

Grace of God IV Grace is a Gift

Fred R. Coulter—February 23, 1985

Here's a little chart that I've put up on the board which will help us understand a little bit more about the New Testament and New Covenant, and the grace that we need. But first of all, let's go to Ephesians 2; this is a key section that will help us to understand about the relationship of ancient Israel to God. That is the key to understanding the difference between the Old Testament and the New Testament. Here is a verse, once again, that you read along, you go over and you just pass right by it and it really tells us what we need to know, but we don't get out of it what we need to know because we're not thinking in the terms that we really ought to.

Right here let's begin in Ephesians 2:11—Paul gets done showing about grace (vs 4-10) and then he says: “Therefore, remember that you were once Gentiles [nations]in *the* flesh, who are called uncircumcision by those who are called circumcision in *the* flesh made by hands; and that you were **without**... [*separate from, apart from*] ...Christ at that time...” (vs 11-12).

It doesn't mean that Christ was not there. Christ was there, but they were not called to Christ. They were not brought to God. They were separate from God because God gave the Gentiles over to their own devices, over to their own gods and everything. Why? *Because God chose, of all the nations, only Israel!* God only worked through Israel directly. When they would go into captivity then God would work from time-to-time in a secondary manner with the other nations like Babylon and King Nebuchadnezzar; like when He brought the Assyrians to take away the northern 10 tribes, then He worked with them only as much as to fulfill His will, but He never went to another nation directly to deal with them as He did the Israelites.

Why would that be so? The reason it is so is because the Old Covenant was also a marriage covenant. And for God to go to another nation and deal with them as He did with Israel would be on God's part committing spiritual adultery. That is why He gave them a *bill of divorcement* and sent them away into captivity, but He did not marry another, or enter into a covenant relationship with any other nation. That's why it says concerning the marriage covenant, that Christ died, therefore releasing that Old Covenant so that the New Covenant could be established (Rom 7). The Gentiles were *apart* from Christ.

“...alienated from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world...” (v 12). You're either with the true God or you are without the true God, one or the other. You can't really be half way in between. I mean there are many categories in the world that are somewhat half way in between but you can't be half way in between as far as God's relationship is concerned. Either you are or you aren't.

“...But now in Christ Jesus, you who were once **far off**... [That's a key thing that we want to cover. You might want to emphasize that.] ...are made near by the blood of Christ. For He is our peace, Who has made both one, and has broken down the middle wall of partition, having annulled... [broken down or torn down] ...in His flesh the enmity, the law of commandments contained in *the* decrees of men...” (vs 12-15). These were the 'religious' laws of the Jews on the one hand, and the 'religious' laws of the Gentiles on the other hand. They had 'religion.' They had what they thought was God. But they were alienated from the true God. They were without God in the world.

“...so that in Himself He might create both into one new man, making peace; and *that* He might reconcile both to God in one body through the cross, having slain the enmity by it. Now when He came, He preached the Gospel—peace to you who *were* far off and to those who *were* near” (vs 15-17). Who were the ones who were near? *Israel is the one who was near!* They did not have a relationship with God that we can have under the New Covenant but they were closer to God. The Gentiles were far off; they were removed.

“...peace to you who *were* far off and to those who *were* near. For through Him we both have *direct* access by one Spirit to the Father... [a complete different arrangement] ...So then, you are no longer aliens and foreigners; but *you are* fellow citizens with the saints, and *are* of the household of God” (vs. 17-19).

Let's see from the very words of God how He says that He would be near to them, that He would be their God. Deuteronomy 4:6. “And you shall keep and do *them*... [the commandments, statutes and judgments of God] ...for this is your wisdom and your understanding in the sight of the nations... [that's all the rest of the Gentiles, who were far removed from God] ...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.... [The closest one to fulfill that was the Queen of Sheba. She came and saw Solomon, and she said exactly those words.] ...as the LORD our God *is*, whenever we call upon Him?" (vs 6-7).

Tradition has it that she went back to her country and she supposedly built a temple much like the one that Solomon had built. She commanded her people to worship the true God, and I think we have some of the remnants today in the Ethiopians, who are supposed to be Christians and they claim that they are descendants of the Queen of Sheba, especially the house of the Emperor Haile Selassie. He called himself 'the lion of the tribe of Judah.'. Nevertheless, that's what their relationship was. They *were near* to God. We're going to see several things as to why grace is needed in relationship to this.

Verse 7: "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 7-8). There was a righteousness of the Law. Where the religionists became all out of place on this was when they created their own traditions and commandments, as the Pharisees did, which they rejected the commandments of God that they could keep their own traditions.

{referring to a chart} Under the Old Covenant in the middle on each side of the Old Covenant/New Covenant, put Abraham's Covenant. This is referred to in Rom. 4 and Gal. 3: that 'if you be Christ's, then you are Abraham's seed and heirs according to the promise.' And the Abrahamic Covenant was given when? *Before he was circumcised!* So, there were actually *two covenants* that were given with Abraham:

1. before his circumcision
2. at the time of his circumcision

—coming up and leading to the time then when Israel would be called as a nation out of Egypt.

Under the Old Covenant with Israel here are the order of events. You have

- God
- then angels would intercede for Israel with God
- you had the laws and commandments
- you had the temple, the high priest, the sacrifices (no promise of eternal life)

It was justification to the temple, the temple and nation to God. That's why they were *near* to God.

In the New Covenant, we have something better. We don't get near to God. That is why the Old Covenant could not do what the New Covenant was supposed to do. The Old Covenant was not designed to bring eternal life. The Old Covenant was designed to bring them near to God. It says that 'the Law was to lead them to Christ' (Gal. 3). Why? *Because you could see with the Old Covenant that there were certain limitations that couldn't be overcome!* The main limitation was that it could not open the way to have direct connection with God. They were brought *near* to God, but in the New Covenant then, *we have direct connection* with God the Father.

