrapped up in paganism when we went through Acts 14 & 17. This 'knocks in a cocked hat' concerning those people who believe that the Galatians were returning to Judaism. It is true that they were returning to a form of Judaism, with all the works involved, but this is pagan Judaism.

Otherwise, why would you have the statement that 'you were in bondage to those things that are not gods by nature.' At least at that time many of the Jews had the right God, especially those in the area of Galilee and Judea. The ones in Alexandria, such as the Therapute, blended all kinds of paganism in with it. So, they just had a really weird set of beliefs that they followed.

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... [What they were going back to was something they were *doing* before they were converted.] ...to the weak and impotent elements, to which you again desire to be in bondage?"

Those verses are two key things in understanding in what they were going to back to; it's a strange set of things that they were going back to: following Judaism and paganism at the same time. Most people do have a comprehension or understanding that a lot of Judaism *is* paganism.

Verse 10 is the key: "You are *of your own selves*..." This is a special form of the verb in the Greek, a middle voice verb, meaning you are the subject and you are also the object. "You are *of your own selves*... [not of God] ...observing days, and

months, and times and years."

This could not be the Sabbath Day, because Paul would have said *Sabbath*. How do we know he would have said *Sabbath*? Because we saw in Col. 2:16 where he said 'Let no one judge you in eating or drinking, or in respect of the Sabbath, New Moon or Feast days. So, if they were going back to the Sabbath, as the Protestants claim, then what he would say is, 'You are again observing the Sabbath.' But in observing days, what days would they observe? *As we saw in Acts 13 & 17 back to the pagan days of the Gentiles!* And then this strange form of Judaism that came out of Alexandria.

Remember, Apollos came from Alexandria. Philo was the main teacher in Alexandria, and also living at the time of Christ. I don't think he was alive at the time here in Gal. 4. But he believed kabalist soporific tree—the ten steps to God. Yes, he did believe in keeping the seventh-day Sabbath.

There were so many sects of the Jews there in Alexandria that were all paganized; it was really just a terrible strange mixture. They were observing months. We don't observe months—do we? We keep the Sabbath; we keep the Holy Days. We don't observe times, and we saw in Deut. 18 that it says you're not 'to allow a observer of times to live.'

There are pagan years, as well as the jubilee and the land-rest years. However, the land-rest years and the jubilee only applied in the land of Israel. These people in Galatia were in Asia Minor. It could not have anything whatsoever to do with the land sabbath that the Jews had when they were in the land.

Verse 11: "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*: 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** [Greek: 'angelos'] 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*" (vs 11-15). Whatever affliction he had of his eyes at that time, it was really bad.

Verse 16: "Now then, in speaking the Truth to you, have I become your enemy?" How many times have we seen that happen. When you go talk to someone and they're going the way they

shouldn't go and you tell them the Truth, what happens? *You end up being their enemy!* Paul was worried about that.

Verse 17: "They are zealous after you, *but* not for good; rather, they desire to exclude you, in order that you may be zealous after them." That is following a man instead of Christ.

Verse 18: "Now, *it is* right to be zealous in a right *thing* at all times, and not only when I am present with you."

I was listening to the radio, and I heard them saying that there's a whole new industry that they have. It's quite a powerful industry, which is the *motivational* industry. They come in to motivate people. They come into factories, and you heard of them: Zig Ziegler. I've gone to a Zig Ziegler thing, and it can be very motivating. But, they are saying, there are some people that you just can't motivate under any circumstances.

We're dealing in kind of thing like this, where Paul says that it is 'good to be zealous in a right thing always.' And what God has given us it ought to *motivate us*—especially since we have the full Bible and we have the knowledge of God that we have:

- to do more things that please God
- to help us grow in grace and knowledge
- to always be on top of things concerning
  - ✓ prayer
  - ✓ study
  - ✓ growing
  - ✓ overcoming

Paul said the same thing here in Philippians 2:12: "So then, my beloved, even as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God Who works in you both to will..." (vs 12-13). There's where you get the desire, the motivation: ***you go to God!*** Let's God's Spirit stir you up!

"...and to do according to *His* good pleasure. Do all things without complaints and disputes; so that you may be blameless and without offense, innocent children of God in *the* midst of a crooked and perverted generation, among whom you shine as lights in *the* world" (vs 13-15).

What do we do when we need to be motivated? After all, we're living in the Laodicean age—are we not? In the Laodicean age, what do we have? *We have so many things, so many goods!*

I had to go to Target to buy some tapes and it was amazing! The store is full of everything. This is one little store in one little place. To see the way

the kids behave because they've grown up with all these things. They are such spoiled brats! They are so absolutely miserable! They demand this and whine for that. Betty works at Wal-mart and she sees them coming and going. I imagine that they really do a lot in just tearing up the store!

Anyway, I came around the corner to get the audio cassettes and here are two kids standing up in the little cart—this is a store that had the little carts. I remember Stephen fell from one when we were in Pasadena. He stood up and fell down and really knocked his head bad. I turned to the two kids—one must have been seven, so he's pretty big to be in—and I said 'sit down, you're going to hurt yourself, you're going to mash your head on the ground.'

Here's dad up there looking for things and he just looked over and kind of smiled, not a word, and went on his way. I thought to myself, 'Laodicean! Are we ever living in it!' This is the whole society! We also can fall victim to it because we living in it. We also have so many things that try and engage our mind, emotions and thoughts through radio, television, music, other people—everything like that. Sometimes you get to the point that you just want to go *click!* 'Stop the world, I want to get off!'

There are times we do need motivation! Here's what we do when we reach that point that we need to be motivated: *We go to God*, and we ask God to do this to us:

2-Timothy 1:6<sup>[transcriber's correction]</sup>: "For this reason, I admonish you to ***stir up the gift of God*** that is in you by the laying on of my hands." Ask God to help you be more willing, more receptive, more zealous! After all that's a message to the Laodiceans—isn't it? ***Repent and be zealous!*** Showing just the thing that we are to do.

Here's how to do it, and here's what to remember, v 7: "For God has not given us a spirit of fear, but of power, and of love, and of sound-mindedness." That's how to do it. Go to God; take the time to go to God in prayer and study. Ask God to stir you up so that you can be zealous in the right things all the time.

I think that if we could somehow truly, truly get the vision and grasp the total understanding as much as we can what God is doing for us in calling us, that we don't want to let anything interfere with that.

- no false doctrine as in the case of the Galatians
- no self-willedness from the point of view that we're just going to leave God and do our own thing

Some people have done that! Will God accept them back? *Yes, upon repentance!* But then who knows how much they have lost in the meantime? We find that same thing when people get in contact with us for the first time. They just don't know some of the things that we have. We start sending them things and many of them really respond! I've heard them say so many times, 'I have learned more than I have being in the Church for X number of years. If we can also do that in our lives and help other brethren do it, then it's going to help them.'

Galatians 4:28: "Now we, brethren, like Isaac, are *the* children of promise." We have the promise of the Holy Spirit and the promise that was given to Abraham when he was told to go out and 'look at the stars and count them if you can, so shall your seed be.' We are that spiritual seed, as the stars of heaven.

Verse 29: "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." At that time they had the persecution from the Jews. They had the persecution from the Gentiles. A lot of the persecution of the Gentiles was instigated by Jews stirring them up to make the in effective against the apostles. They had persecution.

Today our persecution is very limited. But if you live in a country like the Sudan, even nominal Christians are killed and sold into slavery by those of Islam in the Sudan. There are people being killed for the name of Christ, howbeit maybe not necessarily in all sincerity and in Truth. However, we do suffer different forms of persecution, and it comes from those who are carnal.

We've suffered from those who have stayed behind in the various churches of God with their organizations. As Jim was saying the other day, different people get in contact with us and once they start receiving the sermons they don't understand how we are so vilified in these other churches. I guess we're really vilified. Well, okay, we're vilified! So, it happens!

Verse 30. Nevertheless, what does the Scripture say? 'Cast out the maidservant and her son... [God is going to take care of them] ...for in no way shall the son of the maidservant inherit *the promise* with the son of the free *woman*.' So then, brethren, we are not children of *the* maidservant, but of the free *woman*." (30-31).

Galatians 5—here is a place where there is a lot of difficulty that people have in trying to understand these verses. Galatians 5:1: "Therefore, stand fast in the liberty wherewith Christ has made us free..." *from all forms of physical religion*.

1. Made us free from our sins by forgiving us
2. Made us free that we don't have to go back and do physical things to guarantee salvation

When we keep the Sabbath, we keep it by faith. By the way, it doesn't take very much faith to keep Sunday—just go to any church of your choice on the corner. But it takes faith to keep the Sabbath. It is a spiritual activity that we are in.

"...and do not be held again in a yoke of bondage" (v 1). Enforced circumcision, claiming you cannot be saved unless you're circumcised. We're coming back into the realm of more strict Judaism in Gal. 5.

Acts 15:1—there's a very important key in understanding what it said here: "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.'" This is to proselytize or take a stranger who is not born in Israel and to physically circumcise him at whatever age he is if he comes into the Church.

There are some who teach that today. There is a group of Yahwehists down in Florida that absolutely insist that all the men must be circumcised or you can't be saved. What is taught here is that "...Unless you are circumcised... [it is obligatory.] ...after the custom of Moses, you cannot be saved."

Verse 2: "Therefore, after a great deal of strife and arguing with them by Paul and Barnabas..." I guess! I don't think we have ever seen any real knock down religious arguments. Paul wouldn't back down to anybody. Every time he went into the synagogue it ended up in a riot. There must have been some reason for what he said there.

"...the *brethren* appointed Paul and Barnabas, and certain others from among them, to go up to the apostles and elders in Jerusalem about this question. So then, after being sent on their way by the Church, they passed through Phoenicia and Samaria, *where* they reported the conversion of the Gentiles. And they caused great joy to all the brethren. 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**" (vs 2-4).

Verse 5: "But there stood up certain of those who believed, 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.'**"

When you first read that, if you keep the commandments of God, this sort of blows you away, because the Sabbath is in the Law of Moses—isn't it. And not having any other gods and all the other

Ten Commandments are in the Law of Moses.

This would look like, at first, that you don't have to keep anything concerning the Law of Moses out of the Old Testament. Well, we'll find that that's not so!

- What are we talking about?
- Who's interpretation of the Law of Moses?
- *The Pharisees' interpretation of the Law of Moses!*
- What did that include?
- *All of the traditions!*
- *All of the Jewish laws to go with!*

***This along with circumcision was the thing that was impacting the Church!***

Verse 6: "Then the apostles and the elders gathered together to see about this matter." Notice carefully who was excluded from this meeting; the ones who brought up the question, the Pharisees. From here on in through the rest of the book of Acts you do not see any activity of Pharisees within the Church.

Could it be that this is when the Pharisees left the apostles and formed their own group of believers who believed in all the customs of the Jews? Do we find such a group in history? *Yes, we do!* Those are called the *Nazarenes and the Ebonites!* Both of them—it's been recorded—kept all the customs of the Pharisees, though they believed in Christ.

I believe at this time there was a separation and all of the Pharisees—because they couldn't make any headway with the apostles and elders in Jerusalem—left. Then they go through and rehearse the whole matter and show that the way they said was a yoke of bondage.

Verse 8: "And God, Who knows the heart, bore witness to them *by* giving them the Holy Spirit, even as *He did* to us, and made no difference between us and them, *and* has purified their hearts through the faith. Now therefore, why do you tempt God by putting a yoke upon the necks of the disciples, which neither our fathers nor we were able to bear?.... [the yoke of Judaism and all the laws that go with it] ...But by the grace of *the* Lord Jesus Christ we believe we shall be saved in the same manner as they also" (vs 8-11).

Let's understand what we're talking about here, Galatians 5:2: "Behold, I, Paul, tell you that if you become circumcised... [for justification and forgiveness of sin] ...Christ shall profit you nothing!" Absolutely profits you nothing! Also, let us see how that Judaism was not from God, though circumcision of Moses was. But the misapplication

of circumcision was not from God.

Does Satan come along and use the laws of God and misapply them? *Yes!* During the temptation of Jesus, remember what he said, 'You be the Son of man, turn these stones into bread.' Jesus said, 'Man shall not live by bread alone, but by every Word of God.' Satan took Him to a high mountain and showed Him all the kingdoms of the world in a moment of time, and said, 'If you will bow down and worship me, all will be Yours.' Jesus replied, 'Get you behind Me, Satan, you shall not tempt the Lord your God.'

Then Satan took Him on the pinnacle and quoted Psalms 95 and said, 'Cast Yourself down from here, for it is written that you shall not dash Your foot against a stone. He will uphold you in His angles' hands.' Jesus replied, 'Get you behind Me, Satan.'

So, we have a group of Jews that fit into exactly the same category. Let's notice that they were the Jews who also, in their own way, believed in Christ. What we're going to see is that everything in the New Testament times is not black and white. There were many mixtures of many things in-between.

John 8:23: "And He said to them... [during the day portion of the Last Great Day] ...'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... [Greek: 'ego eimi' which is I AM, I AM] ...you shall die in your sins.' Then they said to Him, 'Who are You?' And Jesus said to them, 'The one that I said to you from the beginning. I have many things to say and to judge concerning you; but He Who sent Me is true, and what I have heard from Him, these things I speak to the world.' *But* they did not know that He was speaking to them of the Father. 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**" (vs 23-30). Let's see what happens from here on out.

Verse 31: "Therefore, Jesus said to the Jews who had believed in Him, 'If you continue in My word, you are truly My disciples.'"

- What happened to these people after the crucifixion and resurrection who professed that they believed in Jesus?
- Where did they go?
- What did they teach?



Verse 32: “And you shall know the Truth, and the Truth shall set you free.” Isn’t this what we’re talking about? ***Stand fast in the liberty wherewith Christ has made us free!*** Yes, indeed!

