

Grace Upon Grace V

Fred R. Coulter—June 30, 2012

Let's come to Romans 6. We have thoroughly covered—and I hope you understand—what it means to be *under law*. Everyone in the world is *under law* and *under sin*, even those who keep some of the commandments of God, because they have 'the law of sin and death' within them.

Jesus said that those who will not hear and will not listen to the Word of God (Matt. 13) that 'in hearing they don't hear and seeing they don't see and neither do they understand.' Then He went on to make another statement: 'But your eyes see and your ears hear and you understand. To the one who understands, more will be given. To the ones who do not understand, it shall be taken away even what they understand.'

In my trip to Oklahoma hearing the reports of what's going on in the Protestant world that is exactly what is happening. What little understanding they have had is being taken away from them.

Today we're going to further get rid of the mystery of Paul's difficult to understand Scriptures and a lot of it is based upon the misunderstanding and error of Protestantism. When you come to read the Bible, especially the first time, you bring with it *your* thoughts. I know the inclination is when you start reading the Bible the first time, you want to read it so that the Bible will prove that you're right or find something in there that tells that you are right.

Romans 6:14: "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).

Romans 7:1: "Are you ignorant, brethren (for I am speaking to those who know law), that the law rules over a man for as long a time as he may live?" Everyone is *under law*! Everything functions according to law. However, that's not the interpretation that is given in Christendom today.

To be *under law* they interpret it that as keeping the commandments of God. *Not so!* Only to a very small degree does it mean that. But *under grace* means—and they have never stated it this way, but this is exactly what they mean—if you are under grace you are *above* the law. Think on that for a minute.

Why does it work out that way? Because they said Jesus came to abolish the Law. Jesus said, 'Don't even think I've come to do that.' So when they are stuck with that they say, 'Jesus came to

fulfill and when He fulfilled He did away with it.' *No, He improved it and made it complete!*

If someone delivers to you a brand new car and it has everything in it but the engine and you get in there and you're going to start to drive this, go to turn it on, nothing happens. After trying everything you can while sitting in the driver's seat you are going to check under the hood. You raise up the hood and there's no engine. That's an analogy to understand something. To fulfill also means to complete. So the way your car becomes complete is that they didn't tell you there was a second truck delivering the engine. So, they install it, now the car is complete. When you put the engine in it, the car now is fully functional—*fulfilled*. Did the car magically disappear? *No!*

'Fulfill' does not mean *to do away*. ***It means to complete!*** When you complete it, you have everything necessary to understand. This is what Jesus did. He came to complete the Law and the Prophets and then He declared that our righteousness has to be greater than the righteousness of the scribes and Pharisees—right? *Yes!*

Exactly the same way, 'under law' means that *your life* and *your purpose* and *everything that you are* in the world as a person regardless of where you are in the world, you are under law but you do not have connection with God. You are subject to all the laws of God.

In the Old Testament God said He would *dwell among* His people. Moses in giving the instructions in Deuteronomy—the second giving of the Law—told them that the nations of the world would see the laws and commandments 'that God has given you and if you obey them they would say, 'My, what a nation that is near to God.'

New Testament is like putting the engine in the car. That gives you the understanding so that you can live your life before God the way He wants you to do it. We can liken the gasoline in this case to the energy of the Holy Spirit to do so. Now that you have the car you are ready to go where you need to go. If you just continue to have the car with the engine in it and the gas in it and the key in your pocket or in your purse and you never use it, what good is the car? *Isn't any good!*

In exactly the same manner, when they claim in the Protestant doctrine that if you keep the commandments of God you are under law ***is not true***. Only to a small degree of those people who keep some of the commandments of God.

Then they say if you're under grace you don't have to keep any of the laws of God. You don't have to understand the Old Testament. If you have Christ, you have everything and *you determine* what is good for yourself. That's a basic summary of it that then puts them *above* the Law. They don't express it that way.

But this dawned on me in listening to our attorney general try to explain something about his actions, which were completely devious. In trying to tell people what he was doing, he says, 'Truth is evolving.' *No, truth is truth*, and truth is to be discovered, just like in the Bible:

- God is true
- God is righteous
- God's law is perfect
- It is Holy
- The commandments are good and righteous and true

We have to discover how these things are. Then when we understand we need to change because God says, '*Repent!*' Yes, you recognize you've sinned enough that you know you need to repent.

When you do that it's just like you admit, 'I've got this car but I can't use it. I don't know how to do it and it's missing something. There's something missing in my life.' ***That something missing in your life is God!*** Just like in the car—the engine. The car doesn't do you any good without the engine. The engine without the car can do very little of itself.

