

The Epistle of Romans X Works of Law

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We won't be spending much time in Romans today, because what I want to do is follow up on what the various religions have as *their works of law*. Let's just review a little bit:

To be justified before God, through Christ, means you have been justified to God the Father in heaven above by faith and belief in the sacrifice of Christ and His resurrection. ***Nothing can substitute for the life, death and resurrection of Christ.*** No other means of justification to God the Father is possible—*period!* This is all based upon the heart; repentance and yielding to God, and with this then—with faith and belief in Christ and receiving of the Holy Spirit—you remain in a state of grace, justified to God on an ongoing basis.

We do have things that we need to do, but these are done from the heart, first of all loving God with all your heart, mind, soul and being. Believing the Word of God—*believing God*—and keeping His commandments is a reflection of your love for Him, which is entirely different than *works of law*. A person who has once been justified this way, if they turn and go the other way, or if they completely just let everything slide away into oblivion by their choice, then there is no more redemption or justification for them. That can happen, so we need to understand that.

Today I want to show what are *works of law*, and you'll recall how I explained that the *King James Version* creates some difficulty by saying '***the*** works of ***the*** law'; it should be 'works of law.' I want to cover *works of law* out of the Old Testament; *works of law* out of the *Code of Jewish Law*; then I'm going to show *works of law* from the book *My Catholic Faith*, which is a catechism book of the Catholics. I think you'll be surprised how similar *the works of law* is similar to what the Jews have. Then I'm going to show some of the things from Buddhism, Confucianism, Hinduism and Mohammadism or the Muslim religion. I think when we get done with it we will see; and let's ask: Can any of these things do the work that Christ did to bring us to justification; to bring us to forgiveness and grace and salvation? ***NO!***

Lev. 1 has nearly all of the instructions for *works of law* through the sacrificial system. All of these sacrifices constitute a *work of law*—every one of them! These are the laws for the offerings. We're not going to read every one, but we're going to

survey the chapters as we are going through. First of all he starts out with the whole burnt offering.

Leviticus 1:2: "Speak to the children of Israel and say to them, 'If any man of you brings an offering to the LORD, you shall bring your offering of the domestic animals of the herd and of the flock. If his offering *is* a burnt sacrifice of the herd, let him offer a male without blemish.... [these are all rules of law for this *work of law*; this was a *work of law*] ...He shall offer it of his own voluntary will...' (vs 2-3).

This is free choice and will. This was one where there was no constraint to do so; 'Thus says the Lord, you shall do this.' But it is one where you feel that you want to express to God at the temple your desire to do His will, then you would offer this as a burnt offering. There is no sin involved with this.

Lev. 2—the meal offering. In the *King James* many places where it should read *meal offering* it is 'meat offering'; which then confuses everyone. This consists of:

Leviticus 2:1: "And when anyone will offer a grain offering to the LORD, his offering shall be *of* fine flour.... [there were many symbolic things having to do with fine flour] (and then): ...And he shall pour oil on it and put frankincense on it." If you want a recall good breakdown of the sacrifices, you might get the book *The Law of the Offerings* by Andrew Jukes. So, this is a meal offering. It's going to be "...a sweet savor..." (v 2), and he gives all the instructions for it.

- Lev. 3—peace offering
- Lev. 4—sin offering

The reason I'm going to focus on Lev. 4, is because a sin offering is an obligatory, commanded *work of law* by God when they sinned.

Leviticus 4:1: "And the LORD spoke to Moses saying, 'Speak to the children of Israel, saying, "If a soul shall sin through ignorance against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do any one of them. If the priest who is anointed..." (vs 1-3).

It starts out with any of the children of Israel, then he breaks it down according to the categories—first of all, the priests, then it gives the kind of offering that he will bring.

“...if the priest who is anointed, sins, resulting in guilt to the people, then he shall bring for his sin, which he has sinned, a young bull from the herd, a perfect one, to the LORD for a sin offering. And he shall bring the young bull to the door of the tabernacle of the congregation before the LORD...” (vs 3-4).

I want you to understand something very, very important here: All of these offerings, when they were completed and there was forgiveness given to them, was justification to the temple or tabernacle *only*. It was **not justification to God** the Father in heaven above. That’s a distinction that Paul is making in Gal. 3.

“...and *he* shall lay his hand on the young bull’s head, and kill the young bull before the LORD. And the priest who is anointed shall take of the young bull’s blood, and shall bring it to the tabernacle of the congregation. And the priest shall dip his finger in the blood and sprinkle of the blood seven times before the LORD, at the front of the veil of the Holy place” (vs 4-6).

Notice, all of these are *works of law*. You’re to do this; you’re to do that; you’re to do the other thing, very specifically in a specific place in a specific manner.

Verse 7: “And the priest shall put *some* of the blood on the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation. And he shall pour all the blood of the young bull at the base of the altar of burnt offering, which is at the door of the tabernacle of the congregation. And he shall lift up from it all the fat of the young bull for the sin offering: the fat that covers the inward parts and all the fat on the inward parts, and the two kidneys and the fat on them beside the loins, and he shall remove the fold above the liver with the kidneys. Even as it was taken from the young bull of the sacrifice of peace offerings, the priest shall burn them upon the altar of the burnt offering. And the skin of the young bull, and all its flesh with its head and with its legs and its inward parts, and its dung, even the whole bull shall he carry forth outside the camp...” (vs 7-12).

That is essential to understand in type referring to Christ, Who was killed ‘without the camp’ as the sin offering.

“...to a clean place, where the ashes are poured out, and burn it upon the wood with fire. It shall be burned where the ashes are poured out” (v 12).

This later became what was known as the Miphkad Altar. The Miphkad Altar was to the east

of the temple. They would have to cross the Kidron Bridge, go up on the Mt. of Olives and there was the Miphkad Altar. It was a big altar where they took all of the sin offerings and they wholly burnt them. Every sin offering had to be wholly burnt. They could not have any participation in eating any of the meat. It was to be wholly burnt, and then they had a conduit that came out of the bottom of the Miphkad Altar where they would shove the ashes down and those would go down into the Valley of Hinnom or Gehenna. That’s where we get all the wicked will be burned up and be in Gehenna; this is where originally comes from.

Verse 13: “And if the whole congregation of Israel sins through ignorance...” Then there was something they were to do. They would bring the offering of the bullocks.

Verse 15: “And the elders of the congregation shall lay their hands on the head of the young bull before the LORD, and the young bull shall be killed before the LORD.” In every one of these things the laying on of hands on the animal was a confession and an admission of sin.

Verse 22: “When a ruler has sinned and through ignorance has acted against any of the commandments of the LORD his God, which *is* not to be done, and is guilty; or if his sin which he has sinned shall be made known to him, he shall bring his offering, a kid of the goats, a male without blemish” (vs 22-23).