Verse 33: “They answered Him, ‘We are Abraham’s seed... [and also circumcised] ...and have never been in bondage to anyone. What do You mean by saying, “You shall become free?”’ They were in bondage. Weren’t they to Rome? Wasn’t Rome the occupying power there? *Yes!*”

Verse 34: “Jesus answered them, ‘Truly, truly I say to you, everyone who practices sin is a servant of sin. And the servant does not live in the house forever; *but* the Son lives forever. Therefore, if the Son shall set you free, you shall truly be free’” (vs 34-36). This is what Paul is referring to in Gal. 5.

Verse 37: “I know that you are Abraham’s seed... [yes, and circumcised] ...***but you are seeking to kill Me, because My words do not enter into your minds. I speak the things that I have seen from My Father, and you do the things that you have seen from your father.***” (vs 37-38). Now the tension really grows.

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.’” What is the great and notable work of Abraham? *He believed God!*

Verse 40: “But now you seek to kill Me, a man who has spoken the Truth to you...” The same thing Paul was talking about; Paul said, ‘If I speak the Truth to you, do I make myself your enemy? Is that really true? We have exactly the same principle here—don’t we?’

Jesus is saying, ‘I’m speaking the Truth to you, but you seek to kill me. But the Truth “...which I have heard from God; Abraham did not do this. **You are doing the works of your father.**’.... (vs 40-41). Then they said to Him... [I want you to understand that these are Jews who profess belief in Christ. To believe in Christ the way they did was very superficial. This is really something! This is the second time He’s used *your father*—which is not Abraham.

“...Then they said to Him, ‘We have not been born of fornication. We have one Father, *and that is God.*’ Therefore, Jesus said to them, ‘If God were your Father, you would love Me, because I proceeded forth and came from God. For I have not come of Myself, but He sent Me. Why don’t you understand My speech? Because you cannot *bear* to hear My words’” (VS 41-43). In other words, you’re stopping your ears and not listening!

Notice those who profess belief in Christ, v 44: “**You are of your father the devil...**” Do we have people today who profess belief in Christ who are of their father the devil? *Yes!* All those religions in the world that do not love God and keep His commandments, that take His name, that preach His name and add on all of their traditions, and all of the things that they have, regardless of what denomination or church it is in the world. They are not of God!

They are “...of [their] 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” (v 44). This is what we are dealing with in Gal. 5; the exact same thing.

Verse 45: “And because I speak the Truth, you do not believe Me.” Isn’t that interesting? They believed *in* Him, but they didn’t *believe Him, what He said!*] ...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 45-47). Boy! Did He stir up a tempest! Just like Paul is doing in Gal. 5.

Now you’ll understand Galatians 5:2 even more: “Behold, I, Paul, tell you that if you become circumcised... [For salvation for justification] ...Christ shall profit you nothing! Again, I am personally testifying to every man who is being circumcised that he is a debtor to do the whole law” (vs 2-3).

You cannot do the whole law! {see sermon series: *Refuting Sunday-Keeping* (specifically: *Administration of Death*). It also shows you cannot do the whole law. You cannot do the whole law of the letter of the law of everything that is contained in the Old Testament.

- What are we to do?
- How are we to keep them today?

*We are to keep them*

- in the spirit
- in the intent
- not just in the letter

—and all the laws having to do with the priesthood have been fulfilled with the priesthood of Christ. All the laws that have to do with the sacrifices have been fulfilled in the sacrifice of Christ. All the laws that have to do with the death penalty, God has not given that to the Church, but it remains with the sovereign nation wherever the Church is in the world. All of those laws cannot be done!

But if you be circumcised and you demand salvation through circumcision, then you are a debtor to do the whole law. In other words, you have a task that is absolutely impossible to do; it cannot be done! That's why you can't take the things of the old Covenant and superimpose it upon the New Covenant.

Verse 4: "You who are attempting to be justified by *works of law*, you are being deprived of any *spiritual* effect... [spiritual benefit] ...from Christ. **You have fallen from grace!**" Perfect example is the Catholics today. If you sin, you go to the priest and confess your sins. First thing that's wrong! *You should confess them to God!* That is a work of law, going to a priest because the Catholic Church says to go to the priest. I don't know what the Orthodox do, but I would assume that it's similar to it.

Then the priest will say, 'I will forgive your sins but you have penance to do. Your penance is that you do so many 'hail Marys' and so many 'our fathers.' Make sure that you attend mass every Sunday for two months. Then your sins are forgiven.' ***That is justification by law!***

What was happening here was that they were coming along and saying that you need to be circumcised, because you can't receive salvation without it. And 'Oh, by the way, here are these other laws of Judaism that you have to keep.' Judaism has laws of justification. They look to works. If you have a lot of good works your account in heaven is really good. The ultimate goal is to have more good works than bad works. Then you'll enter into heaven and the Jews believe in going to heaven, by the way.

(go to the next track)

If you're seeking to be justified by means of law, we could do the same thing here in the Church of God if we wanted to enact laws. Whenever you do that you also enter into the danger of trying to outdo God. God's laws and commandments, His ways, mercy and forgiveness through Christ is the way. We don't add to it and we don't take from it.

But if we said, 'I see you haven't been attending Church for a long time, where have you been? What have you been doing? By the way, I've also looked at your financial record for the Church and what have you been doing with your tithes, your offerings. I tell you what you need to do, the only way you're going to get yourself squared around is to repent to God, of course. But you need to attend Sabbath services every Sabbath for a year, and you'd better make sure that you bring me your pay-stub every week so that I know that you're tithing properly.'

The Mormons almost do that. At the end of

the year they have a reconciliation with the bishop where they have to take in their income taxes and sit down and have a conference with the bishop. If you haven't paid the tithes that the bishop thinks you ought to pay, *you pay!* That is a *work of law*. You have fallen from grace and Christ is of no benefit to you.

Here's the way it should be, v 5: "For we through *the* Spirit are waiting for *the* hope of righteousness by faith... [which is Christ in us, the character of God, the right standing of God by faith] ...because **in Christ Jesus neither is circumcision of any force, nor uncircumcision;** rather, *it is the inner working of faith through love*" (vs 5-6).

Let's see where he expresses it just a little bit differently, 1-Corinthians 7:18: "Was anyone called being circumcised? Do not let him be uncircumcised.... [The reverse of it; can you imagine that?] ...Was anyone called in uncircumcision? Do not let him be circumcised. *For* circumcision is nothing, and uncircumcision is nothing; **rather, the keeping of God's commandments is essential**" (vs 18-19).

Galatians 5:6: "...circumcision of any force, nor uncircumcision; **rather, it is the inner working of faith through love.**" That is what is the important thing. Then you will be keeping the commandments—won't you? It takes faith to keep the commandments in the spirit. That's quite a thing!

### **Kinds of Faith:**

#### **1. God's own faith in you, the substance of the Holy Spirit**

Let's look at the kind of faith that we are to have; Galatians 2:20: "I have been crucified with Christ... [through baptism] ...yet, I live. *Indeed*, it is no longer I; but Christ lives in me. For *the life* that I am now living in *the* flesh, I live by faith—that *very faith* of the Son of God, Who loved me and gave Himself for me." This faith is a *spiritual* faith, which is Christ's own faith that He imparts to you because you believe Him and you love Him. This kind of faith is a spiritual aspect of the Holy Spirit. It is the gift, and the gift of the Spirit includes faith.

Hebrews 11:1: "Now, faith is *the substance*..." 'Hupostasis'—it is a spiritual substance that God gives you and implants in your mind. It stays there as you grow in faith and knowledge; it will leave you if you become negligent, just like God's Spirit will leave you.

"...of *things* hoped for..." This is the kind of faith that requires belief. None of us has seen Christ crucified—have we? *No!* As a matter of fact we're almost 2,000 years removed—aren't we? But we believe because God said so! That's what is important. That's the faith of Christ in us! It is the

“...substance of *things* hoped for...” We are hoping for eternal life—aren’t we? *Yes!* We’re not like the apostles who were able to see Christ for 40 days and 40 nights after His resurrection. Peter, James and John saw Christ transfigured before them on the Mt. of Transfiguration. They knew that there was going to be eternal life.

- We have their report!
- We have their writings!
- We *believe* though we don’t see!
- We hope though we don’t have it!

“...*the* substance of *things* hoped for, *and the* conviction of things not seen” (v 1). That’s why it’s very important to know and understand that you have God’s Spirit.

If you’re living in the Laodicean age, in the trough of Laodiceanism, *stir it up!* Let’s see something else that’s very important showing that this is *the faith of God*. We have to have our part; we have to have our belief, but then that belief and faith has to be strengthened with the power and Spirit of God so that it becomes full fledged spiritual faith.

Mark 11:20—after the cursing of the fig tree: “And in the morning, as they passed by, they saw the fig tree dried up from *the* roots. Then Peter remembered *and* said to Him, ‘Look, Master! The fig tree that You cursed has dried up.’ And Jesus answered and said to them, ‘Have faith *from* God!’” (vs 20-22). The real Greek means *have God’s faith*. In other words, the faith that comes from God. \

Verse 23: “For truly I say to you, whoever shall say to this mountain, ‘Be taken away and be cast into the sea’...” This is what you would call the ultimate of belief, but what is harder to move than a mountain? A mountain is pretty hard to move. Try it shovel by shovel. What is harder to move? *The carnal mind!* Was it almost like moving a mountain when God called Saul and knocked him off his donkey when he was on his way to Damascus? *Yes!*

“...and shall not doubt in his heart, but shall believe that what he said will take place, he shall have whatever he shall say” (vs 23). That’s why if there is something we need from God, we keep asking. It says:

- ‘Seek’—*keep on seeking and you will find!*
- ‘Knock’—*keep on asking and you shall receive!*

Sometimes we have to long-suffering in our asking, especially if it’s depending upon another person’s actions. God is not going to make the choice for that individual, and we can’t make the choices for individuals that we are praying for. But

in other things, God says that He will answer. ‘Whatsoever you ask in My name, I will do.’ Of course that has to be according to God’s will. God will do it! Not doubt about it!

Verse 24: “For this reason I say to you, all *the* things that you ask *when* you are praying, believe that you will receive *them*, and *they* shall be *given* to you.” Don’t say—when you get done praying—I wonder if God’s going to answer the prayer? NO! Already lost it.

Condition, v 25: “But when you stand praying, if you have anything against anyone, forgive...” All of us want to have our sins forgiven—don’t we? *Yes, indeed!* Well then, you’re duty-bound to forgive others.

“...so that your Father Who *is* in heaven may forgive you your offenses. For if you do not forgive, neither will your Father Who *is* in heaven forgive you your offenses” (vs 25-26). In order to have the faith of Christ, that’s the first one.

## 2. Believe just because God says so:

If God says so, it’s true! This is where you don’t have any require action to do. You believe!

- God is true!
- God cannot lie!
- God is love!
- God will do what He says!

When you stop and think about it, Abraham never saw any of these things completely fulfilled. He had his son Isaac. I think he was still alive for two years when Jacob was born. Notice what God promised him.

Genesis 15:5: “And He brought him outside and said, ‘Look now toward the heavens and number the stars—if you are able to count them.’ And He said to him, ‘So shall your seed be.’ And **he believed in the LORD**.... [because God said so] ...And He accounted it to him for righteousness” (vs 5-6). If you believe God and believe His Word, you are put in right standing with Him. That’s what this righteousness is about.

The first faith is God’s own faith in you, the substance of the Holy Spirit. The second faith is believe, because God said so, no action to do.

## 3. Faith that God commands you to do

Faith that requires action, Genesis 22:1: “And it came to pass after these things that God tested Abraham, and said to him, ‘Abraham!’ And he said, ‘Here I am.’ And He said, ‘Take now your son, your only *son* Isaac, whom you love, and go into the land of Moriah, and offer him there for a

burnt offering upon one of the mountains which I will tell you.” (vs 1-2). You know the story.

Abraham rose, took two lads with him, he took Isaac, the wood, the coals and went out three days to where they were supposed to be. Abraham told the two lad ‘stay back here, Isaac and I are going up on the mountain and we’re going to offer sacrifice to God.’

As they’re going up the mountain with the wood on their back. Isaac says to his father, ‘I see the coals, I see the wood, where is the sacrifice?’ What did Abraham say? *Son, God will provide the sacrifice!* They got up there, made the altar of stones, took Isaac and bound him, laid him on the altar and reached down to get the knife and then....

This is the faith that affected the whole world, v 11: “And the angel of the LORD called to him from the heavens and said, ‘Abraham! Abraham!’ And he said, ‘Here I *am*.’ And He said, ‘Do not lay your hand upon the lad, nor do anything to him, for **now I know that you fear God**...’” (vs 11-12)—after all those years of walking with God. Growing and overcoming is really a longer-term process when you understand it.

“...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. And Abraham called the name of that place The LORD Will Provide; so that it is said *until* this day, ‘In the mount of the LORD it will be provided.’ And the angel of the LORD called to Abraham out of heaven the second time, and said, ‘**By Myself have I sworn,**’ says the LORD...” (vs 12-16). God always tells the truth; He doesn’t need to swear.

In courts today, you go to court and swear—or in our case we’re told not to swear by Christ, we affirm. God did not need to do that; His Word is sufficient. This is a profound act that he did.

“...‘**By Myself have I sworn,**’ says the LORD... [This is a profound act that he did. He’s swearing by His very existence, by everything that He is] ...‘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...’” (vs 16-17). That’s all the spiritual seed of Abraham; we are part of this blessing right here.

Notice that this is not conditional on what the children do. That’s why when you come to the covenant with Israel. It’s a separate covenant and He gives the commandments, the blessings; and

cursings for disobedience. But He will not go back on His Word!

As far as works are concerned, did any of the children earn it? *No!* Because of their behavior, do they necessarily deserve it? *No!* But God promised it to Abraham, so *it is!* Abraham took action that God commanded him to do.