How do we have that direct connection with God the Father in the New Covenant? *With His Holy Spirit!* They were near; the Gentiles were cut off. In other words, it was true, God just cut them off; that nothing to do with God. The more you study about some of these nations and things, the more you really understand that that was so. They had good and evil mixed in their society, and as Paul said the Gentiles that had not the Law when they do the things contained in the Law 'are a law unto themselves.' They did not have direct access to God.

Now we have direct access to God the Father through Jesus Christ, and He is our sacrifice and our High Priest. He is also the Mediator of the New Covenant. In the Old Covenant the angels were the mediators. God only put His presence in the temple and the Holy of Holies one day a year, on the Day of Atonement. Here we have the presence of God in us every day with His Holy Spirit, quite a different thing.

We have the promise of eternal life and that necessitates grace. The reason you need grace is because the things in the Old Covenant—though they were good, though they were Holy, though they were righteous—could not bring eternal life. It wasn't designed to bring eternal life, because even though they were *near* to God, and they had indirect access to God, *we have direct access* to God through Jesus Christ and the Holy Spirit. It takes something more than was with the Old Covenant. That's why we need grace.

As Jesus said, 'Keep My commandments.' In the Old Covenant when they were justified to the temple, and the temple and the nation to God, in the New Covenant we're justified before God the Father in heaven, receive the Holy Spirit, and instead of a physical temple, we are the spiritual temple here on earth because we have God's Spirit in us.

The temple, as you will read under the Old Covenant, that He built the tabernacle so He could dwell among them (Exo. 25:8). They would have been a whole lot closer to God had they not sinned when He was giving the Ten Commandments. When they sinned then God removed Himself yet one step further from them. That's why we have the high priest going in once a year.

Now it is completely different, as far as our relationship to God. In the Old Covenant, even though they could pray, at the time when they were praying—it's not saying that God would not hear their prayers, or answer their prayers—God was not directly involved in their life creating in them that which is going to be for eternal life. There is another flaw that we will see here in just a minute in the whole relationship of man with God and that's why we need the grace of God to compensate for that.

Let me use another analogy: If you have an imported Japanese or foreign car, it is not designed to do the work of a bulldozer. If you put a blade on the front of that little car to do the work of a bulldozer, what would happen? You'd soon smash it up. It would all wreck up. Nor is the bulldozer designed to go 60-mph or more, down the highway. What would happen to the highway and the bulldozer if someone got that up and going 60-mph down the road? It would just chew it all up. That, in a sense, is a good analogy that the Old Covenant was not designed to give life. If there were a law that could give life, justification would have been by a law. But there is the *grace of God* and the *forgiveness of sin*, which then makes it possible to have that relationship with God. It's not just near to God, it is that *God is in you*, and that's a whole totally different relationship.

Now let's see why we need grace in relationship to eternal life. I will just refer you to the series on the book of Romans. I'm not going to go through in quite as much detail this particular time. You would have to conclude that if you were an Israelite and you were near to God, you would be in a better relationship than the Gentiles who were cut off and far from God, but not according to the New Covenant because the New Covenant requires something else.

Romans 3:9: "What then? Are we [Jews] of ourselves better?... [than the Gentiles] ...Not at all! For we have already charged both Jews and Gentiles—ALL—with being under sin, exactly as it is written: 'For there is not a righteous one—not even one!'" (vs 9-10).

Under the Old Covenant, what did Paul say his relationship with God was? *Blameless!* He said

that the righteousness, which is of the Law, is blameless (Philip. 3). What did it say of Zacharias and Elizabeth, the father and mother of John the Baptist? *They were blameless!* Why? *Because their attitude was right!* They were near to God. They were keeping the commandments that were there. As far as the Old Covenant was concerned they were blameless, but were they without sin? *No! Could not be!* The Old Covenant was not designed to give the Holy Spirit to counterbalance the human nature and the 'law of sin and death.' They're all under 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... [in the spiritual sense] ...They have all gone out of the way; together they have *all* become depraved. There is not *even* one who is practicing kindness.... [That is a derivative of grace—'charis tau tetra.' It's kind of an awkward pronunciation.] ...No, there is not so much as one! Their throats *are* like an open grave..." (vs 10-13). This is exactly what happens.

I was talking with a man who was in charge of something called Help Yourself Real Estate. He just opened an office in Gilroy, and he was telling me that the realtors—once they come in contact with them—sell for a flat fee of \$2450, and they help you sell. In other words if you're going to sell your house they just give you the names and telephone number and you and the people work it out and they come and look at your home and then you pay them only \$2450. Well you know what this does to the realtors. That wipes them out because normally they're used to 6% or 3% and no less than 1-1/2% if they have a three way split. What happens? First of all, the realtors ignore them. Then they start bad-mouthing them, and then they start actively working against them.

Well, he just opened his office in Gilroy. He got new desks, new furniture, a new phone system, and all ready to go and he leased out an office that used to be a jewelry store. He thought everything was going to be fine and safe, but someone threw a Molotov cocktail through the window and burned out the inside of it and ruined all his new furniture, his phone system and everything, and he didn't take out any fire insurance so he is down the tube with it.

These are probably, whoever did it, 'good, upstanding' persons who probably belong to one of the civic clubs, who probably goes to church on Sunday. You can find out how quickly the bitterness and the stinging tongue will come when you bring up about the commandments of God and the Sabbath. Boy they can be so nice and then just turn an evil face to you right away. That's showing

exactly how human nature is. That's just the way it is.

“...with their tongues they have used deceit; *the* venom of asps *is* under their lips” (v 13). I can prove that very quickly because if what in these recordings concerning homosexuality were played on one of the stations up there in San Francisco, they would almost have a war going on right during the time the guy was speaking. You know they would. It just shows and reveals human nature. That's the way that human nature is.