Notice that we are going down in value and also in type. First we had the priest, then we had all Israel, now then we have a ruler

Verse 26: “And he shall burn all its fat upon the altar, as the fat of the sacrifice of peace offerings. And the priest shall make an atonement for him for his sin, and it shall be forgiven him.” There are two types of forgiveness:

1. Old Testament forgiveness
With the exception of Abraham, Isaac and Jacob and those who were called among the prophets, that forgiveness was only to the temple or tabernacle.
2. New Testament forgiveness.

Verse 27: “And if any one of the common people sins through ignorance by doing that which is not to be done against one of the commandments of the LORD, and is guilty, or if his sin, which he has sinned, shall be made known to him, then he shall bring his offering, a ewe of the goats, a female without blemish... [for the ruler it was a male; here he was to bring a female without blemish] ...for his sin which he has sinned. And he shall lay his hand on the head of the sin offering...” (vs 27-29).

Then we come down to the last line, v 31: "...and it shall be forgiven him..." Again, to the temple All of this activity was done at the temple. A *work of law!*

Verse 32: "And if he brings a lamb for a sin offering, he shall bring a female without blemish."

Then all of those things, v 35: "...and it shall be forgiven him." Then we have other *works of law* and sacrifices that were done. These are the trespass offerings (Lev. 5-6).

Leviticus 7:1 "And this *is* the law of the trespass offering..." Everyone of these was a *work of law*.

Verse 37—a summary of all seven chapters: "This *is* the law of the burnt offering, of the grain... [or meal] ...offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifices of the peace offerings, which the LORD commanded Moses in Mount Sinai, in the day that He commanded the children of Israel to offer their sacrifices to the LORD, in the wilderness of Sinai" (vs 37-38).

We could go through and show all of the different things that had in addition to it, beginning in Lev. 12, after the law of clean and unclean meats. Why is the law of clean and unclean meats not a *work of law* in the sense that the others were? That is a law and commandment we should keep, but why is not a *work of law*? It has to do with health; it does not have to do with a ritual cleansing of sin. It has to do with keeping you healthy, and what you should not eat.

- Lev. 12—concerning the situation with birth and the cleansing of the body
- Lev. 13—all the things concerning leprosy

This is combination of health laws and *works of law*, because when they were done, when they were cleansed that had to bathe themselves and offer an offering. All the way through in the book of Leviticus we have many, many *works of law!*

Let's see what the Apostle Paul wrote concerning *the works of law* back in the book of Hebrews, chapter nine. This is important for us to realize; important for us to understand. As we covered last time, 'All were shut up under sin' (Gal. 3:22). How could they all be 'shut up under sin' if their sins were forgiven? *This is the argument that Judaism makes*, because they don't understand the forgiveness of sin to the temple is different than forgiveness of sin to God the Father in heaven above, through Jesus Christ, they're two different operations, completely.

Hebrews 9:8^[transcriber's correction]: "The Holy Spirit signifying this: *that* the way of the holiest has not yet been made manifest, while the first tabernacle is still standing; which *is* a symbol for the present time, in which both gifts and sacrifices are being offered *that* are not able to perfect the one performing the *service*, as pertaining to *the* conscience" (vs 8-9).

God wants a change of heart, not just a ritual that is done without. He wants a change of heart—through the circumcision of the heart—because all the things that are done through Christ are because of

- faith
- love
- belief

—and because you do it from the heart! That's what's so important to realize and understand.

Verse 10: "*These services consist* only of meat and drink *offerings*, and various washings and physical ordinances, imposed until *the* time of the new *spiritual* order.... [the coming of Christ in the New Testament] ...But Christ Himself has become High Priest of the coming good things, through the greater and more perfect tabernacle... [referring the temple in Jerusalem] ...not made by *human* hands (that is, not of this *present physical* creation). Not by *the* blood of goats and calves, but by the means of His own blood, He entered once for all into the Holiest, having *by* Himself secured everlasting redemption *for us*" (vs 10-12).

Notice the contrast and the difference. The temple on the earth is only temporary. The rituals that went with that temporary temple cannot produce the spiritual justification needed to put you in right standing with God the Father in heaven above—only the sacrifice of Christ with His own blood!

Verse 13: "For if the blood of goats and bulls, and *the* ashes of a heifer sprinkled *on* those who are defiled, sanctifies to the purifying of the flesh."

It did not purify the heart! Purify the flesh! They were in physical good standing with God; they were justified to the temple. That's all they needed because they were not being called unto salvation. That's why so very few were called before hand. But after Christ came, then there was the calling unto eternal life and unto eternal salvation.

Then he gives the comparison here, v 14: "To a far greater degree, the blood of Christ, Who through *the* eternal Spirit offered Himself without spot to God, shall purify your conscience from dead

works... [which are the result of sin] ...to serve *the* living God.” Notice the complete difference here.

I again want to continue to show the difference between *works of law*—which had one operation to justify you to the temple in the flesh—vs the calling of God—the justification through faith in Christ, which God gives by His grace. Then we’re also going to see something only those who have the Spirit of God are truly justified to God the Father in heaven above. That is also called *the gift of righteousness*, which we’ll cover in Rom. 5 when we get there.

Hebrews 10:1: “For the *priestly* law, having *only* a shadow of the good things that are coming...” All of these things look toward Christ. That’s why the book *The Law of the Offerings* by Andrew Jukes goes through and shows that:

- the offerer represented Christ
- the priest represented Christ
- the animal represented Christ

—but when you have the real thing, then that which is in type is completely put away. That’s what Paul is telling us here with this.

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

That’s why Paul is telling the Galatians ‘after having begot in the Spirit are you now being perfected by carnal means?’ **No physical, carnal means can do something spiritually!** You can clean the flesh, but **you can’t clean the heart without repentance and the Spirit of God!** What does he mean ‘perfect’? *The only way you can have perfection is through Christ!* Can you have any perfection through an animal sacrifice, which is really of a lower state of existence than you. Nothing of a lower state of existence can exalt you to higher state in relationship to God. That’s why Christ had to do what He did to come and do, be the sacrifice, and then be resurrected so the greater can sanctify the lesser, *being us*. You can never have something of a lesser value sanctify the greater. *Never work!*

These things God had to portray what—in a lower sense, because people who are carnal and do not have the Spirit of God—cannot be comprehended; the spiritual things of God. So, these were given, as Paul said, until the time of reformation or the time when Christ would come, when then these things would symbolize—the actual thing of Christ coming and having lived and died, and being resurrected; then did the heart-cleansing, the conscience-cleansing, the perfecting through the

Spirit of God—which could not be done with an animal.

The Greater is doing the perfecting! As I said last time, if you understand these technical things that we are covering in Rom. 8-10 and the sermon on Galatians (#12, this series), then you understand some of the most technical things in the Scriptures, which nearly all theologians do not comprehend in its fullest extent.

Verse 2: “Otherwise, would they not have ceased to be offered?...”