- 1) God’s faith!
- 2) Believing because God said so!
- 3) Doing what God says because you believe Him and you fulfill the action that He requires!

“...I will multiply your seed like the stars of the heavens... [the spiritual seed] ...and as the sand which is upon the seashore.... [the physical seed] ...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 17-18).

James bring out this point concerning faith and belief in God. This is why it is here that faith works with love. That’s what the Apostle Paul is talking about here in Galatians: ‘rather the inner working of faith through love.’

Let’s see that there are times when action needs to be taken, James 2:14: “My brethren, what good *does* it do, if anyone says *that he* has faith, and does not have works? Is faith able to save him?” you can’t be saved without faith. Absolutely true! But ***faith without action is not faith!***

Verse 15: “Now then, if there be a brother or sister who is naked and destitute of daily food, and one of you says to them, ‘Go in peace; be warmed and be filled,’ and does not give to them the things necessary for the body, what good is it? **In the same way also, faith, if it does not have works, is dead, by itself.** But someone is going to say, ‘You have faith, and I have works.’ *My answer is:* You prove your faith to me through your works, and ***I will prove my faith to you through my works***” (vs 15-18). It’s no big deal to believe in God! God expects everyone to believe that there is a God!

Verse 19: “Do you believe that God is one? You do well *to believe this*. Even the demons believe—and tremble *in fear*.” In other words, if someone says, ‘I believe in God’ and does absolutely nothing about it they’re in the same category as the demons!

Verse 20: “But are you willing to understand, O foolish man, that faith without works is dead?... [notice how draws on this example of Abraham]: ...Was not Abraham our father justified by works when he offered up Isaac, his own son,

upon the altar? Do you not see that faith was working together with his works, and by works *his* faith was perfected?” (vs 20-22). That is when there is action to be done.

If God says, ‘Remember to keep the Sabbath’—because He made it Holy—the faith that you exhibit in that is you keep it! Take any of the commandments of God and apply it.

Verse 23: “And the Scripture was fulfilled which says, ‘Now Abraham believed God, and it was reckoned to him for righteousness’...” What James does here is he pulls all the way back to Gen. 15 and brings the completion of that faith forward to Gen. 22. It was perfected.

“...and he was called a friend of God” (v 23). What does Christ call you? *He calls you friends!* He said, ‘I no longer call you servants, I call you My friends!’ A friend lays his life down for his friends.

Verse 24: “You see, then, that a man is justified by works, and not by faith only.” This is what it means *The inner-working of faith through love!*

Galatians 5:7: “You were running well. Who hindered you, *persuading you* not to obey the Truth? This persuasion *is not coming* from Him who calls you” (vs 7-8). In other words, it’s not from Christ, but it’s from men!

Verse 9: “A little leaven leavens the whole lump.” A great spiritual principle that is true in an individual life, in a group life, in a Church structure. Look at what we have seen with the Church of God. Look at the Catholic Church and all the religions of the world as they’re growing to the full in Babylon the Great. It started out with a little leaven; a little change of doctrine, then they added the *traditions of the fathers* and the philosophies of the pagans and united that with the so-called belief in the Bible.

Now look at the whole ungodly system that is out there. Remember that also in your life: *a little leaven leavens the whole lump!*

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.” That is true! I’ve seen down through the years that whenever someone starts on a false doctrine, a little leaven leavens the whole lump and God judges them.

Verse 11: “But I, brethren, if I still proclaim circumcision...” Some of them said, ‘you wait, maybe Paul hasn’t told you yet, but he’s going to come and tell you that you need to be circumcised. Why don’t you get circumcised now so when he

comes around you can tell him that you’ve been circumcised. He’ll be happy to hear that. He’s going to say that you ought to. After all, he was a Pharisee. He’s out there making proselytes. He knows that the final step in being a proselyte is to be circumcised so you are a full citizen of the nation of the Jews.’

Paul says, “...if I still proclaim circumcision why am I yet being persecuted? Then the offense of the cross has been taken away. I would *that* they would even make themselves eunuchs... [Cut themselves off (*KJV*). If you do that, you are a eunuch.] ...—those who are throwing you into confusion” (v 11-12). Of course, God is not the author of confusion (1-Cor. 14:33<sub>[transcriber’s correction]</sub>).

Verse 13: “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.” That’s the whole reason why the Church has been reduced down to small groups, that we get the lesson to love God and love each other. That’s the whole thing.

Verse 14: “For the whole law is fulfilled in this *commandment*: ‘You shall love your neighbor as yourself.’” Sometimes that gets really hard.

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

#### Scriptural References:

- 1) Galatians 4:8-18
- 2) Philippians 2:12-15
- 3) 2 Timothy 1:6-7
- 4) Galatians 4:28-31
- 5) Galatians 5:1
- 6) Acts 15:1-6, 8-11
- 7) Galatians 5:2
- 8) John 8:23-47
- 9) Galatians 5:2-6
- 10) 1 Corinthians 7:18-19
- 11) Galatians 5:6
- 12) Galatians 2:20
- 13) Hebrews 11:1
- 14) Mark 11:20-26
- 15) Genesis 15:5-6
- 16) Genesis 20:1-2, 11-18
- 17) James 2:14-24
- 18) Galatians 5:7-14

#### Scriptures referenced, not quoted:

- Acts 14; 17
- Colossians 2:16
- Acts 13
- Psalm 95
- 1 Corinthians 14:33

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Transcribed: 12-14-12

## The Circumcision Wars X Solution to Overcoming

Fred R. Coulter

Because Galatians is such a complicated book, as we have done each time, let's go back do just a little review. We've gotten quite a ways into Gal. 5, but let's just understand some very important things here:

Galatians 5:1: "Therefore, stand fast in the liberty wherewith Christ has made us free"—*from religion*. The reason being is that most of the things that are done in relationship to people thinking about God is done in 'religion.' You're free from religion with all the religious requirements. Just look at Catholicism with all of theirs; Judaism with all of theirs; Islam with all of theirs; Hinduism, Buddhism. We are *free* from that!

"...and do not be held again in a yoke of bondage" (v 1)—because 'religion' is a yoke of bondage. God's *true way, through Christ*, is not a yoke of bondage, neither is it a religion. *It is a way to live*, that you may have relationship between you and Jesus Christ and God the Father on a one-to-one basis. That frees you from all of that, and also frees you from all of the Protestant things, too—all religions!

Verse 2: "Behold, I, Paul, tell you that if you become circumcised... [for justification or salvation] ...Christ shall profit you nothing!"—because only the resurrection of Christ can give you life. The removal of a little bit of flesh cannot give you life. "...if you become circumcised..."—you can say *any physical thing!*

How are you justified before God the Father? *That's to whom you should be justified!* You do not want to be justified to a man or to a church or to an organization. You don't want to do things for men because they tell you so. That's not a matter of being rebellious, that's how religions operate. That becomes a political thing.

The more I understand about the Catholic confession, the more I understand that falls into exactly the same category—the category of works, politics and advantage of the hierarchy over the individual.

- How are you justified?
- What is the means?
- **Repentance!**

That's how you are justified! You repent to God the Father, and you are justified to Him through the sacrifice and the resurrection of Christ. ***Nothing else can justify you!*** Whether you wear a hat or not, if

you're a woman. God does say something about long hair. That is in the Bible. And one of these days—I'll warn all you women—I'm going to give an in-depth sermon on that. Enough said, but it is still there. That's not to justify you. That is because by creation God has determined that that is so. You cannot be justified by any other means:

- by Catholicism—by confession, because if you confess to a man you haven't confessed to God
- by Hinduism—you've lived a bad life so now you're going to come back as a flea
- by Buddhism—because you sit there in *your works* of justification and devoid your mind of thinking to where there is nothing left in your mind

—and as Deepak Chopra says, *listen to the silence*, which is a contradiction in itself.

Through all of these *works*, the sum total of all of those things, in all of these religions is to fulfill Gen. 3 and Satan's message to Adam and Eve, 'you shall become gods.' That's pretty strong, but that's just the way that it is. When Delores and I are talking, she tells me when a fact is true, and I acknowledge it. She says 'that's the way the mop flops, the jelly rolls and the cookie crumbles.' ***That's the way the Word of God is!***

Another thing we need to understand concerning understanding the Scriptures: *If you are new to studying the Bible, the first place to go to is Matthew, Mark, Luke and John!* Then go to the seven General Epistles. Then read the major parts of the Old Testament. Then come and tackle Romans, Galatians and Hebrews. You do not understand the Scriptures by going to the difficult ones when you know nothing. That's the problem with Protestantism. That's the first place they go and dump it on someone new and say, 'See, you have liberty in Christ and you don't have to be circumcised.'

1. Those who keep the Sabbath do not demand circumcision
2. We believe in keeping the Holy Days
3. We believe we are justified by faith through the sacrifice of Christ alone, because He has given us this freedom

But we'll see in just a little bit concerning keeping the commandments of God.

Verse 3: "Again, I am personally testifying to every man who is being circumcised that he is a

debtor to do the whole law.” That’s concerning Judaism and its various pagan forms of it. If you do the same thing in any other religion, you have a duty to do everything in that religion in the way that they say, and you have nothing in the end because you have rejected Christ. You can do everything that they say, and you haven’t gotten one scintilla closer to God, not one! God is not concerned with that kind of thing.

In my experience in the Church, the longer that I live and the more that I see these things and now with a little gray hair I can say *the longer I live*, the more that I see that this is absolutely true in everything:

Isaiah 66:1: “Thus says the LORD, ‘The heaven *is* My throne, and the earth *is* My footstool. Where, then, *is* the house that you build for Me?...’” Where is the ‘religion’ that *you will create* in My name?’ If you create a religion in the name of God, it is *your* ‘religion’ not God’s! God didn’t tell you so, and that’s where all false doctrine comes from. These Protestants don’t know it, but they’ve been so infiltrated—and the Seventh Day Adventists, too, by the way—they are not coming in there to come back to the Catholic Church. They could care less about people coming back to the Catholic Church out of the Protestants and Seventh Day Adventists, because what they want to do is destroy them.

The best way you destroy them is with *false doctrine*! We could probably go back, if we knew the truth on these things, and see where the Jesuit infiltrators and the Catholic infiltrators... I’m reading a book: *The Vatican Assassins*—they even did it with the pilgrims; they had their agents with the pilgrims and in that all those changes in doctrines have their source right with the agents of Satan.

Combined between that and the Jews they thoroughly and successfully subverted, took down and destroyed the Worldwide Church of God. Right here in Hollister there is a longtime Seventh Day Adventist couple that I know. They were really nice and sweet and we sent our children to the Seventh Day Adventist School, because we didn’t want to send them to the public school and they went to their summer camps. I tell you what, they put to shame the summer camps of the Worldwide Church of God. The Worldwide Church of God summer camps were nothing but a political mish-mash—unbelievable!

The Seventh Day Adventists have camps that they have bought through the years and they had three camps close here in the Sierras. They have what they would call the Pathfinders. Rachelle, Stephen, David and Jonathan all belong to the Pathfinders and they all went up there to the summer camp. As a matter of fact, when we took Stephen up for summer camp, Rachelle came along for the ride and when we got there she said

she wanted to stay, at age five.

Well, you have to be six. She was very persuasive; she stayed for three weeks. The reason I’m bringing this up is because, in their own way, God will bless all Sabbath-keepers for keeping the Sabbath in ‘Spirit and in Truth’ to the best of their knowledge. But most of the other false doctrines that have come into the Seventh Day Adventist Church have come from Catholic infiltrators. Now they have this local church so confused that these people resigned—the older couple—and they have done exactly what the infiltrators wanted them to do: *Give up everything!*

He told his son that they have thrown everything out and he really enjoyed his ham dinner. That’s what all these false doctrines eventually lead to. I got another call from someone else who said that he talked to someone in San Bernardino that the Worldwide Church of God says that the Old Testament is no longer valid, that we don’t need to follow anything in it.

We need to understand that *the Old Testament is the foundation* for the New Testament. So, all the things that people come along and add to, they are gimmicks and carnal tricks that you do not need to love God and obey Him; that’s what Galatians is all about. You need the kind faith and you need the kind of love that comes from God’s Spirit and that is what is pleasing to Him. Here’s what God says about all those physical things, and let’s understand: this is New Testament doctrine in the Old Testament.

Isaiah 66:1: “Thus says the LORD, ‘The heaven *is* My throne, and the earth *is* My footstool. Where, then, *is* the house that you build for Me?...’” You think about that. What great thing can you do for God? We thought the great thing we could do for God was to send out millions of *Plain Truth* magazines, be on thousands of radio stations, build colleges, build empires; and so does the Catholic Church, the Protestants, the Muslim, Hindus and Buddhists!

- What are *you* going to do for God?
- Are you going to make something for Him?
- *You would have to make it out of what He’s created!*
- What great thing is that?

God can create physical things so beautiful, wonderful and spectacular that it will pale into insignificance anything that we can do, as far as what we can build, make, write, say or do of ourselves.

The thing is *He has made us for His purpose*, but men want to make God for *their* purpose! It’s all just the opposite.

“...And where *is* the place of My rest? For all these things My hand has made, and these things came to be,’ says the LORD. ‘But to this one I will

look...” (vs 1-2). This is what God is interested in, and this is what we’re talking about in Gal. 5. You’re justified by repentance. You’re justified by faith. You’re justified by getting on your knees before God the Father and do just like the publican and say, ‘O God, save me, I am a sinner.’

“...‘But to this one I will look, **to him who is of a poor and contrite spirit and who trembles at My Word**’” (v 2)—not at religious doctrine! Do you understand the difference? *It has to be the Word of God*

- *rightly* divided
- *rightly* put together
- *rightly* understood

That doesn’t come because some ‘expert’ says so. It comes from the Word of God. The way you understand the Word of God is that you go to God and say, ‘O God, help me to understand Your Word—

- You have inspired it to be written
- You have preserved it
- You have given it here

—help me to do, even as Christ did nothing of His own.’ Think on that! If there’s any one human being on the earth who could have done anything he wanted to, and would have been justified in doing so, would have been Jesus Christ. But He did not! We need to think of that in relationship to all the things we see around us.