Verse 14: “Whose mouths are full of cursing and bitterness; their feet *are* swift to shed blood; destruction and misery *are* in their ways... [I submit: look at Lebanon, Southeast Asia, Nicaragua, Chili, South Africa.] ...and *the* way of peace they have not known” (vs 14-17). They're always seeking peace—aren't they? They're always talking about peace—aren't they? They don't know the way.

Verse 18: “There is no fear of God before their eyes.’ Now then, we know that whatever the law says, it speaks to those...” (vs. 18-19). That's virtually everyone because no one is exempt from the laws of God, although this is directly talking about those who are within the Old Covenant.

“...who are under the law, so that every mouth may be stopped, and **all the world** may become guilty before God.... [that's *all* the world, not just Israel] ...Therefore, by works of law there shall no flesh be justified before Him...” (vs 19-20)—in His presence. They can be justified to the temple, and because of the angels that were at the temple, the temple to God. But by works of law no flesh can be justified in the presence of God. Why? *Because they still have 'the law of sin and death' in them and it takes something more than what we can do!* It takes something only what God can do.

Here's what law does: “...for through *the* Law *is the* knowledge of sin” (v 20). That is the function of law. Is it still the function of law today to show what sin is? *Yes!* Then what does God determine that the penalty of the Law is? *The wages of sin is death!*

Verse 21: “But now, *the* righteousness of God *that is* separate from law...” In addition to the Law, is what he's talking about, because in order to receive eternal life you need the righteousness of God. That can only be *given* to you. That can only be *imputed* to you. That can only be given to you in the way of Christ and the grace of God. It can't come any other way. Why can't it come any other way? *Because God determined that's the only way it's going to come!* We have to have the righteousness of God in order to have eternal life.

“...*the* righteousness of God *that is* separate from law... [notice it is not *the* law. In the Greek there is no definite article; that's important] ...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). God is not just working through the nation of Israel alone. This is what has angered the Jews so much.

I've been reading a book *Understanding the Difficult Words of Jesus*. It is a pretty good book, and the premise of the whole thing is that, Matthew especially, perhaps Mark, maybe perhaps some of the things that Luke had, were originally written in Hebrew but translated to Greek, not Aramaic. The sacred-namers say that it's in Aramaic, but it's not Aramaic. It helps to understand a few difficult things in Matthew, and so forth, because it helps clarify it.

But he has missed the whole point. The people who are doing this is the center of the Foundation for Judeo Christian Studies. The reason he is missing a very important point is this: There are no extant text of the New Testament in Hebrew anywhere. I mean not even copies. Meaning, we have copies of Greek manuscripts, and in certain cases it's obvious that it was translated from the Hebrew because it's very similar to what the Septuagint was, which was translated from the Hebrew into Greek. But because of the hatred that the Jews had for the Gentiles—*hatred!*—therefore, when God began dealing with the Gentiles, what happened?

Remember when the Apostle Paul came back to Jerusalem and they found out he was there, they went to *kill* him. Then he was arrested. He said to the officer, ‘Now, let me talk to the mob out here and see if I can calm them down a little bit.’ So, he came out on the balcony and he started talking in Hebrew, and they were all quiet. Remember what happened when he mentioned the name Gentiles? This was before the destruction of Jerusalem. *They went into a wild frenzy!* They were ready to take Paul and dismember him. What happened? *The captain of the guard had to throw him in the clink that night, keep everybody away and then they snuck out at midnight taking Paul down to Caesarea.*

The authors of this book are Bivin and Blizzard. Blizzard is quite knowledgeable, but they missed the whole point of how much the Jews have hated Jesus Christ. They say we ought to go through all of the writings of the rabbis and that will help us understand the New Testament. I say, absolutely not! Maybe from a linguistic point of view it could.

But since the Jews hated Jesus so much, guess what they have in their Talmud, in their Mishnas? They have sayings very similar to what Jesus taught about being nice and being good, so you have the counterfeit over here. But God cut off and rejected and sent the Jews away because they did not receive Jesus Christ. Even in the New Testament Church there was a problem between the Jews and the Gentiles, between circumcision and uncircumcision.

So, in going through the book I can see exactly what will happen to that foundation. The Jews are going to get in there and destroy the truth about Jesus Christ because that has been their goal for 1900 years, and until God calls them that is still going to be their goal, anyway they're going to do it. They can do it nicely today. I've heard Jews on talk shows say, 'Well, Jesus was a good man. Yes, we recognize that He was a prophet like other prophets.'

But that destroys the Divinity of Jesus Christ. And until God opens the minds of the Jews they are still going to be at loggerheads with this: *that God has made no difference between Jew and Gentile in relationship to coming before God in the New Covenant.* That's the whole basis of the problem, and it's 1900-years-old.

Paul said, v 22: "For there is no difference. For all have sinned, and come short of the glory of God...[all Jews, all Israelites, all Gentiles] ...*but* are being justified freely **by His grace** ['charite']... [It is God's grace and goodness, His love and forbearance that He forgives our sins, which makes us justified to God.] ...through the redemption that *is* in Christ Jesus; Whom God has openly manifested *to be* a propitiation through faith in His blood..." (vs 22-25)—the blood of Jesus Christ.

Even though they had sacrifices under the Old Covenant, what does the book of Hebrews tell us? *The blood of bulls and goats cannot take away sin!*

- Who do you sin against? *You sin against God!*
- What takes away the sin before God? *The blood of Jesus Christ!*
- What took away the sin before the temple? *The blood of animals!*

That's why they were near to God. They could not be brought into the presence of God.

"...faith in His blood, in order to demonstrate His righteousness, in respect to the remission of sins that are past" (v 25). As we know there is no such thing as future sin, although sin will occur in the future because it is not yet done.