If you had something that made you perfect, you would have nothing else left to do. That’s why we’re not going to be totally perfected until the resurrection. That is the ultimate goal!

“...For once those who worship had been purified, *they would* no longer be conscious of sin. On the contrary, in *offering* these *sacrifices* year by year, *there is* a remembrance of sins” (vs 2-4).

Is this a conflict with what we find back in Lev. concerning the forgiveness when they offered them. In offering the animal that would be in lieu of their life since the ‘wages of sin is death.’ I don’t know how much they understood that that was actually so, but I think that they understood that they had to be made right at the temple. What this did was to justify them to the temple. It forgave them for their sins in the physical sense, but it didn’t purge the conscience; it didn’t change the heart.

Was it more a justification of paying a fine than understanding the spiritual things? *I would say that it would be more like a justification of paying a fine to the judge than it was to have repentance toward God and not have a sacrifice!* That’s why Psa. 51 is so very important with David’s repentance. He didn’t go offer a sacrifice! These could not take away sins. Christ can take away sins. That’s what the whole thing is all about. I want us to understand and really have it clear in our minds that it’s not possible “...for the blood of bulls and goats should take away sins” (v 4)

Verse 11: “Now, every high priest stands ministering day by day, offering the same sacrifices repeatedly, which are never able to remove sins.”

That is completely remove it from you; cannot be! *Only to the temple!* So, the *works of law* as contained in the Old Testament only justified to the temple. They were to be done in specific ways, with specific animals, with specific qualifications of the animals—without blemish and so forth. This justified them to the temple that God would continue working with Israel through the temple and priesthood. That was it! They could worship God in the physical sense. They could pray to God and have

their prayers answered, because of this. But they were not offered salvation, nor were they offered the Holy Spirit. So therefore, they had the physical things that they did. These are Scriptural *works of law*.

What happened when the temple was no longer in existence? Let's go to Matt. 16 and let's sort of pave the way. After the temple was destroyed they no longer had any means of physical justification to the temple. You couldn't do it:

- there was no temple
- there was no priesthood
- there was no altar
- there was nothing, it was gone

God had to get rid of it completely, because people always go back to try and do physical things rather than the spiritual things.

Matthew 16:6: "And Jesus said to them, 'Watch out and be on guard against the leaven of the Pharisees and Sadducees.'" We're going to see why He said that in just a minute.

Verse 12: "Then they understood that He did not say to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees." *Why would He say that? Their doctrine did not even follow the laws in the Old Testament!* They were completely removed from it. Here's where He excoriates the scribes and the Pharisees, called them 'hypocrites.' You can read the whole thing, but I want to cover:

Matthew 23:14_[transcriber's correction]: "Woe to you, scribes and Pharisees, hypocrites! For you shut up the Kingdom of Heaven before men..."

That's what physical *works of law* do. They have you so busy doing physical things that you lose all knowledge of the Kingdom of God.

"...for neither do you yourselves enter, nor do you allow those who are entering to enter" (v 14).

Verse 23: "Woe to you, scribes and Pharisees, hypocrites! For you pay tithes of mint and anise and cummin, but you have abandoned the more important *matters* of the law—judgment, and mercy and faith. These *you* were obligated to do, and not to leave the others undone. Blind guides, who filter out a gnat, but swallow a camel!" (vs 23-24).

What did He mean by that? I don't think very many people are familiar with the *Code of Jewish Law* translated by Ganzfried and Goldin; it has literally thousands and thousands of laws in it, covering every situation of everything that you do in

our entire life, everyday from the time you get up in the morning until the time that you go to bed. It covers everything concerning:

- Sabbath laws
- Holy Day laws
- how you should sleep
- how you should dress
- what you should do in case of a fire on the Sabbath
- how you should run your family
- the sexual laws
- and so forth

Let's survey this book: *Code of Jewish Law*. If you have never heard of it before, you will have never understood what *works of law* really means from the Jewish point of view. Then when we are done with this we will do *works of law* from a Catholic point of view. We'll see that all religions have *works of law*.

If you were a good Pharisaic Jew, in order to have justification you would always have to do everything that was prescribed. The Jews believe it this day. I'll just have to state that I am not an anti-Semite; please understand that! Jews, and Judaism in particular, are anti-Christ; you need to understand that! You also need to understand that Jews are not near Christians. They are far removed! They have been set aside and rejected by God because He has chosen the Church (Rom. 9-11). And by saying that does not mean that the Jews are more evil than other people, but here's what they replaced. Remember,

- they rejected the commandments of God
- they set aside the commandments of God
- they made the commandments of God of none of effect because of their *traditions*

Volume 1; *Code of Jewish Law*, Chapter 1: Rules of Conduct upon Rising in the Morning:

(1). [They take a verse from] Psa. 16:8: "I have set the Lord always before me."

Now then, let's see what they do with that Scripture to make a burden grievous to be born:

The aforesaid is a cardinal principle in the Torah and a fundamental rule of life among the pious. For the attitude and conversation of a man when he is in the presence of a king are not the same as when he is in his own home among his family and his intimates. In the presence of royalty a man takes special care that his speech and demeanor be refined and correct. How much more should a man be

careful of his deeds and words, realizing that the Great King, the Holy One, blessed be He, whose glory fills the whole universe, is always standing by him and observing all his doings, as it is said in the Scriptures: "Can a man hide himself in secret places that I cannot see him?" says the Lord. "Do I not fill heaven and earth?" (Jer. 23-24). Bearing this in mind, he will acquire a feeling of reverence and humility and he will be ashamed and afraid to do anything wrong.

Judaism and all the rules of law that they have are designed to make you feel guilty of your wrongdoing, which then is the opposite of what God wants. God wants you to love Him

- knowing that He will take care of you
- knowing that He will forgive your sins
- not going around with a complete guilty conscious all the time

In order to keep up with all of this, they had laws into minutia. Let's see how they took this:

(2). A man should be conscious of the presence of God even while still lying in bed; and as soon as he awakes he should acknowledge the loving-kindness of the Lord, blessed be He, inasmuch as the soul, which was committed to God faint and weary, was restored to him renewed and refreshed, thus enabling him to serve God devotedly all day. For this is the goal of every man; as it is said: "hey are now every morning; great is Thy faithfulness." (Lam. 3:23), which means , every morning man is like a newborn living being...

I don't feel that way every morning!

...and for this he must thank God with all his heart. While still in his bed he should say: "I thank Thee, O living and eternal King, Who has mercifully restored my soul within me; Thy faithfulness is great." (One may say this prayer although one's hands are yet unwashed, since the name of God is not mentioned in it). When saying this prayer, one must pause briefly between the words *behemiah* (graciously) and *rabbah* (great).

Now, let's see what the *hand-washing* was. Here you get a whole blend of paganism.