We need to understand that **false doctrine comes from Satan!** He tries to make it look real good; tries to make ‘Oh, that’s wonderful!’

Notice that Paul says, Galatians 5:3: “Again, I am personally testifying to every man who is being circumcised that he is a debtor to do the whole law.”

Verse 2: “...if you become circumcised, Christ shall profit you nothing!”

Verse 4: “You who are attempting to be justified by *works of law*, you are being deprived of any *spiritual* effect from Christ. You have fallen from grace!” Let’s see the fall from grace. He shows what right standing with God is through repentance in:

Isaiah 66:2: “...But to this one I will look, to him who is of a poor and contrite spirit and who trembles at My Word.” That’s to whom God looks to. Not some great thing! Not some great missionary thing! Not some great work!

- *if you go to physical things to justify yourself, rather than repentance*
- *if you go to tradition to make you in right standing with God, rather than repentance*
- *if you go to sacrifices, rather than to God*

*through repentance*

- *if you go to circumcision, rather than God through repentance*

then v 3 applies: “He who kills an ox...”

- Did God command sacrifices? *Yes!*
- Is that part of the Law? *Yes!*
- What if you are not repentant?
- What if you do it as a ritual so that you can show God ‘how good you are?’

“...*is as if* he killed a man; he who sacrifices a lamb *is as if* he broke a dog’s neck; he who offers a grain offering *is as if* he offered swine’s blood; he who burns incense *is as if* he blessed an idol. Yea, **they have chosen their own ways...**” (v 3). You haven’t chosen God’s way, that’s why!

What I want you to do is think about all of the things that you have experienced in the way of seeing men doing their own ways and claiming it’s the will of God. I want you to think about all of those things. Then I want you to read this:

John 5:19: “Therefore, Jesus answered and said to them, ‘Truly, truly I say to you, the Son has no power to do anything of Himself, but only what He sees the Father do. For whatever He does, these things the Son also does in the same manner.’” As the Son of God, as the One Who was God in the flesh, if he would have done anything on His own, as a human being, **or** done anything that other human beings have invented in the way of ‘religion,’ He would have sinned! Do you understand that?

The reason being is that He would not be holding to the standard of God. He would lower Himself to the standard of sinful men who are following their own ways and not the ways of God, though they do it in the name of God.

The next time you see anything concerning the pope, watch! He’s had his reward. He has been seen. He has accomplished nothing spiritually. He has no contact with God whatsoever, except as head of the Catholic Church to fulfill God’s will, He may have to intervene from time to time directly like He did with Baalim—that would be it—to fulfill His will to carry out the evil of Babylon the Great, because that is the will of God.

The reason it is the will of God is because if men want it, God is going to give it to them! Did you know that? God sometimes works the opposite in the way that we think. Some people think: Why didn’t God prevent this, or prevent that, or prevent the other thing? *He didn’t because men want it that way!* That’s a result of wanting it *their way* and not God’s.

I was talking to a woman and she said, ‘Well, God looks at the heart.’ I said, ‘Yes, God



looks at the heart. But most people don't understand what their heart is.' That's the big problem.

Verse 30: "I have no power to do anything of Myself; but as I hear, I judge; and My judgment is just because I do not seek My own will but the will of the Father, Who sent Me." That where we all need to be: ***that we are seeking and doing the will of the Father!***

Let's look at something else that people have done in religion. One of the very first things that Jesus said was that He knew that there would be people taking His name. Didn't He say, 'Take heed that no one deceive you'? How many times has Jesus said, 'Take heed that no one deceive you'? How do they deceive people? We've seen people deceived—haven't we? We have seen things true to what Paul says here, not only in circumcision, but ***if you follow a 'religion'*** Christ will *profit you nothing!*

We've seen them come in and take away what they have. I was just absolutely flabbergasted that people who sat for years and heard about the commandments of God for years and years now believe the lie that the Old Testament is no longer valid for us today.

- Can Satan take it away? *Yes!*
- Will God let him take it away? *Yes!*

Satan will come and steal that which is sewn in your heart (Matt. 13).

He warns the false prophets, but he tells us the way we are to enter is 'the straight and narrow gate,' because 'broad is the way and wide is the gate that leads to destruction' and the majority of people are going there (Matt. 7:12-13)—that's where they're going. 'Oh, God knows my heart.' But ***if you're not repentant He knows your heart is evil!***

Matthew 7:20: "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. Many will say to Me in that day, 'Lord, Lord, did we not prophesy through Your name?....'" (vs 20-22).

- 'Look, I was a great famous preacher out here. I brought millions to Christ.'
- Another one will say, 'Lord, we built buildings.'
- The pope will say, 'Look at this great temple St. Peter's Basilica. Look at all this great art that Michael Angelo did for us.'
- The Mayans and Egyptians will say, 'Look at the pyramids we built for You, and the mummies that we made, and the pictures

that we drew.'

- The Buddhists will say, 'Look at our temples covered with gold and we took a vow of poverty so that *we* would be righteous.'

"...And *did we not* cast out demons through Your name? And *did we not* perform many works of power through Your name?" (v 22).

Yes, the Dalai Lama had his tour right here in the Bay Area this week. Everyone was 'ohhhh.' Let me tell you something:

- *to have compassion for other people*—which God expects all of us to have
- *to have understanding of people*—which God expects us to have

without the true God and Christ, ***is idolatry!*** You're just looking to do it *of yourself* and for this big, fat Buddha.

I never, never will forget when they had this interview of the Dalai Lama and the reporter asked him a question and the Dalai Lama said, 'I'll have to ask my boss' and there's this little, fat Buddha sitting right in front of him to whom he prays six hours a day, and it's going only to throne of Satan, not to God.

Verse 23: "And then I will confess to them, '***I never knew you.*** Depart from Me, you who work lawlessness.'" You reject the laws and commandments of God! The laws and commandments of God are the primary thing to start with.

I went through the whole thing in the series *Refuting Sunday-Keeping #14 (What is the Administration of Death?)*. That will explain to you why we have to keep the commandments of God, and yet, still have faith. In order to keep the spiritual intent of the laws and commandments of God, it takes the Spirit of God and faith!

- *it takes faith* to keep the Sabbath

It doesn't take any faith to keep Sunday! They have no faith; they're faithless because they keep Sunday. They may believe they have faith. They do in a way. They have faith to reject the commandment of God, and faith to sin, which is a false faith. They do not have faith in God!

- *it takes faith* to keep the Holy Days
- *it takes faith* to tithe
- *it takes faith* to overcome your human nature
- *it takes faith* to pray
- *it takes faith* to study

Otherwise it's just an exercise in a physical thing. ***It***

***profit you nothing!***

Isaiah 66:3: "...Yea, **they have chosen their own ways...** [whatever way it may be] ...and their soul delights in their abominations." All of them! Here's the way that God brings His judgment: God *let's* the wicked prosper. Not as a blessing to them, but to see if they're going to learn anything. Then those that really defy God, like Job and the Pharaoh, God *let's* them get up really high. He'll give them warnings all along, but He has something great in store for them. I think we have not comprehended the return of Christ in relationship to that. How far God is going to let this whole Babylonian—the great system—really rise and rise, because He's going to destroy it forever!

Verse 4: "**I also will choose their delusions...** [they're always caught in their own schemes] ...and **I will bring their fears upon them...**"

If you've never seen the movie *Godfather III* watch it from this point of view: It shows the involvement of the Catholic Church in a very profound way. That's the way it is.

- Do you fear war?
- *It's coming!*
- What's the best way to bring your fears upon you?
- *Prosper so much that you are fearful of losing it!*

Jeremiah 6:13: "For everyone from the least of them even to the greatest of them is greedy for gain... [They want more and more and more!] ...and from the prophet even unto the priest everyone deals falsely. They have also healed the hurt of the daughter of My people slightly, saying, 'Peace, peace,' when *there is* no peace" (vs 13-14). That happening today.

Verse 15: "Were they ashamed when they committed abomination?..."—any abomination you want to name. A lot of the scientific technological advancement that we have today are an abomination before God! Most notably the cloning of human beings. God always gives them a warning—doesn't He? Always gives them a warning; yes, He does!

"...No, they were not at all ashamed, nor could they blush; therefore they shall fall among those who fall. At the time *that* I punish them, they shall be cast down,' says the LORD" (v 15). So, sure enough God is going to visit.

Verse 16: "Thus says the LORD, 'Stand in the ways and see, and ask for the old paths where the good way *is* and walk in it, and you shall find rest for your souls.... [that is the true way of God] ...But they said, 'We will not walk *in it*.'" Also I set

watchmen over you, *saying*, "Hearken to the sound of the ram's horn." But they said, "We will not hearken.""" (vs 16-17).

Notice God's judgment, v 18: "Therefore hear, you nations... [This is not just for the Jews, but this is for *the nations!*] ...and know, O congregation, what *will happen* to them." That's for those of the Church of God who are among the nations.

Verse 19: "Hear, O earth; behold, **I will bring evil on this people, even the fruit of their thoughts...**" I want you to think of it as a worldwide thing as a whole, and then think of Israel as a subdivision of the whole—that is the ten tribes of Israel. All you have to do is watch television and you know what's going to happen. Television is the fruit of their thoughts and that's what's going to occur. What is the fruit of their thoughts? *All the devastation, killing, demonism and satanism—everything that you see reflected there. God's judgment is coming!*

"...because they have not hearkened to My words, nor to My law, but have rejected it. To what purpose does frankincense come to Me from Sheba, and the sweet cane from a far country? Your burnt offerings *are* not acceptable, nor your sacrifices sweet to Me" (vs 19-20). They're doing their own way!

That all fits into the thing of circumcision and religion, and yet, the very ones that condemn the Sabbath and Holy Days and accuse us of enforcing circumcision are practicing those things—not circumcision necessarily, but the physical things equivalent to it, doing their own ways and making Christ of none effect.

One Protestant minister said—the one who finally discovered that altar calls never worked—95-percent of those whom he had come to the altar all went back into the world. He finally discovered that you have to be baptized and you make a covenant with God. At least he got that point right. I heard him say on a tape, out of his own mouth, 'Altar calls are worthless!' But yet, it's the great works. Agent for the pope Billy Graham, do you hear? That's why they inspired him to do it, to have multiple false conversions so that the people would give up on God and Christ!

Do you understand that that's why these things were done? The best way to get people to give up on God is to have them follow false doctrine and become disillusioned, or supposed to be converted but never change. God is going to bring it all about.

Galatians 5:4: "You who are attempting to be justified by *works of law*, you are being deprived of any *spiritual* effect from Christ. **You have fallen from grace!**"

Can you be justified by Sabbath-keeping? *No!* But God commands it—doesn't He? If you love Him, 'keep My commandments.' We do not look to what we do in Sabbath-keeping for justification; we look to Christ! But with His faith, we have the faith to keep the Sabbath and the Holy Days because God commanded it and that is His way, which He has chosen for us!

- He calls us; *we walk in His way!*
- He gives us His Spirit; *we follow where the Spirit leads us!*

Verse 5: "For we through *the* Spirit are waiting for *the* hope of righteousness by faith." What is the righteousness by faith? *Eternal life by the resurrection from the dead!*

Verse 6: "Because in Christ Jesus neither is circumcision of any force, nor uncircumcision; rather, *it is the* inner working of faith through love." We covered the two kinds of faith:

1. You believe because God says so
2. You act upon the command of God because He says so and have the faith to follow through to do it

It's faith through love. We're going to see love here several times, and 'live by the Spirit' and 'walk by the Spirit' as we go through this.

Verse 7: "You were running well. Who hindered you, *persuading you* not to obey the Truth? This persuasion *is not coming* from Him who calls you" (vs 7-8). Understand all of these things of religion are not coming from Christ, but from men.

Verse 9: "A little leaven leavens the whole lump"—and we have seen it! Not only does it leaven the whole lump, but when the whole lump is leavened, God smashes it and destroys it into crumbs. There is nothing left.

I said, cynically, about ten years ago that unless Worldwide Church of God repented it would just be a footnote in history. Ten years later it's almost a footnote in history. Everything else is gone! It's soon to be a footnote in history, and you wait, they *will* change the name!

(go to the next track)

Brethren, this is very important. That's why when we go through these studies we continue until we finish. When there are very important things that we need to cover, we need to cover them. This is important, people are missing the whole point. They're into the same kind of 'feel-goodism' that the world and the religions of the world are into.

- God is into *character building!*
- God is into *love!*

- God is into *faith!*
- God is into *hope!*
- ***God is not into 'religion'!***

Galatians 5:13: "For you have been called unto freedom, brethren..."

- freedom to love God
- freedom to worship God
- freedom from sin
- freedom from a guilty conscience
- freedom from the penalties that come because of sin

so that you can

- love God
- worship God
- keep His commandments

If you don't keep His commandments, you're in bondage, you're not in freedom. That's what Christ said: *If you obey the Truth it will set you free!*

As we saw last time, the Jews said, 'We're in bondage to no man.' Yes, you are! 'Whosoever is the servant of sin is in bondage!' That's what Christ said. We've been called to freedom, brethren.

"...only do not *use* this freedom for an occasion to the flesh... [whether it be for circumcision, whether it be for physical rules and regulations] ...rather, serve one another with love" (v 13).

That's the whole thing! Serve one another with love. That's why it's very important that when you look at how God has scattered the Church—which He has—you need to quit clinging on to these physical things that you held onto: hierarchy, organization. ***God wants that stripped away from you so that you come to Him first!*** Then He can bring us back together bit-by-bit when we've learned to love Him and love each other and have the true concern for each other the way that God wants, through His Spirit.