Do you understand what I mean? It's like this ad for the Datsun or Nissan GX300. This policeman comes up and here's this thing parked on the road. He looks at, and here it is bright red. And they get the lights on it and he looks at it and they play this music, and he looks inside, and walks around it. He pulled up behind in his motorcycle. Then it shows him standing there writing out a ticket. So, the owner comes out and says, 'What are you doing?' He tears the ticket out and gives it to him and says, 'This is for speeding.' It never went anyplace. What would happen when he'd go to court? That would not be a sin because he did not do it. But if he did speed and got caught, he did it. When he got caught it was in the *past tense*.

All sin is in the *past tense*, because it is an action and a thought that you do now. Who knows what we'll think tomorrow, for good or for bad. I have yard work to do tomorrow; lots of yard work to do. By 2 o'clock in the afternoon when it's hot, I don't really know what my future attitude is going to be. We have more trouble with rotten hoses. You know, you haven't used them all summer. You go out there and hook them up to run water and the end falls off because you buy this \$3.98 hose, 50 feet.

I went out this morning just to turn it on, just to let the water run. You aren't breaking the Sabbath if you water your lawn. I went out there and the hose fell apart on me. I had one of these handy-dandy little quick-fix-its, so I put it on and I didn't realize it but I made both ends the same. Instead of one being one way and one being the other way. So, I thought, Oh no! Boy, that'll teach me to do that on the Sabbath. I didn't know I was going to do that. I did not know that I was going to get up this morning and run out there and say, 'God, I'm out and I'm going to fix this hose, and we are going to water the lawn.' No, I just said, hey, well it's a little dry, and since Jonathan has to stay home and watch the dog today, I'll let him move the hose around. I went out and turned it on and we ended up with this total disaster over just a dinky rotten hose.

My wife is laughing because she saw it. You know, go out there and screw it in and you're looking, one piece is in one hand, the other piece is in the other hand. She told me to be careful. I didn't know how careful.

It's the same way with our relationship with God. That's why we're told in the prayer that we are to ask for forgiveness of our sins every day because every day there are sins that we will do. Either sins of mental temptation, of or sins of omission, or commission and God is not giving us a blanket thing for the entire future.

It is "...of sins that are past, through the forbearance of God; *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" (vs 25-26).

When we come down to the Passover time, then I'm going to give a sermon showing why the sacrifice of Christ is what we remember and why that is so very important. But if we have the faith that Christ is the only One, where it said, 'I am the Way, I am the Truth, and I am the Life...' Then *if we believe* that then God gives us His grace, and He gives us that *gift of grace* which is His righteousness. If God is going to give us eternal life, that is the only righteousness that will qualify for it—isn't that correct?

Verse 27: "Therefore, where *is* boasting?..." The Jews can't say, because they've had a religion now for over 3500 years; 'we're near to God.' The Gentile can say, 'So be it, but I have God's Spirit to have direct access to God. And that's because of God's calling, not because I'm great or because I'm better than you, but because of what God has done.'

"...It is excluded. Through what law? *The law* of works? By no means! Rather, *it is* through a law of faith" (v 27). Every time I read that it really is kind of mind-boggling because if faith is opposite of law, how can you have a law of faith? Well, the *law of faith* means that there is a certain set way that God has ordained that faith is going to work. It's based on belief and the attitude. It's based upon what God has done. Remember, Jesus said that if any come some other way, 'they are a thief and robber.' So, it is a *law of faith!*

Verse 28: "Consequently, we reckon... [calculate through this] ...that a man is justified by faith..." Faith in what?

- Faith in Jesus Christ!
- Faith in God the Father!
- Faith in His sacrifice!
- Faith in what He has done!

"...separate... [and apart] ...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). That's just a play on words. Either *by* faith or *through* faith, it means exactly the same thing. That's why he used two different words.

Verse 31: "Are we, then, abolishing law through faith? MAY IT NEVER BE!..." The Greek here is 'me,' those are the first two letters. Then

'genoito' comes from the word concerning begotten, and this is the same word that is used for created.

John 1:3: It says, "All things **came into being** ['egeneto'] through Him..."—that is the past tense of *coming into being*. When you come back here to 'me genoito,' it is the same word and it really means *don't ever let that thought come into your mind* or *don't ever let that come into existence*—that kind of thinking; it's the same root word.

Don't let it ever come into existence. It says, Romans 3:31: "...MAY IT NEVER BE!.... [the *King James* says, 'God forbid,' but that's a complete mistranslation] ...Rather, we are establishing law."

Why do we establish law? *Through the process of repentance, the receiving of God's Holy Spirit, coupled with the grace of God and the keeping of the commandments of God, we want to keep the commandments of God!* We establish it because it becomes a part of us! When it becomes a part of us, that's the best way to establish law. Just like with our children. When it becomes a part of them that they automatically do the things that we've been trying to teach them all their lives, boy that's fine. We don't have to go around and say do this, do that, do the other thing; don't do this, don't do that, don't do the other thing. It establishes it, and that's what we're trying to do in teaching—isn't it? We're trying to establish it in them so they will do it.

Likewise with God! That's why He says that this is 'the covenant that I will make with the house of Israel, and the house of Judah after those days. I will put My laws **into** their minds, and My commandments **into** their hearts.' As we will see a little later in the Greek, it means *to write them in the tablets of their heart*. The Old Covenant was that He wrote them on tablets of stone. They were always to have the Ten Commandments written and placed at the doorpost when they would come in, so they could see it when they come in and when they go out. The orthodox Jews still do it today.