Chapter 2—Hand Washing in the Morning: (1). Since every man upon rising from his sleep in the morning is like a newborn creature, insofar as the worship of the Creator is concerned, he should

prepare himself for worship by washing his hands out of a vessel, just as the priests used to wash their hands daily out of the wash-basin before performing their service in the Temple, (Zohar, quoted in Beth Joseph)....

Notice, they're misapplying a Scripture, which was for priests alone. This is how the minutia comes about.

...This hand –washing is based on the biblical verse (Psa. 26:6-7): "I will wash my hands in innocency, and I will compass Thy altar, O Lord; that I may publish with a loud voice," etc. There is another reason given by the Kabbalists...

Please understand all Judaism is based upon the Kabbalah. And please understand that all Masonry is based upon the Kabbalah. What is the Kabbalah? *The Kabbalah are the pagan, satanic writings of the Jews for their secret Judaism mystic religion!*

...for this morning hand-washing; when a man is asleep, the holy soul departs from his body, and an unclean spirit descends upon him....

If you saw *Fiddler on the Roof*, remember the section when he was dreaming and saw all these ghosts and everything like this, that was portraying something like this, evil spirits.

...When rising from sleep, the unclean spirit departs from his entire body, except from his fingers, and does not depart until one spills water upon them three times alternately. One is not allowed to walk four cubits (six feet) without having one's hands washed, except in cases of extreme necessity.

Concerning garments:

(2). The first garment which a male must put on, is the *tallit katan* (the small four-fringed garment, commonly known as the *ara kanforth*, *four cornered*), for one is not allowed to walk even as much as four cubits without having a fringed garment on. But as his hands are still unwashed, he may not say the benediction on putting it on.

However, if his hands are washed he may say the benediction.

(3). The ritual hand-washing in the morning is performed as follows....

Remember, if you don't do this, this is mortal sin! See why Paul is saying *works of law* 'can never justify you'? Can this replace the sacrifice of Christ?

NO!

...Take a cup of water with the right hand and put it in the left; pour some water upon the right hand. Take the cup back in the right hand and pour some water on the left. This performance is repeated three times. It is best to pour the water over the hands as far as the wrists, but in case of emergency it suffices if the water covers the hands up to the joints of the fingers....

(5). Before the morning hand-washing, one should not touch either the mouth, the nose, the eyes, the ears, the lower orifice or any kind of food, or an open vein, because the evil spirit that rests upon the hands before washing them will cause injury to these things.

These are almost like voodoo superstitions. Not much different! This, brethren, is total Satanism! This is not righteousness toward God at all, but it is a *work of law*—would you not agree?

(6). It is best to perform the morning ablution with water poured from a vessel by human effort, just as it must be done when washing the hands before meals. (See chapter 40, below). But in case of emergency, and one wishes to pray, one may wash his hands in any manner, even when the water is not poured by human effort, and one may pronounce the benediction: *Al netilat yadayim* (concerning the washing of the hands). If there is a river or snow at hand, one should dip the hand in it three times. If, however, there is no water in any form available, one may wipe one's hands with some material, and say the benediction: "Blessed art...for *cleansing* (not *washing*) the hands." Afterwards, upon finding water and the required vessel, one must wash the hands properly without pronouncing any benediction.

Can you imagine trying to keep this in mind? You'd go crazy just waking up in the morning. Hold on, I haven't even started yet! This is men only. How can you keep track of it? *That's why Christ said, 'You reject, you set aside, you make void the commandments of God through your traditions.'*

(8). If a person rises from his sleep while it is still night, and washes his hands as is required, and then stays awake until dawn; or if he falls asleep again while it is yet night; or if he sleeps sixty breaths (about one-half hour)...

You're to count these!

...in the daytime; or if he is awake the whole night—in all these cases it is doubtful whether or not hand-washing is necessary. He shall therefore, wash his hands alternately three times (as prescribed in paragraph 3), but without pronouncing the benediction.

Chapter 4—Rules of Decency:

Oh, now we get into this, this is really something!

(1). A person should accustom himself to respond to the call of nature once in the evening and once in the morning...

What if you have something in-between?

...such a habit is conducive to alertness and cleanliness.

This is sometimes humorous! Hold on!

If he is unable to ease himself, he should walk a distance of four cubits (six feet), repeating it several times if need be; or he should divert his attention from other matters....

(go to the next track)

He who defers easing himself, is guilty of violating a biblical command (Lev. 11:43): "Ye shall not make yourselves detestable;"...

Has nothing to do with that!

...and he who defers urination, is also guilty of violating the Divine Promise (Deut. 7:14): "There shall not be male or female barren among you."

Now, how does that have to do with that? *Nothing!*

(2). A man must exercise modestly when in the lavatory; he should not expose himself before he sits down...

They've got all kinds of things with that. Now, here's the one that gets you:

(14). It is forbidden to speak or to think of any holy matter in the bathhouse. It is forbidden to utter any name by which the Holy One, blessed be He, is known, either in a bathhouse or in a filthy alley, even when it is uttered in a secular tongue, like *Gott* in German or *Boga* in Polish....

There are hundreds and hundreds of these. You can't sing hymns in the shower—shame! shame! But please realize that you have just started. You must have the morning benedictions, what may not be done from dawn until praying time.

Chapter 8: (6). It is forbidden even to begin the study of the Torah after dawn. But if one is accustomed to attend regularly the synagogue service and there is no likelihood that he will overlook the time, one may begin studying after the rise of dawn. One may also study the Torah together with others before praying, if they will have no chance to study later, because the collective merit of a group is very great....

That's also in Catholicism.

...They must take care, however, not to overlook the time set for praying.

Then you've got your fringes. You've got to have your fringe. Then you have phylacteries. Do you know what a phylactery is? You've seen the Jews have this little leather thing that they have on their right hand; it's tied with leather tongs up to their elbow, then they have this leather thing upon their forehead; it's a little round thing. What they do, they put Scripture and prayers in these. Those are their phylacteries. Then they have merit badges for their good works that they put on. No wonder Jewish kids run away from home! When you see the Orthodox Jews—with their hats, curls, wearing all black—these are the ones that do these things.

Chapter 10: (8). No conversation is permitted between the putting on of the *tefillah* [fringes] ...of the hand and that of the head [phylacteries]. It is even forbidden to wink the eyes or motion with the hands....

Can't even do that. There are some others.

Chapter 11—The Mezuzah

(1). It is a Divine Command to affix a *mezuzah* to every door of the house....

What is that? *That is the little thing that has the Ten Commandments written on it!* Then it tells who should affix it; how it should be affixed; when should it be; when you should repair it; where it should be—above ground/below ground—and so forth.

Chapter 12—Purity of Body, and Places for Holding Services

Chapter 13—The Sanctity of the Synagogue and the House of Study:

(4). It is forbidden to eat, drink, or sleep in places of worship, even if it is only a short nap....

Thou shalt not sleep in church!