Verse 14: "For the whole law is fulfilled in this *commandment*: 'You shall love your neighbor as yourself.'" Which then refers to the last six commandments. Jesus said that 'this is the whole Law and the Prophets. For people to say, 'you have law, we have love; you have works, we have faith' it's the other way around. I tell you what, as committee #1, I'm not going to sit still for that any longer under any circumstances anywhere.

Matthew 7:12: "Therefore, everything that you would have men do to you, so also do to them; for this is the Law and the Prophets." That's the whole reason why they were written. If you serve one another in love, where do you find out where that love is? Who defines what the love is? *God*

*does!* That's what the Ten Commandments are for. Then to love God are the first four commandments.

We need to understand this! We need to realize this! I want you to learn this so well that if it comes up you will be able to answer those people correctly from the Word of God. Too many people think that if they have a warm fuzzy feeling in their heart—they have good thoughts toward God—that they have love. *NO!*

Jesus said, John 14:15: “**IF** you love Me, keep the commandments—namely, My commandments.” Take the opposite of that: *if you don't keep His commandments you don't love Him!* Since Jesus was the Lord God of the Old Testament, He's the One Who gave the Ten Commandments— isn't He? You can talk about love all you want, but unless you love God *first*—which is expressed by keeping His commandments—you cannot possibly love your neighbor. You may be good to him, but if the opportunity comes to steal from him, you may do that. Or an opportunity comes to slander him, you may do that—because you don't love God *first!* That's what's so important concerning loving God.

This is why John had to write these things, because there were sentimental, stupid people— religionists—going around in his day and destroying the Truth of God by a *false* doctrine of a false love, with a *false* Christ. We are living at the end of that being multiplied through the centuries.

1-John 5:2: “By this *standard* we know that we love the children of God: when we love God and keep His commandments.” This needs to be said over *and over* and *over again* today so that people will really know. You have to love God *and* keep His commandments. You have to love God *first* with all your heart, mind, soul and being.

Verse 3: “For this is the love of God: **that we keep His commandments**; and... [all you sanctimonious Protestants, hear up!] ...His commandments are not burdensome.” It's not the ‘harsh old law of that ‘God of the Old Testament.’ You have swallowed a false doctrine put out by the Roman Catholics who have infiltrated your churches and have turned you into mush!

That goes for all the Churches of God, too! God has His Spirit—His seven Spirits—that go through the earth seeking who is standing for Him; seeking who loves Him. When the Spirit sees you, what report does it take back to God?

- You say you love God!
- You say you love Jesus!
- You say that He is your Savior!
- You believe that He is God in the flesh!

Listen up to these words, John 14:21: “The

one who has My commandments... [has understanding of them] ...and is keeping them... [*practice* as a way of life] ...that is the one who loves Me; and the one who loves Me shall be loved by My Father, and I will love him and will manifest Myself to him. Judas (not Iscariot) said to him, ‘Lord, what has happened that You are about to manifest Yourself to us, and not to the world?’” (vs 21-22). He gave the answer right here.

Verse 23: “Jesus answered and said to him, **‘If anyone loves Me, he will keep My Word...** [that's how God manifests Himself to you, through His Spirit, by keeping His Word—all of His commandments, all of His words.] ...and My Father will love him, and We will come to him and make Our abode with him.’” That's the only way you have Christ. That is upon repentance, baptism, receiving of the Holy Spirit, and all of that is wrapped up in this one statement:

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.” If you don't love God and keep His commandments, then you are rejecting God the Father.

Notice what happens, and did we not experience this in the Church of God when it was disintegrating, Galatians 5:15: “But if you bite and devour one another, watch out *lest* you be consumed by one another.” Has that not happened? That's what all of this kind of religion breeds sooner or later. If you consume one another you're really in deep trouble.

Verse 16: “Now *this* I say, **walk by the Spirit**, and you will not fulfill the lust of the flesh.... [v 18]: ...But if you are **led by the Spirit**, you are not under law—that is subject to the death penalty.

Verse 25: “If we **live by the Spirit**, we should also be **walking by the Spirit**.” Right there in the space of ten verses—vs 16-25:

- walk by the Spirit
- led by the Spirit
- live by the Spirit
- walking by the Spirit

That frames everything that Paul is going to say. That's how you overcome. If you *walk by the Spirit of God* let's see how you do that: Here's how you walk by the Spirit of God, because the battle is in the mind first. We know we have to struggle with the flesh and Paul brings this out here:

2-Corinthians 10:1: “Now, I Paul am personally exhorting you by the meekness and gentleness of Christ. On the one hand, when present with you I *am* base; but on the other hand, when absent I am bold toward you.” He's cynically

throwing their own words back in their face is what Paul is doing with this. The two most cynical Epistles of Paul are 1<sup>st</sup> & 2<sup>nd</sup> Corinthians. So, he's a little cynical in this.

Verse 2: "But I am beseeching *you* so that, when I am present, I may not have to be bold with the confidence with which I intend to show boldness toward some, who think that we are walking according to *the flesh*." That means doing everything politically; only doing it for the effect—doing one thing for one person, doing another thing for another person—having a different standard. No! We're not walking according to the flesh.

Verse 3: "For although we walk in *the flesh*... [we do have a physical body] ...we do not war according to *the flesh*." We have a spiritual battle (Eph. 6:10-18). We are to be strong in the power of God. We're to resist Satan the devil. We don't war after the flesh.

- You cannot overcome spiritual problems with psychology!
- You cannot overcome lust and sin by giving in to it!

Verse 4: "For the weapons of our warfare *are* not carnal, but mighty through God... [you have not strength unless it comes from God] ...to *the overthrowing* of strongholds... [the strongholds were right in there between the temples] ...casting down *vain* imaginations..." (vs 4-5). Where every sin begins! If you're led by the Spirit and you're casting down *vain imaginations* then you are not going to fulfill the lust of the flesh, whatever it may be.

There's only one cure for fornication and adultery: *FLEE!* Don't sit around and imagine it! There's only one cure for *whatever*: chewing snuff—don't buy it; smoking—don't buy it; don't pick up stubs, and if you do I hope you light the filter. Having smoked in the past, I've done that. I know what it's like to wake up in the morning and you've got to find a cigarette. You find a stub and you light the wrong end! It's almost like getting gassed! Terrible! Whatever it may be, you have to cast down that imagination. You have to ask God!

"...and every high thing that exalts itself against the knowledge of God..." (v 5). All of those who are dealing in false doctrine, *pay attention!* You are dealing in your own exalted thoughts and high things that are against the knowledge of God. It's exactly what you're doing!

I'm not the reservoir of all knowledge concerning the Bible, neither do I consider myself so. There are many ministers out there, I'm sure, who understand the Word of God and are teaching it.

But what I know is that what they know, *they know*; and that's the way that it will be. If there's truly something new we need to learn, we'll learn it. Have we not learned many, many things according to God's Word, the right way? *Yes!* By not going off half-cocked and saying, 'Oh, I have a thought!'

Here's what you do to bring *every thought into captivity*. If you get a pull or temptation, you grab hold of that and you put it right in front of you, and you have a talk with yourself and God. That's a stupid thought, that's a sinful thought, and why do you want to do that? Then you pray and say, 'God, help me to overcome.' If you're led by the Spirit, you'll not fulfilling the lust of the flesh. If you walk contrary to the Spirit for a while, guess what you're going to do? *Fulfill the lust of the flesh!* But you bring every thought into captivity,

"...and bringing into captivity every thought into the obedience of Christ" (v 5). What is the obedience of Christ? *If you love Me, keep My commandments!* The obedience of Christ is to bring it all before Him:

- *ask Him to* help you
- *ask Him to* strengthen you
- *ask Him to* intervene

*He will!*

Verse 6: "And having a readiness... [be on guard] ...to avenge all disobedience, whenever your obedience has been fulfilled." That's how you do it. That's how you walk in the Spirit. That's how you live in the Spirit.

The easiest way to get sucked in by a temptation or a lust is to sidle up to it. Kind of get next to it and let it purr a little bit with you. Kind of let it give you that kind of warm feeling and the *dangerous thought* that you can handle it—whatever it is. What happens is that when a temptation comes, if you bring that thought into captivity and expel it when it comes then you have gotten rid of the first step to sin. Sooner or later you have come to the point of saying, 'I don't need that! I don't want that!' Do your repentance with a thought, not after the action. That will help you a lot.

James 1:12: "Blessed *is the* man who endures trials because, after he has been proved, he shall receive a crown of life..." That is if he overcomes and brings every thought into captivity of Christ. If we war after the spirit and not after the flesh and just tie all of those things together right here in this verse:

"...which the Lord has promised to those who love Him. Do not let anyone who is tempted say, 'I am being tempted by God'..." (vs 12-13). God does not bring temptations of evil upon us. God

sets before us:

- life and death
- good and evil
- right and wrong
- truth and error
- commandments and sin

He does not entice us. The devil is the one who entices us with evil. God gives you the choice.

“...because God is not tempted by evil, and He Himself tempts no one *with evil*... [What does He do? *Gives you the choices!*] ...But each one is **tempted** when he is drawn away and is enticed by his own **lust**” (vs 13-14).

- Step #1—temptation comes
- Step #2—lust

‘Oh, that wouldn’t be such a bad idea. Maybe that will work. You know, I haven’t had a cigarette in a long time—or whatever it may be—I haven’t committed adultery for six months. Since I’m a minister, God has got to forgive me.’ **NO! There is the lust!** Then the enticement comes, ‘maybe that’s not too bad after all.’

Verse 15: “And after lust has conceived... [it’s a process] ...it gives birth to sin; and sin, when it is completely finished, brings forth death.” That’s exactly what Paul is talking about in 2-Cor. 10 and in Gal. 5.

2-Corinthians 10:6: “And having a readiness... [being on guard] ...to avenge all disobedience, whenever your obedience has been fulfilled... [what you have to do] ...Are you looking at things according to their appearance?...” (vs 6-7). You may be wrong. You might look at someone, look at his face and they have this terrible look on their face. The biggest thing that we do when we look on the outward appearance, we make an inner judgment. ‘Well, that person looks mean. That person is hard. I know that person has got to have a bad attitude. If you look like that you’ve got to have a bad attitude.’

Such might not be the case. Example: Before I had my hip operation, my hip was really suffering. I was really in pain. I was ground down five-eighths of an inch off the bone. I was in pain for a long time. I was walking down the hall, really in pain just to walk down the hall, and Rachelle comes by and she said something, and I was really grumpy and short. She says, ‘Dad, have you ever seen the movie *Gummy Old Men*? I said, ‘No.’ She says, ‘Well, you’re both of them!’ I wasn’t grumpy or mean, I was just in such pain that I had no other reaction. If you just judge things by the outward appearance, chances are you’re going to be wrong.

They did of Paul—didn’t they? I can just hear the false prophets: This guy [Paul] writes these letters, he is bold, excoriating. We know him when he’s here. He’s weak and he’s not too tolerant of a guy anyway, and if he were really of God why would God let him be stoned and have those scars and maybe a limp. If he’s really of God why can’t he speak better. Look at us; we can speak. We’re nice; we’re gentle. We’ll let you do what you want to do. After all, if you’re justified in Christ, it’s okay.’

Look at the pope; he has this look and what do you have? *Everyone thinks he’s righteous!* And today the pope is in such pain he can’t help it, He’s serving the devil, He’s wholly deceived, completely without understanding.

“...If anyone is persuaded in his *own* mind that he is Christ’s... [They were saying, ‘I’m of Christ, Paul isn’t. How could he be?'] let him reconsider this ...concerning himself; for exactly as he *is* Christ’s, so also *are* we Christ’s” (v 7). That’s why it has to get down to your personal relationship with Christ.

That’s why if we compare ourselves among ourselves, we’re not wise, we’re stupid; we’re making the mistakes of the world. This is how you walk in the Spirit:

- keep the commandments of God according to the Spirit of the Law
- you pray
- you study
- you draw close to God
- you maintain that relationship all the time

Galatians 5:17: “For the flesh lusts against the Spirit, and the Spirit against the flesh...” It sure does! You don’t do the things you want to, and the things you want to, you don’t do (Rom. 7), and you have the ‘law of sin and death’ in you. You have this fight going on.

“...and these things are opposed to each other, so that you cannot do those things you wish to do” (v 17). That is always the struggle, and we will have it as long as we are in the flesh. I have it; you have it; everyone who has the Spirit of God has that fight and battle.

Many people in the world don’t have it because they’re not even conscience of what is right and wrong. They just go on down the road doing what they are doing. God’s Spirit convicts us of it so that we want to change, repent, that’s what God’s Spirit does; that’s how He leads us. That’s how we walk in the Spirit.

James 3:1: “My brethren, do not many of you become teachers... [You want to be a teacher,

judgment is twice as stern!] ...knowing that we will receive more severe judgment.” That is now and also at the resurrection.

Verse 2: “Because we frequently offend, every one of us.... [that’s human nature] ...If anyone does not offend in what he says, this one *is* a perfect man *and is* able also to hold in check the whole body.” Haven’t met one yet.

Verse 3: “Remember, we put bits into horses’ mouths in order that they may obey us, and we direct their entire bodies. Consider also *that* ships, being so large, and being driven by strong winds, are turned about by a very small rudder... [just a little wheel] ...wherever the will of the one who is steering may decide. In the same way also, the tongue is a little member, but it boasts great things. See how large a forest is set ablaze by a little fire” (vs 3-5).

Watch your mouth; talk to yourself; watch your emotions because tongue engaged with emotions in third gear, let me tell you, is trouble! I dare say that most of our problems come from our mouths:

- I shouldn’t have said it
- I should have said it
- I didn’t mean to say it
- I said it the wrong way
- You misunderstood me
  - ✓ What did you mean if you didn’t mean it?
  - ✓ Why did you say it?