To be under grace is an entirely different thing. To be under grace means that ***you have been brought by God Himself into a personal relationship with Him!*** God has done this. God is in charge, *no man!*

Let's look at the idea here about being above the Law. That's not what grace means. Grace means that you are

- under the direct fellowship of God the Father
- His free gift
- receiving of His Holy Spirit
- now you can begin to *fulfill* your life
- make your life *complete* so that you can receive eternal life at the resurrection

Let's talk about the Lawgiver; God is the Lawgiver—is He not? *Yes, He is!* Isaiah 33:22: "For **the LORD** is our Judge..." The One Who became Jesus Christ. What did Jesus say concerning judgment? John 5, Jesus said, 'The Father has given all judgment into His hands because He is the Son of man.' The Lord is our Lawgiver! Who gave the laws to Israel? Jesus Christ did as the Lord God of the Old Testament. What did He do in the New

Testament? *He gave us the spiritual application of those laws—correct? Yes!*

"...the LORD *is* our King; He will save us" (v 22). This applies to Old and New Testament in every way. What happens when you begin to judge the Lawgiver? Does every single person in the world have an opinion about God? *Yes!*

Romans 3:3: "For what if some did not believe?...?" That can apply to anybody. In this particular case he's talking about the Jews. But what if people out in the world don't believe and they have strong opinions? There are a lot of them. That's why we have the new booklet, *God or No God*.

"...Shall their unbelief nullify the faithfulness of God?" (v 3). Does their opinion affect God? *No!* Yet, their sacred opinion today, because everyone has an opinion, everything is based on opinion. 'I believe this.' *Oh, that's nice.* 'I don't believe this.' *Oh, that's true. What do you believe?* 'I believe a little different here.' Sounds like the Supreme Court recently.

Verse 4: "MAY IT NEVER BE!.... [No, it doesn't affect God.] ...Rather, let God be true but every man a liar..." What does it say about the human heart, every human heart? '*Deceitful above all things and desperately wicked.*' From your youth! Women know this a little bit more than men because they are more subject to jealousy and judging than men. When women walk into a room every woman knows exactly the hairstyle, the type of dress, what it's worth, the jewelry, the decorations, the busts, the waist, and the hips and the shoes. If they think they are doing well, then they have a nice smile, but inside they look down on that other woman.

Men have their problems in other ways. This is not to pick on women. Women like to be mysterious and secretive, but God knows the heart. Men are just like a lot of women think. They are blunt, course, direct, insensitive and domineering. All men have their own judgments of people in a different way. But I bring it out this way. *None of that affects God!* None of that makes you a better person.

"...exactly as it is written: 'That You [God] might be justified in Your words...'" (v 4).

- every word of God is *true*
- every word of God is *perfect*
- every word of God is *God-breathed*

When it says 'all Scripture,' that means *each and every one God-breathed*. If you don't agree with it and you walk away from it, then it's like keeping your car without the engine in it and think you have a great treasure.

“...and might overcome when **You [God] are being judged by men.**”... [the Greek is present tense passive] ...But if our unrighteousness brings to reality God’s righteousness, what shall we say?... [And it does. This is where repentance is the first step of repentance. You begin to see that you aren’t what you think you are.] ...*Is* God unrighteous to inflict His wrath? (I am speaking according to man’s view.) **MAY IT NEVER BE!** Otherwise, how shall God judge the world?” (vs 5-6).

Then he says all are under sin. He gives the denunciation of human nature. Isn’t that the way it is? Look at the futility of human beings trying to solve spiritual problems. Look at the nation of Syria today and how it has been for one year. Now we have all of these wonderful United Nations blue helmeted, goody-two shoes, and peacekeepers. And even Kofi Annan, former head of the United Nations went there on a ‘peace’ mission. Did the guns stop? Did the bombs cease? Did the rockets? *No! Never! Got worse!* You are looking at spiritual problems. You can’t solve it any other way.

Verse 19: “Now then, we know that **whatever** the law says... [All Scripture, each and every one, is God-breathed.] ...it speaks to those who are under the law...” What did we read in Rom 7:1? *‘The law rules over a man for as long a time as he may live.’* Every human being is under law. We need that to understand what it’s going to be under grace because that is not *above* law. That is spiritually *within* law through Christ. The reason this is so:

“...so that every mouth may be stopped, and all the world may become guilty before God.” (v 19). The whole world is under law. Those who come along and say you don’t need to keep the law, let’s see something here in the book of James. Let’s see what they are actually doing. We already covered that every human being has opinions about God, or a god, or a religion, or a movement, or a political party, whatever. Let’s see where it puts you when you hold opinions against God.

James 4:1: “*What is the cause of quarrels and fighting among you?.... [Remember this the next time you have an argument with your husband or wife.] ...Is it not mainly from your own lusts that are warring within your members?*” You lose your temper. Yes, you think you’re right. Yes, all the things go along with it and after you’re done with the argument you’ve got to do a lot of repair—right? *Yes!*

Verse 2: “You lust, and have not; you kill, and are jealous, and are not able to obtain; you fight and quarrel, but still you do not have, because you do not ask.” ‘Oh, I’ve got to go to God and ask’, but notice without repentance what happens.