...But it is permissible to sleep there for the sake of a meritorious act [a work of

law], when one, for instance, wishes to spend the night of *Yom Kippur* [Atonement] in the synagogue. But one must keep at a distance from the holy ark. It is likewise permissible to have in the synagogue a sacramental meal, provided there is no drunkenness and no frivolity connected with it. Those who study in the synagogue regularly are likewise allowed to eat and sleep there even regularly, in order that they may not lose time.

Isn't that a contradiction? *Yes! There is always an exception!* Mormons who have their 'holy garments' can never be without the garment touching them someplace. So, when they take a shower they can hang it on their arm alternately or when they take a bath they can hang it on their arm or their foot alternately; but they are never, never to be without their 'holy underwear.'

Chapter 16—The Shema and its Benedictions:

There's a whole chapter on laws regarding the reading of the Shema: The Shema is a chant. Of course, they don't do it; this whole thing denies it.

(2). The *Shema* may be read either sitting or standing. [Thank you] If the worshiper happens to be seated, he is not permitted to rise; but it must not be read while lying [down]; and if he is already lying, he should recline to one side. If he is ill and it is difficult for him to lie on his side, then he should at least incline a little to one side.

(10). If one has read the *Shema* privately and then entered the synagogue and found the congregation reading the *Shema*, he must read the entire *Shema* with them, so that he may not appear as if he does not wish to accept the yoke of the kingdom of heaven...

The yoke of bondage that they were talking about in Acts 15 and Paul was talking about in Gal. 5—this is the yoke! I'm reading it to you. If you be circumcised then you must keep all these laws, which are called 'the Law of Moses'—not the Law of Moses as we know in the first five books of the Bible.

Chapter 18—The Shemoneh Esreh (Silent Prayer)

How many rules do you have to have for silent prayer?

(11). It is necessary to bend the knees and bow four times while saying the *Shemoneh Esreh*, at the beginning and at the end of

the first benediction, and at the beginning and the end of the benediction *Modim* (we give thanks). When we say *Baruh* (blessed art) we bend the knees, and then we say *attah* (Thou) we bow, so that the vertebrae of the spinal column protrude, and we also bow our heads. Before pronouncing the name (*Adonai*), we slowly raise ourselves to an erect position, for it is written (Psa. 146:8): “the Lord raises up them that are bowed down.”....

(17). If a worshiper feels that a bad odor is about to come out of him, and he cannot restrain himself, then if he prays privately at his own house, he should walk four cubits either backwards or to his side, let off wind, wait until the odor vanishes, and then return to his place and say: “Master of the Worlds! Thou hast created us full of orifices and vessels. Our shame and disgrace are revealed and known unto Thee. We are a shame and a disgrace while we are alive, and worms when we are dead.” After that he may conclude his prayer. If a person lets off wind accidentally at the place where he prays, or when he prays with a congregation and he would be embarrassed to walk backward, then he need not walk away from his place, nor need he say “Master,” etc., but he should wait until the odor vanishes and conclude his prayer.

The truth is, if your prayer is from the heart, God could care less!

Chapter 21—The Making Up of Omitted Prayers [that’s like penance]

Chapter 22—The Tahanun (Petition for Grace)

Chapter 23—The Reading of the Torah

(1). The person who takes the *sefer torah* out of the holy ark to carry it to the reading desk...

They lock the Bible up in their ‘holy ark,’ then they take it out.

...should walk with it northward, which is on his right side, and when he takes it back to the ark, he should walk with it southward. The *sefer torah*, however, should always be carried on the right arm. It is the duty of every person past whom the *sefer torah* is carried, to accompany it to the reading desk.

(2). He, who is called up to the reading of the Torah should wrap himself in a fringed *tallit*, and take the shortest way going up to the reading desk, and the longest way

going down. If the two ways are of equal distance, he ascends at his right and descends at his left. It is customary for the person called up to the Torah, not to descend until after the one called up after him had said the last benediction.

My, you talk about confusion!

Chapter 24—Laws Concerning “Errors and Defects in a Sefer Torah

All about when a letter is there and so forth; many hundreds of laws.

Chapter 27—Study of the Torah

(1). Every man should set a certain time for the study of the Torah after praying, and he should not utilize it for any other purpose, even when he expects to make big profits by a transaction....

I don’t think that’s enforced!

...If he has very important business to transact, he should first study at least one verse of the Torah or one law, then attend to his affairs and thereafter, complete his regular assignment....

Did you know that the Orioles baseball team in Baltimore has a section for Kosher Jews where they can go down and they can do this very thing, that they can pray at the seventh inning stretch, they can have their Kosher food, they can say their prayers, then they go back up and enjoy the game—*on the Sabbath!* So, they have their little Torah thing down there.

Chapter 28—The Scroll and Other Holy Books

Chapter 29—Moral Laws [hundreds of them!]

Chapter 30—Tale-bearing, Slander, Vengeance and Bearing a Grudge [all kinds of things concerning that]

Chapter 33—Things Forbidden Because They are Dangerous [pay special attention to this]

(1). It is forbidden to eat fish together with meat, even with poultry fat, because it is dangerous. One should not roast meat and bake fish at the same time in a small oven, unless either one or the other is covered; but it may be done in our ovens which are large.

(2). If one eats fish immediately after eating meat, or vice versa, one should eat some bread or drink some beverage between them, which will serve to wash the food down and to rinse the mouth.

Oh my, you can’t even swallow!

Chapter 34—Laws Concerning Charity

Who to give, when to give, how to give, what to give

Chapter 36—The Salting of Meat

Chapter 38—Laws Concerning Bread, Cooked food, and Milk of a Non-Jew

(1). The sages have forbidden us to eat the bread of a non-Jew. In some localities, they do buy bread of a non-Jewish baker, either when there is no Jewish baker in that locality, or when there is one, but his bread is inferior to that of the non-Jewish baker. However, they are more strict regarding the bread of a non-Jewish private person...

(2). if a Jew has thrown even one piece of wood into a non-Jewish oven at the time it was heated, the bread baked in that oven is no longer considered as the bread of a non-Jew.

Can you imagine that? Let me put a piece of wood on there. There are many other laws, that's just the bread.

Chapter 40—Washing of the Hands Before Meals [You've got to do it before meals, as well]

(1). Before eating bread over which the benediction *Hamotzi* (who bringeth forth) is said, one must wash his hands first. If the bread is no less than the size of an egg, he must say the benediction for washing hands; but if it is less than that, he need not say the benediction.

(2). The water used for washing the hands must be poured out of a vessel that is perfect, having neither a hole nor a crack. It must also be even at the top without any indents or projecting parts. When using a vessel having a spout, we must not let the water run through the spout, because that part is not the vessel...

You pour it to the side, etc. This is something! Now you know what it means to be an Orthodox Jew.

Chapter 43—Benedictions Over Special Courses, During Meals

You pray all the time: 'O Lord, thank You for this bite; thank You for this grape; thank You for this potato' in a special benediction.