“...And the tongue *is* a fire, a world of unrighteousness. So has the tongue been set among our members—the *one member that* defiles the whole body... [through rumors and innuendos concerning the body of Christ in any congregation] ...and sets on fire the course of life, and is set on fire by Gehenna” (v 6). I tell you what, that is so good. God sure inspired Paul with that. I mean, those words are so fantastic.

Verse 7: “Now then, every species of animals and birds, of reptiles and creatures of the sea, is tamed and has been tamed by mankind.” They can even get whales to leap out of the water.

Verse 8: “But the tongue no human being is able to tame... [In other words, you can’t do it yourself; you have to do it by 2-Cor. 10—bring every thought into captivity of Christ] ...*it is* an unrestrainable evil, full of death-dealing poison.”

Then here comes the absolutely incongruous thing, v 9: “With it we bless God *the* Father, and with it we ourselves curse people who are made in *the* likeness of God.” That says it all—doesn’t it? *Yes!* You talk about the application of good and evil. It sets right smack in the middle of our face. It’s one

of the things we use most often: in talking, eating, swallowing; in everything.

It isn’t going to be any good to be sanctimonious and say how good you are and how righteous you are and how God has forgiven your sins. You get up off your feet and you go blaaa to your wife or your kids.

Verse 10: “From the same mouth comes out blessing and cursing. My brethren, these things ought not to be so!” In other words, we’ve got to change that. I tell you what, I hope that by the resurrection that all of us can have a greater degree of control.

Verse 11: “Does a fountain pour out of the same opening sweet *water* and bitter *water*? My brethren, can a fig tree produce olives, or a vine produce figs? In the same way, no fountain *can* produce salt water and fresh *water*. Who *is* wise and understanding among you? Let him demonstrate his works through good conduct in *the* meekness of wisdom. But if you have bitter envy and selfish ambition in your heart, do not boast and lie against the Truth” (vs 11-14). That goes right back to Gal. 5:17.

Verse 15: “This wisdom does not come down from above, but is earthly, sensual *and* demonic; because where bitter envying and selfish ambition *are*, there *is* dissension and every evil thing” (vs 15-16). That’s what happens when these things get loose in the Church.

Verse 17: “**But the wisdom from above is first pure, then peaceful, gentle, reasonable, full of mercy and good fruits, impartial and without hypocrisy. Now *the* fruit of righteousness is sown in peace for those who make peace**” (vs 17-18).

There is the solution, how to overcome when you have the Spirit of God in you and it’s warring against your carnality, and one is lusting against the other: the flesh against the spirit and the spirit against the flesh. This is what happens.

Galatians 5:17: “For the flesh lusts against the Spirit, and the Spirit against the flesh; and these things are opposed to each other, so that you cannot do those things you wish to do. But if you are led by *the* Spirit...” (vs 17-18).

- you bring every thought into captivity
- you ask God help you to overcome
- you build the character of God

—that’s the whole purpose of it

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

Scriptural References:

- 1) Galatians 5:1-3
- 2) Isaiah 66:1-2
- 3) Galatians 5:3, 2, 4
- 4) Isaiah 66:2-3
- 5) John 5:19, 30
- 6) Matthew 7:20-23
- 7) Isaiah 66:3-4
- 8) Jeremiah 6:13-20
- 9) Galatians 5:4-9, 13-14
- 10) Matthew 7:12
- 11) John 14:15
- 12) 1 John 5:2-3
- 13) John 14:21-24
- 14) Galatians 5:15-16, 18, 25
- 15) 2 Corinthians 10:1-6
- 16) James 1:12-15
- 17) 2 Corinthians 10:6-7
- 18) Galatians 5:17
- 19) James 3:1-18
- 20) Galatians 5:17-18

Scriptures referenced, not quoted:

- Genesis 3
- Matthew 13; 7:12-14
- Ephesians 6:10-18
- Romans 7

Also referenced:

- Books: *The Vatican Assassins* by Eric Jon Phelps
- Sermon Series *Refuting Sunday-Keeping #14*  
(*The Administration of Death*)

FRC:bo  
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## The Circumcision Wars XI

### Galatians 5 & 6—The Operation of the Spirit

Fred R. Coulter

We've come through some of the most difficult Scriptures that are in the New Testament. If we understand these Scriptures, let's be thankful that we understand them and let's also realize a very important principle. We're about ready to get into the section concerning *the fruits of the Spirit*. That's starts off with the love of God.

What we need to understand and helps us realize, as the Apostle Paul brought out here, it's one thing to know and understand the difficult Scriptures and the technicalities of them, and what all of those things mean, but unless there is the love of God, that knowledge does not have the working within you in the way of conversion to really help you continue to grow in grace and knowledge. That's why Paul wrote:

1-Corinthians 8:1: "Now, concerning things sacrificed to idols, we know that we all have knowledge.... [here's the principle]: ...**Knowledge puffs up, but love edifies.**" You can have knowledge of these things, but it's not knowledge to make you superior or to make us above anybody else, because *it's knowledge that comes from God!*

If we take it to ourselves that it's knowledge that we're great in understanding this and how smart we are then we become vain. "...but love edifies"; and edification means *to build*. That's the whole purpose of it. All this knowledge is to be coupled with the love of God so it becomes

- a building thing
- an edifying thing
- something that is going to uplift

It's kind of like building a building from which the verb *edifying* comes—to *build*. The knowledge is kind of like the bricks, the love is the cement that holds it all together. You can build something out of brick, but if you don't have the cement then it's not going to stick together. But if you have the love of God—which is likened to the cement—then it is going to stick together and you're going to have the full use and purpose of the knowledge.

Here's another principle, v 2: "But if anyone thinks that he knows anything... [at the level of knowledge that we have attained to this point of what we understand in Galatians and Romans and so forth, there is still much more for us to learn.] (because Paul says): ...he knows nothing yet to the degree that he ought to know." That's why we are to continue to grow in grace and in knowledge.

Verse 3: "But **if anyone loves God, he is known by Him.**" An important key, because if you truly love God and you're lacking in knowledge, don't worry, God will give you the understanding because you love Him, because He knows you and you know Him. That's why when we come to Gal. 5, after all of these arguments and bickering and going back and forth with whether to circumcise or not circumcise, to be perfected in the flesh or to be perfected in the Spirit, ***it comes down to the use of the Holy Spirit in your life!*** That's what Paul is talking about.

Galatians 5—we're going to see some really important things here. Let's review again, and notice how the emphasis is to the Spirit all the way through. Galatians 5:5: "For we **through the Spirit** are waiting for *the* hope of righteousness by faith; because in Christ Jesus neither is circumcision of any force, nor uncircumcision; rather, ***it is the inner working of faith through love***" (vs 5-6).

In this chapter the most important thing that comes out is ***the Spirit of God and love***. Isn't it interesting that faith works *through* love. That's how you grow in faith. You grow in love and then you grow in faith and that gives you the hope of the righteousness by faith. Right here we have *faith, hope and love*, which ties in with 1-Cor. 13. 'These three remain, faith, hope and love and the greatest is love.' See the consistency in Paul's writings.

Verse 13: "...rather, serve one another with love."

Verse 14: "...You shall love your neighbor as yourself."

Verse 16: "Now *this* I say, **walk by the Spirit**, and you will not fulfill the lust of the flesh." That's how you overcome lust:

- with God's love
- with God's faith
- with God's knowledge
- with God's Spirit

If you have a particular problem that you are working on, or a particular lust that keeps coming into your life, then what you do is you **walk by the Spirit**, and you will not fulfill the lust of the flesh.

Verse 17: "For the flesh lusts against the Spirit, and the Spirit against the flesh... [here's this inner battle that goes on; put in Rom. 7 & James 3 which has the whole fight and battle that he describes] ...and

these things are opposed to each other, so that you cannot do those things you wish to do.”

This becomes an important factor. What makes you rely upon God? *When you know you're not sufficient to yourself!* If you could do these things yourself, without the Spirit of God, you wouldn't rely on God—would you? Therefore, God even uses our sinful nature, the overcoming of the sinful nature, to a good purpose, because then we rely on God.

We rely on the Spirit of God, and that's why we go along and God let's us sin—God never prevented sin—so that we can understand we cannot be perfected by our own means. We begin in the Spirit, and the whole point is that you cannot be perfected in the flesh.

Galatians 3:1: “O foolish Galatians, who has bewitched you *into* not obeying the Truth, before whose eyes Jesus Christ, crucified, was set forth in a written public proclamation?... [for all to read] ...This only I desire to learn from you: did you receive the Spirit of God by works of law, or by *the* hearing of faith? Are you so foolish? Having begun in *the* Spirit, **are you now being perfected in the flesh?**” (vs 1-3).

That's the whole difference between walking in the Spirit and converting God's way to a 'religion.' If you receive the Spirit of God it is obvious that the only thing that is going to perfect you is the Spirit of God.

- not any physical means
- not any carnal means

That's what Paul is talking about here.

Galatians 5:18: “But if you are led by *the* Spirit...” Notice that we have:

- through the Spirit
- wait for the hope of righteousness
- walk by the Spirit
- begin in the Spirit
- led by the Spirit

“...you are not under law. Now, the works of the flesh are manifest...” (vs 18-19). He is saying here that if you go back and try and do these things by physical or fleshly means you're going to end up being carnal. All of these things are going to take place:

“...which are *these*: adultery, 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).

What did I just read to you? *The works of the flesh*, which are a litany of the works of the Catholic Church as well as the world and any other religion! The long and short of it is that if you take God's way and convert it into a 'religion' you're going to end up with all the *works of the flesh* because you're seeking perfection through physical means. We saw that through the church experience that we've been through—haven't we? Every one of the things that I read here of the works of the flesh were in the churches that God called us out of—correct? *Yes!* Even witchcraft, meaning contact with demons!

Some men (in a former Church) who thought that they had the power of God ended up playing around with demons and crystals and casting demons in and out of people. This is absolute spiritual rule: Since God is Spirit and you must worship Him in Spirit in Truth, and He calls you and gives you His Spirit, *therefore you have to*:

- walk by the Spirit
- be led by the Spirit
- have the fruits of the Spirit
- be living by the Spirit

The only way that perfection comes is by the Spirit of God and not through physical means. When you go to physical means, or worldly means, even the things concerning psychology and psychiatry and those substitutes of God's Word in the world, you are going to end up with every one of the *works of the flesh!* *Guaranteed!* What is happening, there is a spiritual work that is being done in your life.

Verse 22: “But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faith, meekness, self-control; against such things there is no law.” (vs 22-23). These things are the fulfilling of the law—are they not? *Yes!*

Verse 24: “But those who *are* Christ's have crucified the flesh with its passions and lusts. If we **live by the Spirit**, we should also **be walking by the Spirit**” (vs 24-25). Right here in the space of ten verses:

- v 16—walk in the Spirit
- v 18—led by the Spirit
- v 22—fruit of the Spirit
- v 25—living by the Spirit; walking by the Spirit

That's an awful lot when you consider the other ones that we have covered. This is the whole thing that Paul is trying to get to, that you can't rely on physical things to accomplish a spiritual goal. You

must rely on the Spirit of God.

Let's talk about the Spirit of God and how it works. Let's look at some other Scriptures that show about the Spirit of God and how we are to live our lives. Here is the key; here is the basis; here is the thing that is so absolutely fundamental and important, where everything that we do must be built upon this foundation.

We've gone over this many, many times, but it's like everything else, like we started out, if you have knowledge but don't have love then you're going to become vain and you're not going to edify. That's why Jesus said:

John 14:15: "If you love Me, keep the commandments—namely, My commandments." That's where it all starts.

Verse 20: "In that day, you shall know that I am in My Father, and you *are* in Me, and I am in you. The one who has My commandments and is keeping them.... [present tense] ...that is the one who loves Me..." (vs 20-21). Loving is a perpetual thing, always in the present tense. You are loving, because everything that God does in your life is present tense. What you did yesterday is past tense. What you do in the future is future tense, and you haven't arrived there, yet. Everything must be based on present tense. If you are always loving God in the present, then

- you will have loved Him when the present becomes the past
- you will be loving Him when the future becomes the present

Do you understand that? That's why Christ spoke it this way.

Now then, a profound thing is going to happen: "...and the one who loves Me shall be loved by My Father, and I will love him and will manifest Myself to him" (v 21). That's what Christ has done to you, He's manifested Himself to you. How? First of all, you had to have a *desire*, regardless of how rudimentary that may be. That's where it begins.

John 4:23: "But the hour is coming, and now is, when the true worshipers shall worship the Father in Spirit and in Truth... [getting back to exactly what Paul was teaching in Gal. 5] ...for the Father is indeed seeking... [actively looking for] ...those who worship Him in this manner. God *is* Spirit, and those who worship Him **must** worship in Spirit and in Truth" (vs 23-34). Therefore, as Paul has written, you cannot fulfill spiritual things with the *works of the flesh!*

God one day in His search—He's always

searching—reached down in your life. I don't know if you can look back and see the exact instant that God used to begin working with you or not. But there is that instant, and that's how God begins manifesting Himself to you *on a spiritual level*.

First you begin to question and think differently than the people around you. Then you want to seek God, and God is seeking who wants to seek Him. You're tired of all the rigmarole of all these 'religions.' The next thing that happens is that *God begins to draw you*. At that first point, you can just drop it and go on, go right back into the world. Or, you can desire more. As you desire more, then God is going to do the next thing:

John 6:44: "No one can come to Me unless the Father, Who sent Me, draws him... [God begins to draw you] ...and I will raise him up at the last day. It is written in the prophets, '**And they shall all be taught by God.**'...." (vs 44-45). That's how God and Christ begin to manifest Themselves to you. God begins, spiritually, with the Holy Spirit *with* you—not yet *in* you, that comes after baptism—and begins to teach you.