When I was pastoring down in Torrance and Santa Monica area reached up into the Hollywood area. When I would go visit in the Jewish areas I could tell who was a Jew and who was a Catholic. Catholics make sure you know they're Catholic. They put a little cross right up to the left side of their door. The Jews put a little thing with the Ten Commandments written on it and it's supposed to be the two plates. Even the Jews to this day do that. They put this little thing that it is the Torah, and they have the Ten Commandments written on them.

Now we have it where we establish law because it is in our hearts and our minds, and our inward parts. In other words, we're not seeking an

opportunity to sin, hoping we won't get caught. That is a work of law. We are seeking an opportunity not to sin. So, if a temptation comes along, rather than saying, 'Oh well, no one's around, I'll do it.' We avoid it completely. We get away from it completely. Totally different approach: one is carnal; one is spiritual.

Romans 4:15: "For the Law works out wrath..." Why does the Law—because it's Holy, spiritual, just and good (Rom, 7)—work out wrath? *Because every time you break the Law there is a penalty required! What is the penalty? The wages of sin is death!*

Verse 15: "For the law works out wrath; because where no law is, *there is* no transgression." Why? *Because we saw the Law gives us the knowledge of sin!*

- by the Law is the knowledge of sin
- *the wages of sin is death*
- the law works out wrath
- *the wages of sin is death*
- where there is no law there is no transgression

This is where you come into a catch-22. The law tells us what sin is, and we are to *repent* of our sins. If we are to repent of our sins and accept the sacrifice of Jesus Christ, we are brought into the relationship of grace with God and we *establish law*.

The Protestants say, 'We do away with law altogether.' Then what do you have? If you do away with law altogether—which is ridiculous—it's like walking in and saying, 'I cancel the law of gravity.' But everybody's still sitting in their chair, they're not up floating around. You can't cancel the law of gravity. You can't cancel the laws of God. What happens when a person makes a proclamation that you have no laws? *Then you have no definition of sin!* Then what happens? *They go back and they establish their own righteousness!* 'Yeah, murder is sin and we do need to honor mother and father.'

(go to the next track)

At 100-years-old it would be impossible for Abraham, of his own to engender children, let alone the difficulty or the deadness of the womb of Sarah. So he had to say, 'Yes, Lord, Your Word is true. I believe what you say.' When God says He forgives your sins, then we believe what He says. He says, 'I am going to give you eternal life, if you believe in Jesus Christ.' Jesus said, 'Keep My commandments.' *and* 'This is a gift that I give to you. ***It is a free gift based upon belief!***

- You don't have to climb Mt. Everest.

- You don't have to do so many 'hail Marys' and 'our fathers.'
- You don't have to build buildings. You don't have to make statues or idols.
- ***You believe what I said!***

You're not any more capable of giving yourself eternal life than Abraham was in engendering Isaac. So then, in the same way, if we believe God in what He says, He will fulfill what He says. That's why grace is so fantastic, because the only way this can come is through grace.

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 that what He has promised, He is also **able** to do" (vs 20-21). The word *able* is 'dunatos'—which is derived from the word 'dunamis'—which means He has the *power* to do it. God has the power to perform what He has promised.

Verse 22: "As a result, it was also imputed to him for righteousness." When you believe God, He then imparts to you His righteousness to overcome and compensate for our own sins and weaknesses. We cannot be spiritually righteous before God on our own.

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... [we're going to see the depth of why He was delivered for our offences] ...to those who believe in Him Who raised Jesus our Lord from *the* dead" (vs. 23-24). In other words, He had to be raised to go before God the Father, and to have that sacrifice accepted before there was justification.

Romans 5:1: "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ. Through Whom we also have access by faith into this grace in which we stand... [we're getting into that direct access to God the Father] ...and we ourselves boast in *the* hope of the glory of God" (vs 1-2). Rather than how good we are and what righteousness we can do, we boast in God and what He can do.

Verse 3: "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. 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. For even when we were without strength, at the appointed time Christ died for *the* ungodly. For rarely will anyone die for a righteous man..." (vs 3-7). Even in

the flesh you can talk about ‘good’ people as people view people. A good person in the world is still a sinner before God.

“...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, 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.... [we shall be saved by Him from wrath] ...And not only *this*, but we also boast in God through our Lord Jesus Christ, by Whom we have now received the reconciliation [atonement (KJV)]” (vs 7-11).

Verse 12 shows us why then we need the grace of God, and why only God can give it to us. As we have our little diagram that I drew before, here is God, and here is Israel—and they were close to God. They didn’t have direct access to God. On a personal basis, even though they were near to God, they were still cut off from God, spiritually, because they sinned. Here are the Gentiles over here, and these are the two, which are going to be made one in Christ. This is why God has to call us. What cuts us off from God? *Sin does!* But what causes us to sin? *That’s the law of sin and death!* So therefore, God is the One Who has to make the initiating action to us:

1. God *calls us*

That’s why it says ‘No one can come to Me except the Father draw him. (John 6). God has to call us, it can’t be done any other way.

2. God has to *grant repentance*

3. God has to *forgive sin*

4. God has to *give His Holy Spirit*

Everything is what God has to do—isn’t it? That’s why it’s the grace of God.

5. God has to *give us His righteousness*

We can’t get that kind of righteousness ourself.

6. God has to *give the justification*

What do we have to do? *We have to believe and also keep the commandments!* Notice all that God has to do. That’s why it says in Galatians that if there were a law given that could give life, verily there it would be given through a law. But it’s through the grace of God.

Now we have direct access to God the Father. That’s why Christ came to reveal Him. We’ll see the thing that has cut us off from God and why we need the grace of God. That’s very, very important. Therefore we’re not going to take the

grace of God lightly! We are not going to even let that thought come into existence that we void the Law of God.

Verse 12: “Therefore, as by one man sin entered into the world, and by means of sin *came* death; and in this way, death passed into all mankind...” That’s where ‘the law of sin and death’ entered. It’s something we all inherit.