Chapter 44—Laws Concerning the Washing of Hands and the Saying of Grace After Meals

So you've got your hands dirty during the meal.

Chapter 45—Formal Grace (of Three or More)

(21). When three persons eat together, each one having his own loaf, and one of them has bread baked by a non-Jew, whereas the other two avoid eating such bread, they may, nevertheless, unite in saying Grace, and the one who has eaten the non-Jewish bread should lead in saying Grace, because he could eat the bread of the other two, while the other two could not eat his....

Does that make any sense?

Chapter 46—Forbidden Foods [All kinds of stupidity in there.]

(35). Fruits that usually have worms when they are attached to the tree, may be eaten without examination, if twelve months have passed from the time they have been picked off the tree, as no boneless creature can exist longer than twelve months, and they have therefore, become as dust. However, as it is possible that the fruit has become wormy after being picked, it should be examined and cleansed from all worms and animalcula found upon the surface. Afterward they should be placed in cold water and thoroughly stirred. As the worms and worm-eaten particles will rise to the surface, they should be thrown away....

Did you know that? Do you have a pan of cold water next to you... Africans wouldn't do that, they love termites. Can you imagine converting an African to being an Orthodox Jew?

Volume 2—Chapter 48—Benedictions Over Five Species of Grain

Benediction for each one and then over Matzo and over bread that is not Matzos.

Chapter 49—Benedictions Over Wine and Hatov Vehemetiv

Chapter 50—Benediction Said Before Enjoying Food and Drink

Chapter 51—The Concluding Benediction

You're praying all the time! That's why Jews run around mumbling under their breath. They're really praying.

Chapter 53—Benediction Over Soup, Fruit, and Vegetable Extracts

Chapter 55—Order of Precedence Relating to Benedictions

Chapter 56—Benedictions Pronounced Erroneously

So, if you get the wrong one, you're in deep trouble!

Chapter 59—Benedictions Over Joy and Grief

Chapter 60—Benedictions Over Sights in Nature

- (1). On seeing fruit trees in blossom...
- (2). On seeing shooting stars which dart across the sky...
- (3). So long as the clouds have not scattered...
- (4). On seeing the rainbow...
- (5). At the sight of seas, or mountains famous for their great height...
- (6). On seeing the sun at the end of its cycle...
- (9). On seeing a great Jewish scholar, distinguished for his knowledge of the Torah...
- (10). On seeing a king of any of the nations...
- (11). On seeing graves of Israelites...

Then they give all the benedictions to say.

- (13). On seeing an Ethiopian, or a red Indian, or an Albino, or a freak, or a giant, or a dwarf, or one who is wholly ulcerous, or one whose entire hair is matted, or an elephant, or an ape, we say: "Blessed art Thou, O Lord our God, King of the universe, who varies the forms of His creatures."...
- (14). On seeing for the first time a lame person, or one without hands or feet, or a blind person, or one who is afflicted with leprosy, or with scurfs, if they have been thus afflicted from birth, we say the benediction...

Then they have a whole list of things concerning commerce and what you should do with that. The long and the short of it is, if you do it cleverly and according to the law you can cheat the Gentiles.

Chapter 67—Vows and Oaths

Chapter 71—The Order of the Night

Long rules! You have rules before going to bed.

Chapter 72—The Holiness of the Sabbath

These are some of the lesser laws:

- (11). A Jew must read every week the entire weekly portion of the Torah...

They have set out: read this, read that, read the other.

- (12). On Friday, one must wash the face, hands and feet in warm water, and if possible, one should bathe the whole body

in warm water and then immerse in a ritual pool.

- (14). On Friday one must wash his head, pare his nails, and cut his hair if too long. Finger and toe nails should not be cut on the same day. Nor should the nails and the hair be cut on *Rosh Hodesh* (New Moon)...

- (19). The law permitting us to place victuals in an oven on Friday, even when its door is not sealed with mortar, applies only to meat, or peas, or any kind of dough...then the door must be sealed with mortar.... If one puts a pot of coffee into a hole in the ground on Friday...

It's more work to dig a hole and put a pot of coffee in the ground and then cover it to keep it warm than to turn on an electric switch. All these had to do before electricity came along.

Chapter 73—Work Done by a Non-Jew on the Sabbath [a non-Jew can do certain things and so forth]

Chapter 74—Embarking on a Vessel on the Sabbath [to go on a ship]

- (1). We must not board a sea-going vessel the three days preceding the Sabbath, that is from Wednesday on. But if we are bound on a sacred mission, we may embark even on a Friday.

- (2). It is permissible to board a river boat, even on a Friday, even if the boat is pulled by animals.

Chapter 75—The Sabbath Candles [you have to light the candles and it's more meritorious if you light more]

Chapter 76—Prayers on Sabbath and Festivals

Chapter 77—The Kiddush and the Sabbath Meal [prayers for Sabbath meals]

- (20). On the Sabbath, it is forbidden to abstain from food, even for a short time for the purpose of fasting. And it is forbidden to abstain from eating until noontime, even if it is not intended as a fast.

- (21). It is forbidden to grieve over any distress, God forbid, but one should pray for mercy to the Master of Mercy.

- (22). On the Sabbath one should partake generously of fruits and delicacies, and inhale sweet odors, in order to complete the total of one hundred benedictions....

Can you imagine that every Sabbath, a hundred benedictions.

Chapter 80—Some Labors Forbidden on the Sabbath

(1). It is forbidden to do work that requires concentration before a lamp. The Rabbis have forbidden this, lest one forgets and tilts the lamp in order to bring the oil closer to the wick, and then one will be guilty of “igniting.” Two persons, however, may read one subject out of one book, because if one will attempt to tilt it, the other one will remind him. It is, however, the prevailing custom to permit studying before the light of our modern candles, in which the tallow or the wax firmly sticks to the wick. But one must make a certain mark, so as to remember not to snuff off the wick. According to the view of Maimonides, the last named act is a violation of a Mosaic Law....

(2). It is forbidden to open a door or a window opposite a burning candle, lest the flame be extinguished; but one may close the window or the door. It is forbidden to open or to close the door of an oven in which a fire is burning, for by so doing, one either increases or decreases the fire.

(3). Pouring boiling gravy on pieces of bread or matzah is forbidden. Once should first pour the gravy into a dish, let it cool off until it is fit to eat...

(4). It is forbidden to place fruit or water upon a hot stove, because the water might boil and the fruit might bake....

(5). On the Sabbath, it is forbidden to store away victuals in any wrapping, even if it would not increase its warmth....

You’re going to love this one:

(25). The law forbidding “construction” applies also to edibles, as for instance, making cheese, or arranging fruit in a certain orderly way. Therefore, when making a salad of sliced onions and eggs or the milt of herring, one must be careful not to arrange them symmetrically, but put them on the plate at random.