How does He begin to teach you? He doesn't knock on the door of your mind and say, 'Hello, this is God speaking.' *NO!* He puts a thought in your mind. Or you observe something in the world and you think *that's wrong! That's not right! That's against God!* Why does that happen in your mind and not somebody else's mind? *Because God is drawing you and teaching you!*

"...Therefore, everyone who has heard from the Father, and has learned, comes to Me" (v 45). It's quite a profound thing that God is doing when that happens.

Let's see what happens next, and this is how Christ manifests Himself to those whom He calls and not the rest of the world. Judas, who was not Iscariot, said, 'Lord, how are You going to manifest Yourself to us and not to the world?' The world doesn't know—**does not know!** They could look at us, we could go into any shopping mall and walk down the mall and anyone could look at us and they wouldn't know that God has manifested Himself to us. He does it *spiritually!* Then the next thing that happens is:

Romans 2:4: "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?" God begins to lead you to repentance. You begin to see that 'sin is the transgression of the Law.' You begin to see that there are penalties for sin. All of that is God teaching you.

If you don't respond you go one way, v 5: "But you, according to your own hardness and unrepentant heart, are storing up wrath for yourself against *the* day of wrath and revelation of God's righteous judgment, Who will render to each one according to his own works" (vs 5-6)—'ergon'; works are important!

The two ways that this is going to happen, v 7: "On the one hand, to those who with patient endurance in good works... [doing the will of God] ...are seeking glory and honor and immortality—eternal life." The end result is eternal life, which is the 'hope of righteousness by faith' (Gal. 5)—the resurrection.

Verse 8: "On the other hand... [to those who are not being manifest; Christ is not manifesting Himself to them] ...to those who are contentious and who disobey the Truth... [you have to have an obedient and willing heart] ...but obey unrighteousness—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, both to *the* Jew first, and to *the* Greek**, because there is no respect of persons with God" (vs 8-11).

When Christ begins to manifest Himself to you, that's how He does it. I know that I can look back and I know the very day and the instant that God used to do it, though at the time I didn't understand it. That was when I was going to the College of San Mateo and I came into this class where there were 400 students—in the amphitheater—and I was back about a third of the way up. Of course, all the students are chattering and yakking and talking. The bell rings, the professor comes out and he stands on a platform about six inches or foot off the ground and he crosses his arms and walks back and forth and finally comes and stands in the middle and just looks. Gradually it begins to get quiet.

Then it's dead silence! That's what he was waiting for. He probably does this the first day of every class that he has. The first words out of his mouth were, 'If any of you believe in God and the Bible there is the door! I will not have any arguments in this class!' Well, that got my dander up! I can look back and see that is the thing that God used to begin to call me. That's how He manifests Himself to those whom He calls and not to the world.

John 14:21: "'...and I will love him and will manifest Myself to him.' Judas (not Iscariot) said to him, 'Lord, what has happened that You are about to manifest Yourself to us, and not to the world?'" (vs

21-22). Now you understand.

- It's a spiritual thing!
- It begins spiritually!
- It must be perfected spiritually!
- It must end spiritually!

All the way through based on the love of God.

Verse 23: "Jesus answered and said to him, 'If anyone loves Me, he will keep My Word; and My Father will love him, and **We**... [both; there are two parts to the Spirit of God, which you have] ...will come to him and make Our abode... [dwelling place] ...with him.'"

Paul said, 'Know you not that the Spirit of God dwells in you?' We have to know that, and do know it:

- by Truth and conviction
- by feeling, knowledge and understanding
- by experience in living

Here again is the difference, the dividing line, v 24: "The one who does not love Me does not keep My words..." There is the difference. ***The Truth of the Word of God leads you to repentance! God's Spirit also leads you to repentance!*** That's how God manifests Himself to you.

If you hear the Truth of God and you reject it and you don't love Christ, you're in deep trouble, because He's not just a man. That's why Satan likes to try and reduce Christ to just a man. It's hard to reject God, but it's easy to reject a man. 'O well, that's your opinion'—just a man!

**"...and the Word that you hear is not Mine, but the Father's, Who sent Me"** (v 24). In truth, in fact, the world doesn't know it, but they are rejecting the Sovereign of the universe God the Father, all the while they are thinking they are rejecting a man, or a Bible, or a book that they don't want anything to do with, because it convicts them of sin! They don't want to be convicted of sin.

Let's carry on and see more of the operation of the Spirit of God. Here's what it does, and again we see the difference, the comparison, what it is to be led of the Spirit of God if we're going to be led of the Spirit of God and walk in the Spirit of God, and all of those in Truth and Righteousness.

Romans 8:1: "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." No condemnation from what? *Of overcoming the law of sin and death that is within you!* That's what it's talking about.

Verse 2: "Because the law of the Spirit of

life in Christ Jesus has delivered me from the law of sin and death.” Justified me! That’s what *grace* is all about. Though you still have the law of sin and death in you, though you are fighting against the things that the Spirit lusts against the flesh and flesh against the Spirit—these two are contrary so you can’t do the things that you wish to do (Gal. 5). Paul says that through Jesus Christ we have been justified from ‘the law of sin and death.’ Here’s how God did it:

Verse 3: “For what *was* impossible for the law to do, in that it was weak through the flesh, God, having sent His own Son in *the* likeness of sinful flesh, and for sin, condemned sin in the flesh... [Please, all Protestants, pay attention]: ...in order that **the righteousness of the law might be fulfilled in us...** [Spiritually, not only in our lives within us, but in our lives as people observe the reflection of what we are doing. Anyone who says the law is done away, you’ve got them right here.] ...**who are not walking according to the flesh, but according to the Spirit**” (vs 3-4).

You see how closely that the writings of Galatians by Paul and Romans fit; expressed a little differently. Again, here’s this dividing line:

Verse 5: “For those who walk according to the flesh mind the things of the flesh... [that’s called *carnal-mindedness*] ...but those who walk according to *the* Spirit mind the things of the Spirit.” That’s why you’re concerned about the things of God, because God’s Spirit is leading you to do that. Your concern is to develop the relationship between you and God the Father, and the end result is eternal life. That’s minding the things of the Spirit.

The Sabbath is spiritual, by the way, and requires faith to keep. It requires no faith to keep Sunday; just choose a church and go. It requires faith to keep the Sabbath so that you know that God has obligated Himself by His promise to bless you for keeping the Sabbath. That’s by faith. Same way with all the commandments of God. You’re minding the things of the Spirit. The greatest thing the mind of the Spirit is the love of God.

Verse 6: “For to be carnally minded *is* death... [The flesh! That’s why Paul says that if you begin in the Spirit and you’re finishing in the flesh, it’s going to lead to death. It’s going to lead to all the works of the flesh. They all come!] ...but to be spiritually minded *is* life and peace, because the carnal mind *is* enmity against God, for it is not subject to the law of God; neither indeed can it *be*” (vs 6-7).

Take the opposite of that: ***If you are spiritually minded you are subject to the Law of God***—correct? That shows that all Protestant

thought is licentious grace. As I have come to realize and understand, Protestantism is only the *grace branch* of the Catholic Church. You think on that! The misapplied grace branch of the Catholic Church. If they have not forsaken Sunday and the pagan holidays, they know nothing about God in Truth. They may have some fractious knowledge of Christ and God, but not in Truth and sincerity.

Verse 8: “But those who are in *the* flesh cannot please God.” How much more important it is for us to realize that growing in grace and knowledge and doing the things of the Spirit, then we can accomplish spiritual things.

Verse 9: “However, you are not in *the* flesh, but in *the* Spirit...” How can that be if you’re sitting here with a fleshly body? It doesn’t mean that you’re a spiritual body, it means that God does not look upon you as a carnal-minded, fleshly individual without the Spirit of God.

“...**if** the Spirit of God is indeed **dwelling within** you...” (v 9). God doesn’t view you as carnal and physical. Isn’t that great? *Though we are!* God looks upon the things that are to be as if they already are. We are the children of God! ‘But it does not yet appear what we shall be, but we know that when He appears we will see Him as He is, for we shall be like Him.’

- God is looking toward that!
- God is looking to the ultimate purpose of your life!

“...But if anyone does not have *the* Spirit of Christ, he does not belong to Him” (v 9)—which tells us clearly this: If anyone professes to be a Christian, the professing of being a Christian does not make him so if he does not have the Spirit of God.

The Spirit of God is that which makes him a Christian, not the proclamation or taking the label of being a Christian. There’s a clear dividing line. I guess you could put it this way, in the modern vernacular: *Either you is or you ain’t!* Either you have the Spirit of God or you don’t have the Spirit of God. The only ones on the in-between are those that have the Spirit of God dwelling *with* them, because God is calling them. It’s up to them to answer the call so they can be baptized and then have the Spirit of God *in* them.

Notice something very important here, “...But if anyone does not have *the* Spirit of Christ...” (v 9). The Spirit of God has two parts to it. In John 14 Christ said that the Father will love you and WE—Father and Son—will come and make OUR abode with him; dwell in him.

Verse 10: “But if Christ *be* within you, the

body *is* indeed dead because of sin; however, the Spirit *is* life because of righteousness. Now, if the Spirit of Him [God the Father] Who raised Jesus from *the* dead is dwelling within you..." There we have the two parts.

(go to the next track)

Let's look at the two aspects of the Spirit of God:

### 1. The Spirit of Christ

Romans 8:9: "...if anyone does not have the Spirit of Christ, he does not belong to Him. But if Christ *be* within you... [spiritually through the Spirit of God] ...the body *is* indeed dead because of sin... [through the operation of baptism you died] ...however, the Spirit *is* life because of righteousness" (vs 9-10).

### 2. The Spirit of God the Father

Verse 11: "Now, if the Spirit of Him [God the Father] Who raised Jesus from *the* dead is dwelling within you, He Who raised Christ from *the* dead will also quicken your mortal bodies because of His Spirit that dwells within you."

John 14:23: "Jesus answered and said to him, 'If anyone loves Me, he will keep My Word; and My Father will love him, and We will come to him and make Our abode with him.'" *Christ in us is the hope of glory* (Col. 1:27). What the part of the Spirit of God that Christ works with gives us the mind of Christ.

Philippians 2:5 "Let this mind be in you... [That's interesting, isn't it? You have to *let* it! God is not going to force it upon you! You must, by choice, want it!] ...which *was* also in Christ Jesus." *The aspect of the Holy Spirit of Christ brings you the mind of Christ and is the hope of glory!*

Let's look at the aspect of the Spirit of God that is from the Father, which is the begetting for sonship. As I mentioned this is one of the worst translated in the *King James*:

1-John 3:9: "Everyone who has been begotten by God does not practice sin..." That's the only way you can reconcile that verse with the rest of the Bible, and especially with:

1-John 1:7: "However, if we walk in the light, as He is in the light, *then* we have fellowship with one another, and the blood of Jesus Christ, His own Son, cleanses us from all sin." If being converted is being *born again* in the sense that the Protestants think of, then you cannot sin, so therefore, you do not need to have your sins cleansed from you, because you have no sin.

However, v 8<sup>[transcriber's correction]</sup> says: "If we say that we do not have sin, **we are deceiving ourselves**, and the Truth is not in us."

That would contradict 1-John 3:9 if it were as the *King James* is: "Whosoever is born of God doth not commit sin..." You have no sin to repent of after you supposedly have had the conversion experience of what they call *born again*. You don't need to confess your sins. You don't need to go to God, because you cannot sin, therefore, anything you do is not sin. And God is obligated to take you to heaven or into the 'rapture' as one Baptist woman said even in the act of committing adultery, because 'I've been born again and I cannot sin.' *That's a perverted mind of Satan!*

Therefore, 1-John 3:9 must—and by the Greek has to—read: "Everyone who has been begotten by God does not practice ['poieo'] sin; because His seed ['sperma'] ...*of begetting* is dwelling within him... [the begetting to be a child—son or daughter—of God at the resurrection] ...and he is not able to *practice* sin because he has been begotten by God." It doesn't say you won't sin. The Greek does not mean that at all. But you can't practice it.

- What happens when you find yourself sinning?
- *God leads you to repentance!*
- *You cannot practice that sin!*
- *You may do it, but you can't make it your way of life any longer—can you? No!*
- What gives you the conscience so that you don't practice sin?
- *The Spirit of God to convict you that it is sin!*

Therefore, you don't practice it, though you may commit it. That's why we confess it and we have forgiveness. That is the operation of grace.

Verse 10: "By this *standard* are manifest the children of God... [because of the seed being *in us* we are the children of God] ...and the children of the devil..." There are children of the devil dedicated to the devil, worship the devil, follow Satan in the most insidious manner, by calling evil *good*:

- It is to the greater glory of the Church to kill heretics!
- It is the greater glory of the Church to lie!
- It is the greater glory to the Church
  - ✓ to destroy
  - ✓ to corrupt
  - ✓ to undermine

- ✓ to control
- ✓ to create war
- because the greater glory of the Church will be served!

Straight from *The Vatican Assassins*—the Jesuits—the children of the devil, as well as those people in the world who are other children of the devil. There are those, here it is:

“...**Everyone who does not practice** [‘poieo’] **righteousness is not of God...**” (v 10). What is righteousness?

- All Your commandments are righteousness!
- To do things from the Spirit of God—that’s the true righteousness that comes from God!
- *Whosoever does not practice righteousness is not of God!*

That is why ‘religions’ are not of God, though they may have a *form* of righteousness, they do not practice true righteousness with the Spirit of God and the love of God from the heart.

“...and neither is the one who does not love his brother” (v 10).

Verse 1: “Behold! What *glorious* love the Father has given to us, that we should be called the children of God!...” That comes from the begetting of the Holy Spirit that we are the sons and children of God. Christ is the model and through the Holy Spirit with Christ in us, and the Father in us, then we become spiritually the kind of children of God that God wants with the mind of Christ. That’s a tremendous thing to understand, brethren.