When babies are born you see these cute little sweet things. They’re nice and cuddly and warm until all the natural bodily processes begin and then those other things need to be taken care of. Same way with our little puppy; it’s nice and cuddly and cute and everything like that, but it doesn’t know what it should do, and where it should do it, and it’s already done it where it shouldn’t do it and it’s already gotten someone in trouble, and WEEE! the smell is unbelievable, and we just got it yesterday afternoon.

So, it’s exactly the same way. These cute little babies, though God calls them innocent, do have in them the ‘law of sin and death’ from birth. That is what cuts all human beings off from God. God brought the Israelites close to Him, but He kept all the Gentiles cut off until the time of the receiving of the Holy Spirit. Then God opened it up for all, making no difference.

“...death passed into all mankind; *and it is* for this reason that **all have sinned**” (v 12)—they still sin! Like the young man. He came to Christ and asked, ‘What good thing should I do to inherit eternal life?’ Christ said, ‘Keep the commandments.’ *I have!* ‘Then go sell all that you have and become perfect; *become perfectly mature spiritually.*’ The young man couldn’t understand it. Well that was one that Jesus didn’t call. He couldn’t understand it. Didn’t want to give it up. But if a person were able to be perfect in the flesh—it’s an impossibility but we’ll say ok; the only one to do it was Christ—but if a person were able, what about his children? *They inherit the law of sin and death*, and what happens? *They sin!* ALL have sinned!

“...*and it is* for this reason that all have sinned.... [that’s what it’s talking about] ...(For before *the Law*... [until the Old Covenant commonly called *The Law* was given] ...sin was in *the world*. However, sin is not imputed when law does not exist” (vs 12-13). Didn’t He say all have sinned? Jews and Gentiles? That shows God’s laws are active and working all the time, otherwise God could not hold them accountable. He says those who know better and sin will be beaten with many stripes. Those who sin and don’t know any better will be beaten with few stripes. But they’ll still be beaten. That was the parable.

Verse 14: “Nevertheless, death reigned from Adam until Moses, even upon those who had not sinned in the likeness of the transgression of Adam, who was a type of the *One* Who was to come.... [Adam was the figure of the Christ] ...But *should* not the **free gift** be even as the offense *was*?” (vs 14-15)—‘charisma’—which is *gift of grace*, the *free gift*, freely given. God doesn’t charge us for it; in some organizations you’d think God does. God does not charge for it. He gives it to us free.

“...For if by the transgression of the one man many died... [because death was passed to many because of that sin] ...how much more did the grace of God, and the gift of grace...” (v 15). That gift in grace is the righteousness of God imputed to us. That is a gift. God says, ‘Here is the gift of righteousness before Me. You are as Jesus Christ.’ God has done that to inspire us to want to do better, but don’t get all self-righteous about it because it’s through Christ. He’s given it to us to inspire us to keep the commandments of God and not get all entangled in our own traditions and things which are against the laws of God. It is the free gift.

“...which *is* by the one man, Jesus Christ, abound unto many? And *should* not the free gift *be* like that which came by *the* one who had sinned?...” (vs 15-16). In other words, shall it not be as it came upon all men to sin, because of the sin of Adam, shall it not be that the grace of God will be given to all of those that God calls? *Yes!*

“...For on the one hand, judgment *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...” (vs 16-17). In other words, that’s something to think about. Because Adam and Eve sinned death was passed on to all human beings. From them death comes to all human beings, and it is inevitable.

We just heard yesterday that the fellow who discovered the process. He didn’t invent it, he just discovered some of the laws of health that God had, Pritikin was his name. It was that if you exercise, if you cut way down on the fats—I think he’s gone to the extreme to have no fats, I think the body needs a certain amount, but not animal fats—then the body can recuperate and the heart will recuperate and you can live longer, but he, unfortunately, got leukemia and he committed suicide day before yesterday. Death comes to all men.

How many here have read Adele Davis’ health books. She’s got a lot of stuff there, and boy I imagine in her lifetime she was popping pills by the carload everyday. I mean, hands full of pills. But she

died of cancer of the bone marrow. It’s given once for all to die. Death was because of the sin of Adam and Eve, so it passed to all. The death of Jesus Christ and His resurrection: how much more is that going to do for those who believe in Christ? They’ll be given eternal life. That’s what it says toward all men of the *justification of our offenses*.

Verse 17: “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.... [Where it’s talking about life, it means eternal life. Shall reign in eternal life.] ...So then, even as by the one transgression condemnation *came* unto **all** men... [all condemned to death because of sin] ...in the same way also, by the one act of righteousness *shall* justification of life *come* unto **all** men” (vs 17-18). That could read in the Greek: *into the justification for eternal life*.

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* shall many be made righteous. Moreover, the law entered, so that transgression might abound...” (vs 19-20). In other words, in order to clearly define that sin is sin God gave His laws to Israel to make it very apparent.

“...but where sin abounded, the grace *of God* did super-abound... [that is able to cover sin, forgive sin] ...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). That’s why we need the grace of God.

Romans 6:1: “What then shall we say?...” Many people have said this, that the more you sin the more grace you need, therefore, the more grace that comes the more it glorifies God because God is glorified in giving grace. I’ve almost heard people say it just that way.

“...Shall we continue in sin so that grace may abound? **MAY IT NEVER BE!...**” (vs 1-2). Here it is again: ‘me-genoito’—which is *may this thought never come into existence*. That’s why they said, ‘God forbid’ in the *King James*. It means more than just ‘God forbid.’

“...We who died to sin, how shall we live any longer therein?” (v 2). We can’t live in sin. Sooner or later, if you have the Spirit of God and you have not done despite to the Spirit of grace, you can no longer live in sin. Though you may, through weakness of flesh, be tempted to living in sin, sooner or later you can’t live in that. Why? *Because the Spirit of God is going to prick your conscience so*

much that you are going to come out of it! You can't live in it.