In other words, just slop your food out—that’s all right on the Sabbath.

(27). Whatever a Jew is forbidden to do on the Sabbath, is forbidden also to have it done through a non-Jew. Nevertheless, in the winter time, since it is permissible to make a fire in the stove through a non-Jew for the purpose of heating the house, the custom prevails that the non-Jew places the cold victuals on the stove before he

makes the fire; since the intention in making the fire is not to warm the victuals but to heat the house....

Let’s have a law around it!

(29). It is forbidden to wipe anything with a sponge that has no handle.

(30). It is forbidden to spit in a place where the wind will scatter the saliva.

These are all on the Sabbath!

(31). A maiden is forbidden either to make braids or to take them apart on the Sabbath.

(35). If one is caught in the rain and his clothes get wet, he may go home and remove the clothes, but he is not allowed to spread them out so that they may dry...

(36). If one walks and reaches a brook, one may jump over it even if it is wide; jumping is better than the effort of walking round about it....

What if he’s short and falls in the middle of it?

(37). If one goes to perform a religious duty, such as a meeting his father, his teacher, or a person greater in wisdom than he is, he may cross the stream, providing he does it in an unusual manner, for instance, if he does not remove his hands from underneath the overcoat, so as to remember not to wring the clothes.

(38). Wet mud on a garment may be scraped off with a fingernail or with a knife, but not when it is dray, for it is then equivalent to the act of “grinding.”

(42). On the Sabbath, it is forbidden to paint anything even with a dye that is not permanent. Therefore, a woman is not allowed to use rouge. When our hands are colored by fruit juice, we must not touch any garment, because we thus dye it. We are likewise forbidden to wipe a bleeding nose or wound with a cloth.

(46). It is forbidden to untie any knot which may not be tied on the Sabbath....

I have solved that problem! I have elastic shoestrings and I tie them once a year.

(52). It is forbidden to catch any living thing on the Sabbath, even a flea, but if an insect stings a person, it may be removed and thrown off, but one is not allowed to kill it, because it is forbidden to kill on the Sabbath, anything that possesses life. It is, however, permissible to kill lice, since they are created only by perspiration

(nevertheless, those found on clothes may not be killed, but should be thrown off; only those found in the head may be killed).

There's a perfect example of the letter of the Law conceived by the mind of man to have minutia to cover every detail. The whole purpose of all these Jewish laws is, that if you fence a person in and make them do all these things, then they cannot sin. When all Jews everywhere all keep the law, then the Messiah will return instantly! Then the *work of law* brings the Messiah! They believe it to this day. How can they think it pleases God? *It doesn't!*

From My Catholic Faith:

Commandments of the Church [which then are *works of law!*] When does the Catholic Church have the right to make laws? The Catholic Church has the right to make laws from Jesus Christ...

Not so!

Who said to His apostles, the first bishops of His church, "Whatsoever you bind on earth shall be bound in heaven."

Now, let's look at some of these:

The first commandment of the Church is this: What sin does a Catholic commit, who through his own fault misses mass on a holy day or a Sunday, day of obligation? A Catholic, who through his own fault misses mass on a Sunday or a holy day of obligation commits mortal sin.

Then he must do penance. Then it gives all the other commandments: Liturgically worships the sacrifice of the Mass. Here's the second commandment—fast days. Here are their laws:

A fast day is a day in which only one full meal is allowed. But in the morning or evening some food may be taken—the quantity and the quality of which are determined by the approved local custom.

Are we obligated to observe fast days in the church? Who are? All persons between the ages of 20-59 are obligated to observe the fast days of the church.

Then they have days of abstinence. Partial abstinence.

When a great concourse of people or if the public health is concerned a bishop can grant a dispensation.

Forty days fasting of Lent

Let's go to the third and fourth commandment of the church:

What is meant by the commandment to confess our sins at least once a year?

That's a commandment of the church, *a work of law!*

By the commandment to confess our sins at least once a year is meant we are strictly obligated to make a good confession within the year if we have a mortal sin to confess.

Then it gives all the things concerning the graces that go with it.

Fifth commandment of the church: What is meant by the fifth commandment? It is to support the church. By the commandment to contribute to the support of the church is meant that each of us is obligated to bear his fair share of the financial burden of the holy see and the Diocese of the Parrish.

Let's go to the next one (pg 274): There are seven sacraments which the Catholics has, which are:

Baptism
Penance
Confirmation
Holy Eucharist
Anointing of the sick
Holy orders
Matrimonies

Then it talks about ceremonies and sponsors of baptism—who is to do it.

Sacrament of Confirmation

I want to read some of this because this is very interesting:

Confirmation is a sacrament through which the Holy Spirit comes to us in a special way, and enables us to profess our faith as strong and perfect Christians and soldiers of Jesus Christ. Before confirmation a knowledge of the chief truths and duties of our religion is required. Confirmation is a sacrament of the living, therefore, when one has reached the age of reason he is to be confirmed, he must first go to confession if burdened with mortal sin in order to be in a state of grace.

Here's what he must do:

Upon approaching the bishop, the person to be confirmed must kneel. Children may stand. The sponsor stands behind with his right hand on the shoulder of the person to be confirmed. There is only one sponsor of the sect as to be confirmed.

When giving confirmation, the bishop lays his hand on the head of the person he confirms. He anoints the forehead with the holy chrism. In the form of a cross, he says, "I sign you with the sign of the cross and confirm you with the holy chrism of salvation. In the name of the Father, and of the Son of the Holy Spirit." The holy chrism is a mixture of olive oil and balm blessed by the bishop on holy Thursday.

By anointing the forehead with the chrism in the form of the cross is meant that the Catholic who is confirmed must always be ready to profess his faith openly and to practice it fearlessly. The cross marked upon our foreheads at confirmation reminds us never to be ashamed to profess ourselves as disciples of a crucified savior.

Sacrament of the Holy Eucharist:

That is that they literally believe that the priest command Christ to be in the bread and the wine, which is called 'real presence.' At Mass, at the words of consecration... Which then is a *work of law!*

...transubstantiation takes place—that is the entire substance of the bread and wine is changed into the Lord's body and blood.

Let me just summarize: It talks about other sacrifices they are to do. It talks about the Mass in Calvary; the ends and fruits of the mass; the altar; it gives all of the garments; all of the idols and statue and things they are to do; manner of assisting at mass; holy sacrifice of Mass; the confessional and all of that.

Our Lord has commanded us to receive holy communion. The church enforces this command by requiring us and under pain of grievous sin, to communicate at least at Easter time.

On and on this book has 400-plus pages of Catholic *works of law!* That's why it's so blasphemous! The Catholics are blasphemous!

Buddhism

A religion that has a few concepts of Christianity. They believe in re-incarnation, a concept that one must go through many cycles of birth, living and death. After many cycles if a person releases their attachment to desire and the self they can obtain nirvana.