“...For this very reason, the world does not know us because it did not know Him. Beloved, now we are the children [‘teknon’] of God...” (vs 1-2). Very interesting! ‘teknon’ means that it is the begetting, that you are the literal child of God. It’s different than adoption. When you adopt someone who is not your own genetic offspring. Here you are the genetic offspring of the Father. That’s why Satan wants to destroy us. This is so great, brethren, this is so marvelous it’s just incredible.

“...and it has not yet been revealed what we shall be; but we know that when He is manifested, we shall be like Him, because we shall see Him exactly as He is” (vs 2-3).

1-Peter 1:3: “Blessed *be* the God and Father of our Lord Jesus Christ, Who, according to His abundant mercy... [they had no other alternative than to translate this correctly] ...**has begotten us** again...” You were begotten once so you could be

born of the flesh; now you’re begotten of the Spirit, in the spirit of your mind, with the seed of God the Father, which also then brings with you the aspect of the Spirit of Christ that is Christ in you. So, you’re *begotten again*.

“...unto a living hope through *the* resurrection of Jesus Christ from *the* dead” (v 3). There’s the operation of the two aspects of the Spirit of God. Now you see why Paul is so concentrating on not going back to the works of the flesh, because this whole thing is a spiritual operation. This is why we’re to be

- led of the Spirit
- walk by the Spirit
- have the fruit of the Spirit

I could go through and give a whole sermon on carnality, covering the works of the flesh. I could give a whole detailed sermon or two or three or four—depending on how God inspired it to be done—concerning all the fruits of the Spirit. I’ll leave that for you to study. You can get out your concordance and go through and do a study, and that will help you.

One thing I want to compare, Galatians 5:22: “But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faith, meekness, self-control; against such things there is no law” (vs 22-23).

Let’s see where Paul emphasized this again in just a little different way, Ephesians 5:1: “Therefore, be imitators of God... [How can you follow God or imitate God unless you have the Spirit of God? *You can’t! It’s an impossibility!*] ...as beloved children; and walk in love...” (vs 1-2). We have

- walk by the Spirit
- led by the Spirit
- having the Spirit of Christ *in* you
- having the begetting of the Father *in* you
- you “...walk in love...”

“...even as Christ also loved us, and gave Himself for us *as* an offering and a sacrifice to God for a sweet-smelling savor” (v 2). Notice again the comparison between the works of the flesh and we will see the works of the Spirit here:

Verse 3: “But fornication and all uncleanness or covetousness, do not permit it even to be named among you, as is fitting for saints; nor filthiness, nor foolish talking or jesting, which are not becoming; but instead, thanksgiving. For this you know... [you realize, you understand or comprehend] ...that no fornicator, or unclean

person, or covetous *person*, who is an idolater, has any inheritance in the Kingdom of Christ and of God” (vs 3-5). This is almost a parallel with Galatians—isn’t it?

Verse 6: “Do not let anyone deceive you with vain words... [‘O, foolish Galatians, who has bewitched or deceived you?’ (Ga. 3).] ...for because of these things the wrath of God is coming upon the sons of disobedience. Therefore, do not be joint partakers with them. For you were once darkness; but now *you are* light in *the* Lord. Walk as children of light, (**because the fruit of the Spirit is in all goodness and righteousness and Truth**)” (vs 6-9).

Then the mind of Christ, with the Spirit of God in you, is going to cause you to do, v 10: “Proving what is well pleasing to the Lord.” Whenever you hear something, what do you do? *Do like Bereans, check the Scriptures is it there!*

- You prove it!
- You test it!
- You try it!
- You examine it!
- You look at it!
- You understand it!
- *You prove and know what is acceptable to the Lord!*

Verse 11: “And have no fellowship with the unfruitful works of darkness, but **rather expose them...**” That’s what reproof means; some people don’t like to have them exposed.

Of course, if you’re in a political church organization, if you try that and it’s something they want covered, you’re going to get yourself in deep trouble. But you have determine: Are you going to stand for the Truth and stand for God? *or* Are you going to go along and become a political pawn? That’s the question that has to be asked. That’s why when the Church becomes a ‘religion’ and it becomes carnal and has to be purged to get rid of these things.

Verse 12: “For it is shameful even to mention the things being done by them in secret. But all of these things being exposed by the light are openly revealed. Therefore, He says, ‘*You who are sleeping—wake up, and arise from the dead!....*’” (vs 12-14). What happens? When you become political, carnal and compromising, what happens? *You go to sleep! You become in a stupor and become numb!*

A man wrote in one of those mail-outs and he was talking about how terrible that bureaucracies are, because when he went to the Soviet Union—just before its collapse—everyone had this blank stare in their eyes. He said, ‘That’s what bureaucracies

create. I saw the same thing when I went to the Environmental Protection Agency in Washington, D.C. This blank stare of resignation that the bureaucracy controls my life. I cannot think unless they tell me to think, and they must tell me what to think because if I think not what they think then I’m in trouble with the bureaucracy.’

When a church becomes that way—that you can only think what you’re told to think, and you can only understand what you’re allowed to understand, and you cannot have that personal one-to-one relationship with God—you have the same blank stare that you witness in people who are locked into that kind of thing. They wouldn’t be able to handle coming into a congregation here, as we have done today, with a lot of give and take. They wouldn’t know what to do. That’s what happens, *expose them!* Quite a thing when that takes place. They’re asleep, just walking in their sleep. All they can do is parrot back.

True teaching involves this: *you understand the Word of God and*—if someone asks you a question—*you answer that question from the Word of God*, because you know it, because you have proved it, not because you’ve heard it and you parrot it back. There’s a vast difference. In the one case you parrot it back because you’ve memorized it. In the other case, the spiritual case, you say and teach it because you know it and you believe it and it is part of you, not a part of a bureaucracy that has been put in you or programmed in you by another individual. ***But that which is in you because of the Spirit of God!***

Therefore, those who are truly Christians are dangerous to this world! Christ will teach you to think with His Spirit, with the Truth! The Federal government has gotten caught not only with its pants down, but almost totally naked.

I don’t know if you’ve been following the Timothy McVeigh thing and the documents that have been withheld. The FBI set out to get their man. They got one and they knew they had to get two, so they had the other fellow Nichols. They don’t want to hear anything else. Even though Timothy McVeigh said, ‘I did it’ what they don’t want to expose is the man who controlled him.

Did you see the picture on television of the sketch by the FBI artist? You take a look at that picture; that is a picture of a strong-willed man who was controlling Timothy McVeigh to do what he did. But they withheld that information because they had Nichols and they, the establishment, didn’t want to know that Timothy McVeigh was controlled by one of their agents. (speculation—that’s what I see in the situation).



The very day that that building was blown up, Clinton has his anti-terrorist bill already typed up and ready to go to congress. Those are the works of darkness, of this world! That's how they work! I do hope that there's someone out there that has enough guts to find out who his controller was. You may never know, just like with the assassination of President Kennedy. *Those who have ears to hear...*!

Galatians 5:24: "But those who *are* Christ's have crucified the flesh with its passions and lusts." That's how you crucify the old man. Bring every thought into captivity and take those thoughts and kill them. If we live by *the* Spirit, we should also be walking by *the* Spirit. We should not become vain-glorious, provoking one another *and* envying one another" (vs 24-26). It always happens that way—doesn't it? When you get a carnal organized religion. That's why they have to have a hierarchy, so they can have the graduations going up. It's all vanity!

Galatians 6:1: "Brethren, even if a man be overtaken in some offense, you who are spiritual, restore such a one in a spirit of meekness, considering yourself, lest you also be tempted." Understand and know that you have your own problems and difficulties.

Verse 2: "Bear one another's burdens..." That's how you do it, by:

- praying for one another
- helping one another
- serving one another
- encouraging one another
- assisting one another

"...and so **fulfill the law of Christ**" (v 2)—put in Matt. 5-7, that's the main basis of it; and 1-Cor. 13, the love chapter. That's how you fulfill the law of Christ. For all of those who don't believe in keeping law, pray tell, what is the *law of Christ*? It's called *a law*!

Verse 3: "For if anyone thinks himself to be something, when **he is nothing**..." In other words, 'man at his very best is altogether vanity.' It doesn't matter what you think of yourself; you're actually nothing. Put your thumb under your armpit or suspender straps and go stand before God and tell God how good you are. You will soon learn you are nothing!

"...he is deceiving himself. But let each one prove his own work... [In other words, you're responsible for your own life] ...and then he will have rejoicing in himself alone, and not in another" (vs 3-4). That is you're not going to be controlling someone else's life.

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*" (vs 5-6). We just did that today—didn't we? We all learn from each other—don't we? *Yes, that's all part of it!* The teacher is not above those he is teaching. He's on the sideline to teach, and 'it is sufficient that the disciple become as the teacher.'

Verse 7: "Do not be deceived. God is not mocked; for whatever a man sows, that shall he also reap." You have to wait; you have to be patient. If something is wrong with someone, pray and ask God to reveal it to them so they can repent. But if there is someone out there in the world who is your enemy, God will take care of them.

Verse 8: "For the one who sows to his own flesh shall reap corruption from the flesh..." And sooner or later they will not be there. God will fight your battle for you. Remember Mordecai! When everything lost, the battle was won!

"...But the one who sows to the Spirit..." (v 8). There we go:

- walk by the Spirit
- live by the Spirit
- through the Spirit
- led by the Spirit
- fruits of the Spirit
- sowing to the Spirit

This is part of building and growing.

"...shall reap eternal life from the Spirit" (v 8). That's the whole end result of it.

Verse 9: "Now we should not lose heart *in* doing well... [That is sure a message for today— isn't it?] ...because we who do not faint will reap in due time." God will bless you!

- Never faint or get weary of keeping the Sabbath or the Holy Days!
- Never faint or get weary of praying and studying!
- Never faint or get weary of tithing and offering!
- Never faint or get weary of helping the brethren and helping them overcome—though some things may be very difficult for them!

I remember a man who came to me and said, 'I shouldn't take the Passover because I haven't quit smoking.' I said that's the reason you need to take it, because you need God's Spirit to overcome. The next Passover he came up to me and said, 'Well, I

still haven't overcome smoking.' I said, 'You need to take the Passover and you need to really get serious and go to God and ask him to really help you overcome. You need to understand that you yourself must get rid of the desire, and you yourself must ask God to help you overcome the lust.'

The next Passover he came to me and said, 'Guess what, I've quit smoking!' That means that in bearing one another's burdens and helping each other, we need to understand that sometimes you don't reap for a while. It takes time! Whether in Sabbath services or Holy Days and understanding them, it takes time. Whether in your financial affairs with God, taking God into your life as a partner in tithes and offerings, it will take time. God will always bless you in many different ways than just the physical return.

One of the greatest blessings that God gives is His Spirit and His understanding! Never weary in well-doing, "...because we who do not faint will reap in due time" (v 9). That's why we always live in the present! Today! What you do today is what counts. If yesterday was a good day, that also counted, but that's yesterday. Today is what is counting. If today is good, then tomorrow will probably be good.

If tomorrow turns out to be bad, then ask God to help you overcome that and it will become yesterday the day after. Therefore, never carry your problems forward into the next day. 'Never let the sun go down on your wrath.' Never let the sun go down on a problem. Do all you can to solve it so that you don't carry it in to the next day. Then you're not going to get 'weary in well doing,' because each day is a new day, and each day is an opportunity

- to grow
- to overcome
- to walk in the Spirit
- to be led by the Spirit
- to repent
- to change
- to grow

and all of those things are all applied here in 'don't weary in well-doing.'

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 [Paul] 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). So, he gets back to the original problem:

Verse 13: "For those who are circumcised, neither do they keep *the* law... [spiritually] ...themselves, but they want you to be circumcised in order that they may boast in your flesh." Look at the numbers that we have, brethren, and all circumcised!

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.... [That's how you walk in the Spirit!] ...For in Christ Jesus neither circumcision nor uncircumcision is of any *spiritual* force; rather, *it is* a new creation *that* *avails*." (vs 14-15). You're created in Christ Jesus!

Verse 16: "And as many as walk according to this rule, peace and mercy *be* upon them, and upon the Israel of God.... [the Church of God] ...From this time forth, let no one trouble me..." (vs 16-17). I'm sure the Apostle Paul can say that with greater meaning than any other human being, but there comes a time when you just have to hang it up on some of these people with their pet doctrines and the troubles their causing.

One man called up and said, 'Do you believe that Eve had sex with the serpent in the garden?' I said, 'No, I don't! Do you believe it.' He said, 'Yes.' I said, 'This conversation has ended.' *Click!* Sometimes you have to end the troubles that way.

"...for I bear the brands of the Lord Jesus in my own body" (v 17)—by stoning, lashing, beating and everything that he went through. So, when Paul wrote this, he was really in a way at his wits end, after all the work and all the things that he had done, now he's going through all of this again. It was very troublesome to him.

Verse 18: "Brethren, *may* the grace of our Lord Jesus Christ *be* with your spirit. Amen." That's the saga of the circumcision wars! Those wars can sprout out in all kinds of things like false doctrines and different physical things. The whole long and short of it is, *if*

- you live in the Spirit
- walk in the Spirit
- seek the fruits of the Spirit
- let God's Spirit be in you and lead you

***that ends all circumcision wars!***

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

Scriptural References:

- 1) 1 Corinthians 8:1-3
- 2) Galatians 5:5-6, 13-14, 16-17
- 3) Galatians 3:1-3
- 4) Galatians 5:18-25
- 5) John 14:15, 20-21
- 6) John 4:23-24
- 7) John 6:44-45
- 8) Romans 2:4-11
- 9) John 14:21-24
- 10) Romans 8:1-11
- 11) John 14:23
- 12) Philippians 2:5
- 13) 1 John 3:9
- 14) 1 John 1:7-8
- 15) 1 John 3:9-10, 1-3
- 16) 1 Peter 1:3
- 17) Galatians 5:22-23
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- 20) Galatians 6:1-18

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- 1 Corinthians 13
- Romans 7
- James 3
- Colossians 1:27
- Mathew 5-7
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