Verse 3: “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... [also *death* can refer to the second 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 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” (vs 3-6)—‘*douleuein*’—which comes from the word ‘*doulos*’—which means *slave, slave of sin*.

Verse 7: “Because the one who has died *to sin* has been justified from sin.... [if you're baptized you've been justified from sin] ...Now if we died together with Christ... [through baptism] ...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” (vs 7-9)

That's the thing we need to realize. We have, through Christ, been made free from the 'law of sin and death.' We are going to die because we all die in Adam. But we have been made free from the 'law of sin and death,' which is in our members—though we still have to fight it because God has not removed it—rather He has given His Holy Spirit.

If we could look at it this way: In order to make two wires from 110 into 220, you have to have a third wire bringing the third lead in. When you do that something changes. You don't remove the wire, but you add another one. So it is with receiving the Holy Spirit of God. He does not take out of us the 'law of sin and death.' But He puts into us His Holy Spirit, which is like that third wire to give us the power and strength to overcome through Christ. That's why we have the enigma in Rom. 7 about doing the things he didn't want to do while he still loved God and loved the Law of God.

“...death no longer has any dominion over Him. For when He died, He died unto sin once for all; but in that He lives, He lives unto God. In the same way also, you should indeed reckon yourselves to be dead to sin... [We don't have to obey the sin. We don't have to obey the temptation. We don't have to obey the lust that is there.] (We are): ...dead to sin, but alive to God through Christ Jesus our Lord. Therefore, do not let sin rule in your mortal body...” (vs 9-12).

The sin is still going to be there because of the law of sin and death,' but don't let it rule in your body. Don't let it just completely consume you. When you hear these tapes on what the homosexuals do you're going to see how sin rules in their lives; absolutely consuming, ruling their lives. We're not to let sin rule in our lives.

“...by obeying it in the lusts thereof. Likewise, do not yield your members as instruments of unrighteousness to sin; rather, yield yourselves...” (vs 12-13). The choice is still there. There's still that question of doubt what we're going to do. But as long as we remain within the grace of God we will receive eternal life.

“...rather, yield yourselves to God as those who are alive from *the* dead, and your members *as* instruments of righteousness to God. **For sin shall not rule over you because you are not under law, but under grace**” (vs 13-14). This has been one of the most misunderstood verses that has ever been; a source of controversy. What happens when they were under law? *They were near to God but they didn't have direct access*—isn't that correct? They could have their sins forgiven at the temple but it was impossible for the blood of bulls and goats to blot out sins before God in heaven spiritually. That's why Christ died.

If you are under law, even under the Old Covenant there are still the motions of sin and death. ***But we are under grace!*** What does that grace do? That grace puts us in contact with God, gives us His Holy Spirit and all the things I said that God does for us, and brings us into the very presence of God the Father through Christ Jesus. That's why we are under grace. No way whatsoever is he talking about to keep the laws of God, or the commandments of God the way that God would want us to—because we are under grace—he's not talking about that at all. We are not under the Old Covenant. We are not under the sacrificial system. We are under the New Covenant—the covenant of grace—which brings us into that direct contact with God the Father.

Verse 14: “For sin shall not rule over you because you are not under law, but under grace. What then? Shall we sin because we are not under law, but under grace? **MAY IT NEVER BE!**” (vs 14-15)—‘*me genoito*’—*may this never even come into your mind or thought*.

Isn't that the way that the carnal mind works? ***Yes! That's the way that the carnal mind works!*** It's just the same way with parents. For example: if the kids are going to go someplace, 'Please let us know where you're going and how long you're going to be gone, and when you're

going to come back and be here exactly at such and such a time.' If you don't tell them that, they'll say, 'Well, guess what? They didn't tell me to tell, so I'm not telling.' That's a carnal mind working.

That's what he's talking about here. Don't be carnally minded in it and think because God wants to forgive our sins, is willing to forgive our sins, is desirous of forgiving our sins, that we say, 'Well now, God wants to forgive our sins. I'll sin and then, hey, God has to forgive our sins.' He said, 'Don't let that even come into your thought.'

"...MAY IT NEVER BE! Don't you realize that to whom you yield yourselves *as servants* to obey... ['doulos'—plural for 'douloi'—which is *slave*] ...you are servants of the one you obey, whether *it is* of sin unto death, or of obedience unto righteousness?" (vs 15-16). That obedience involves *belief, acceptance* and *faith* in Christ Jesus and, of course, keeping the commandments of God.

Verse 17: "But thanks *be* to God, that you were *the* servants of sin, but you have obeyed from *the* heart that form of doctrine 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. 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 17-18)—another word for Holiness.

Verse 19: "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. But now *that* you have been delivered from sin and have become servants of God, you have your fruit unto sanctification, and the end ['telos'] result *is* eternal life" (vs 19-22).

'Telos' means *the pinnacle of*. It can mean *the end*, but it also means *the pinnacle*. Where it says Christ is *the end of the Law*, it doesn't mean He did away with it, it means that Christ is *the pinnacle of the Law*. The whole purpose or projection to the Law so that you become *the servants* or *the slaves* to God and you have your fruit unto sanctification and the pinnacle or the end of this is eternal life.

Verse 23: "For the wages of sin *is* death; but the **gift**... [*free gift* or ['charisma'—free gift of grace] ...of God *is* eternal life through Christ Jesus our Lord."

I'll just review Rom. 7 because I want you to go through and read it, especially beginning with Romans 7:7: "What then shall we say? *Is* the law sin?... [There we have that statement again]: ...MAY IT NEVER BE!...." Don't ever let that thought come into your mind, would be a modern vernacular way of translating that.