Here is the warning concerning all these pagan religions which I'm going to read to you now:

Colossians 2:18: "Do not allow anyone to

defraud you of the prize *by* doing *his* will in self-abasement and *the* worship of angels, intruding into things that he has not seen, vainly puffed up by his own carnal mind."

Verse 20: "Therefore, if you have died together *with Christ* from the elements of the world, why are you subjecting yourselves to *the* decrees of *men* as if you were living in *the* world? *They say*, 'You may not handle! You may not taste! You may not touch!'" (vs 20-21).

We just read some of those. Not only Jewish, but they're Catholic, Buddhist, Hindu and so forth.

Verse 22: "The use of all such things leads to corruption, according to the commandments and doctrines of men, which indeed have an outward appearance of wisdom in voluntary worship of *angels*, and self-abasement... [they're worshipping their own will] ...and unsparing treatment of *the* body, not in any respect to the satisfying of *the* needs of the flesh" (22-23).

That's what it is with Hinduism and Buddhism. They neglect the flesh; they actually run things through their ears, nose and mouths and hung with hook on their back, lay on spikes. Those are all *works of law!*

Here are the four noble truths that Buddhism describes; to be fully understood:

1. the universality of suffering
2. to be abandoned—the desire to control things which causes suffer
3. to be made visible the final liberation of nirvana, which is achieved as the cause of suffering is eliminated.
4. the mind experience is complete and total liberation; to be brought into being

Truth of the Eight-fold Path:

1. right understanding
2. right thinking
3. right speech
4. right conduct
5. right livelihood
6. right effort
7. right mindfulness
8. right concentration

Works of law!

Confucianism:

Respect and religious ritual
Love within the family
Love of parents for their children and children for their parents
Reciprocity among friends

Honest in business transactions
Kindness and benevolence toward strangers
Loyalty to the state, coupled with elementary democracy within the village
Confucianism does not contain all of the elements of some other religions like Christianity and Islam. It is primarily an ethical system.

It gives some of the doctrines of Confucius and what he had to say. I won't get into that.

Hindus

God and gods of Hinduism: Devotion to God and the gods of Hinduism is known as 'bhakti.' Great indeed are the gods which has sprung out of Brahman

They say there are 339-million gods; that's why you see all of these things on their temples and pyramids, and so forth. It goes through all the things that they need to do. It talks about vegetarianism and what they must do with that. It gives a whole dissertation on that.

Re-incarnation [coming back in the flesh]
Karma [circumstances you go through]
Why do Hindus regard the cow as sacred?
We cannot give anything away that it comes back to you. A few years ago in the Madris, an American devotee said to me, "Shall I give money to the beggar who is asking?" I said, "Give him ten rupees."

People who ask if cows are considered sacred should understand that Hindus regard all living creatures as sacred—mammals, fish, birds and more. The cow symbolically represents all living creatures to the Hindu. The cow represents the life and sustenance of life in the Hindu. It represents our soul, our intellect, our unruly emotions. The cow supercedes us because it is so giving, taking nothing but grass and grain.

A Hindu has to change his name.

Islam and the Muslims:

Five pillars of Islamism: Every action done with the awareness that it fulfills the will of God is considered to be an act of worship in Islam.

Declaration of Faith

Here are the five pillars:

Prayers are prescribed five times a day as duty toward God [a work of law!] Fasting

during the month of Ramadan—this means abstention from food, beverages and sex from dawn until sunset

But woe! Look out for the night!

Zakat is a proportionally fixed contribution collected...

All of them have: you got to give—everyone of them.

Oneness of God
Concept of human right
Mohammad Islamic religion
Oneness of God
Oneness of mankind
Oneness of messengers and message

They're setup for the one-world government, too!
It's all going to happen!

Other related aspects:

calendars
celebrations
diet
place of worship
holy days

Contributions in North America:

Muslims are not established in North America. The Sears Tower and the John Hancock Building were designed by a Muslim chief architect.

I did not know that! Probably was a Mason. Then it tells about Allah. Many, many *works of law* that they have. Someone brought me a Life Magazine today:

The Mystery of Mary—2000 years after the Nativity, the mother of Jesus is more beloved, more powerful and controversial than ever before.

There's a great 'Mary movement' going on. This woman in Georgia has thousand of people come there and she gets messages from Mary. There are apparitions that happen to the sun. What she does, she gives them *works of law*: pray more; have more 'hail Marys' and 'our fathers'; pray with the rosary everyday. All of those things are *works of law*!

Romans 3:20: "Therefore, **by works of law there shall no flesh be justified before Him...**"
Now do you understand why? ***No works of any law puts you in right standing with God in heaven above!*** That can only be done with the sacrifice of Jesus Christ! No work of Jewish law! No work of even Biblical law can do that! Keeping the commandments is required, *but that doesn't replace Christ. Christ!* For example, 'Lord of the Sabbath,'

Sabbath-keeping does not replace the Lord. Do you understand that? *It cannot!*

Galatians 2:16: “Knowing that a man is not justified by works of law, but through *the* faith of Jesus Christ, 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 was not made to justify you to God the Father in heaven above. Only Christ can do that!

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).

Galatians 3:2: “This only I desire to learn from you: did you receive the Spirit of God by works of law, or by *the* hearing of faith?... [which led you to repentance and baptism] ...Are you so foolish? Having begun in *the* Spirit, are you now being perfected in *the* flesh?” (vs 2-3).

Now maybe you will understand those Scriptures even more. Can you, after receiving the Spirit of Christ, follow any of these codes of Jewish law? Follow any of the code of Catholic law? or if we had a detailed thing concerning the code of Islamic law? or Buddha law? or Hindu law? Would that make you right before God? *No! It cannot!*

***Only the greater can justify the lesser!
The lesser cannot justify himself to the greater!***

Scriptures from *The Holy Bible in Its Original Order a Faithful Version*
(except where noted)

Scriptural References:

- 1) Leviticus 1:2-3
- 2) Leviticus 2:1
- 3) Leviticus 4:1-13, 15, 22-23, 26-29, 31-32, 35
- 4) Leviticus 7:1, 37-38
- 5) Hebrews 9:8-14
- 6) Hebrews 10:1-4, 11
- 7) Matthew 16:6, 12
- 8) Matthew 23:14, 23-24
- 9) Colossians 2:18, 20-23
- 10) Romans 3:20
- 11) Galatians 2:16-18
- 12) Galatians 3:2

Scriptures referenced, not quoted:

- Leviticus 2:2; 3; 5-6; 12-13
- Galatians 3:22
- Romans 5; 8-11

- Psalm 51
- Acts 15
- Galatians 5

Also referenced:

Books:

- *My Catholic Faith* by Louis La Ravoire
- *Code of Jewish Law* by Solomon Ganzfried & Hyman Goldin
- *The Law of the Offerings* by Andrew Jukes

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