Paul went on to say, Rom. 7 paraphrased: We know sin by the Law, but the Law is spiritual, Holy, just and good. But I as a human being have sin in my flesh, which is called the 'law of sin and death.' Therefore, because of that 'law of sin and death' it causes me to practice the things that I hate, that I don't want to do. But through the grace and the goodness of God, because I am serving the Law of God and serving Christ through grace with my mind, it is only the 'law of sin and death' in my members that is making me sin and not my pre-determinate will.

Because of this conflict going on, v 21: "Consequently, I find this law *in my members*, that when I desire to do good, evil is present with me." That's a conflict that goes on. You still have the 'law of sin and death' that has been cancelled out spiritually before God because He presents you as Christ, that you are righteous to Him. You have that connection with God, which is like that third wire. You have the Holy Spirit of God, you're under the grace of God, but here is this struggle. God intended that that struggle be there so that we would understand how serious sin is!

Verse 22: "For I delight in the Law of God according to the inward man." That is true. Whenever you read about the laws of God, how good they are, the Word of God, that's fantastic! You delight in it! You say, 'Wonderful! Marvelous!'

Verse 23: "But I see another law within my own members, warring against the law of my mind, and leading me captive to the law of sin that is within my own members. O *what a wretched man* I am!...." (vs 23-24). The whole lesson God wants us to learn in it, as we are yearning for eternal life, is how wretched human life is separate and cutoff from God! It is wretched!

That's why Paul said, 'If Christ is not raised, we're still in our sins!' *and* 'If only we have hope in Christ, we are of all people most miserable!' Why? *Because of this battle that goes on!*

"...Who shall save me from the body of this death? I thank God *for His salvation* through our Lord Jesus Christ. Because of this, on the one hand, I myself serve the law of God with *my* mind; but on the other hand, with the flesh, *I serve* the law of sin" (vs 24-25). Because sin is in our members!

The first time I read that, that was so confusing to me. I could not understand that! I think I understand it a little more. I'm sure there's more understanding that we need to get out of it. The more I go over this, the more I understand it. That's why it's important that we go over it in detail.

The most important thing for us to get out of this; we have this fight going on; we're warring against the 'law of sin and death'—right? We don't want to sin—correct? But we do sin! Here's this catch-22 just ongoing like this all the time.

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*." Though that 'law of sin and death' is in us, God does not condemn us for it. Why? *Because we can't help the fact that it is there!* We can't get rid of it. Only God can give us His Holy Spirit to compensate for it. Because it still is active in our lives, God does not condemn us for it. But that doesn't mean that since God doesn't condemn us for it that we run out and sin!

Verse 2: "Because the law of the Spirit of life in Christ Jesus has delivered me from the law of sin and death." Let's add one qualifying statement: But for God the Father, it has not been removed from you entirely. But as we grow in grace, we are to be circumcised with the circumcision of Christ—isn't that correct? Circumcision only removes a part of—like circumcision of the flesh, it only removes part of the skin.

That circumcision in Christ brings the Holy Spirit to us, it does not take away the 'law of sin and death' entirely, but before God the Father we are free from the 'law of sin and death' through grace, because we are *walking after God's way in God's Spirit!*

As long as we are under the grace of God He is not going to condemn us because we have the 'law of sin and death' in us. Rather, He has compensated for it with God's Holy Spirit. Before God the Father we have been made free from the 'law of sin and death.' It's still there to plague us in the flesh but we are not to yield ourselves to it. We are not to let it rule in our lives. Rather we are to let the Holy Spirit rule in us.

Verse 3: "For what *was* impossible for the law to do..." Why was the law powerless! The law was powerless to compensate for the law of sin and death. The law was powerless to give eternal life because the law stated what brought death. Therefore, what brings death cannot bring life. So, the law was powerless.

Verse 3: "...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*: 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.... [with God] ...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 3-8).

That's quite a statement. You need to think on that. Cannot please God. Someone without the Spirit of God cannot please God; it is impossible. They can be as good as they want to. That's the whole story of Job: cannot please God. Only thing that can please God is where His Spirit is.

Verse 9: "However, you are not in *the flesh*, but in *the Spirit*, if *the Spirit* of God is indeed dwelling within you. But if anyone does not have *the Spirit* of Christ, he does not belong to Him. 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 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. So then, brethren, we are not debtors to the flesh, to live according to *the flesh*; because if you are living according to *the flesh*, you shall die; but if by *the Spirit* you are putting to death the deeds of the body, you shall live. For as many as are led by *the Spirit* of God, these are *the* sons of God" (vs 9-14).

I hope that we can all understand more about the grace of God and why we need the grace of God. I wanted to go through this in detail because next week then I'm going to go through a majority of the places where the grace of God is used in the New Testament and we are going to see that when Paul starts out his letters and says, 'Grace be to you...' he is saying that there is something coming from God to you. That's a tremendous thing!

We read over that, 'Paul, an apostle to God, grace and peace be to you from our Lord Jesus Christ...' Now we're ready to get into it. *No!* We missed all that that was right there at the front.

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

Scriptural References:

- 1) Ephesians 2:11-19
- 2) Deuteronomy 4:6
- 3) Romans 3:9-31
- 4) John 1:3
- 5) Romans 3:31
- 6) Romans 4:15-16, 20-24
- 7) Romans 5:1-21
- 8) Romans 6:1-23
- 9) Romans 7:7, 21-25
- 10) Romans 8:1-14

Scriptures referenced, not quoted:

- Ephesians 2:4-10
- Romans 4
- Galatians 3
- Exodus 25:8
- Philippians 3
- John 6
- Job

Also referenced:

- Book: *Understanding the Difficult Words of Jesus* by David Bivin and Roy Blizzard Jr.
- Sermon Series: *Romans*