Verse 3: “*Then* you ask, and you do not receive because you ask with evil motives... [To serve yourself, rather than give up yourself.] ...that you may consume *it* on your own lusts.... [‘Oh, God, help me win the lotto.’] ...*You* adulterers and adulteresses, don’t you know that the friendship of the world is **enmity with God?**....” (vs 3-4)—which is the root word for enemy. People who have opinions about God, one way or the other, they don’t consider themselves enemies—do they? *No!* Does an atheist think he’s an enemy of God? *No*, he doesn’t care whether God exists or not, but he makes himself an enemy of God. Is he hostile to the Word of God? Does he have enmity toward the laws of God? *Yes, indeed!*

“...Therefore, whoever desires to be a friend of the world makes himself an enemy of God” (v 4). Every church needs to understand that verse. If you’re not seeking to please God and teach His Word and if you’re seeking to please the world and increase your numbers, you cannot please God, but you are an enemy of God. When people get to thinking ‘do-gooderism’ they don’t understand that.

Verse 5: “Or do you think that the scripture says in vain, ‘The spirit that dwells in us lusts with envy’? But He gives greater grace. This is the reason it says, ‘God sets Himself against the proud, but He gives grace to the humble’” (vs 5-6). Why? *Because they know they need God!* Not, ‘God, here I am, you’ve got to accept me because I’ve done this great and marvelous work.’

Verse 7: “Therefore, submit yourselves to God.... [because He’s God] ...**Resist the devil...** [because he is there to pump up your lusts] ...and he will flee from you. **Draw near to God...** [How do you do that? *With prayer, with repentance!*] ...and He will draw near to you....” Haven’t we covered that many times about seeking God? How do you do it? You forsake your thoughts, you forsake your ways and you begin to ask for God’s ways.

“...Cleanse *your* hands, you sinners, and purify *your* hearts, you double-minded!.... [That’s the way human nature is.] (v 10): Humble yourselves before the Lord, and He will exalt you” (vs 8, 10). How do you do that? If you’ve got a lot of serious problems, then it’s

- repentance
- prayer
- fasting
- studying the Word of God
- recognizing your sins
- repenting of them

Also, as you go down in time in growing and overcoming, then God’s Spirit reveals to you the really deep inner nastiness of human nature so you can repent of it. When He first calls you, you’re not

capable of handling how evil your mind really is of itself. It takes God's Spirit to expose it.

Verse 11: "Brethren, do not talk against one another. The one who talks against a brother, and judges his brother, **is speaking against the law, and is judging the law. But if you judge the law...**" Is that not what is done when they say, 'If you are under grace, you don't have to keep the Law. God did away with the Law. Jesus did away with the Law.' *No, He didn't!* 'We don't have to do that law, because that's in the Old Testament.' Heard that before?

"...you are not a doer of *the* law... [That's what he said in the first chapter, be a doer of the law not a hearer.] ...rather, *you are* a judge" (v 11). What does this do? They don't even comprehend it when they say 'we're under grace and we are free from the law.' What does that do?

Verse 12: "*But* there is *only* one Lawgiver, Who has power to save and to destroy. Who are you that you presume to judge another?" Or judge God? Or judge His law? Isn't that amazing what happens? *Yes, indeed!*

With that in mind, we're going to look at a few Scriptures in the book of Galatians. I'm going to mention here again, one of the most important books you need to read to understand the New Testament is *Judaism: A Revelation of Moses or a Religion of Men?*

When Paul was writing he was writing in the time when there was Judaism abounding. The commission was to go to the Jew first. So, unless you understand what Judaism is—please realize this: Pharisaism mentioned in the Bible is the same as Judaism today and they admit so. The Jews say in their own words that Pharisaism and Judaism are one in the same.

Here's the key you're going to learn concerning Judaism that most people have no clue. Very similar to what I learned recently concerning the big book, it looks like a gigantic Bible that they have in Catholic ceremonies when they do the high mass. They have someone carry it and then have the incense going. Then they bring it to the cardinal or to the bishop or to the pope and he kisses it. I always thought that was the Bible. I learned from a Catholic those are actually Catholic prayers written by men having nothing to do with the Bible.

So, it's not just the Jews who are at fault in this. The Jews call Judaism 'the law of Moses.' They let you know in no uncertain terms that Gentiles don't have to keep the law. That's not what it says in the Old Testament either. It's very important to understand that.

Let's look at a couple of other Scriptures in the Gospel of John to back up what I just said. Jesus is referring to John the Baptist, John 5:35: "He was a burning and shining light, and you were willing for a time to rejoice in his light.... [they thought it would benefit their goals, politically and religiously] ...But I have a greater witness than John's; for the works that the Father gave Me to complete, the *very* works that I am doing, themselves bear witness of Me, that the Father has sent Me. And the Father Himself, Who sent Me, has borne witness of Me. You have neither heard His voice nor seen His form at any time" (vs 35-37).

Another verification that the One that Moses saw was not the Father. This exposes another error of Protestantism that the God of the Old Testament was the Father. *No!* The God of the Old Testament was the One Who became Jesus Christ. We do have some mention of the Father in the Old Testament, the Most High God, but Jesus came to reveal Him.

He's speaking to the Jews who practice Judaism and mixed that in with temple worship, too, v 38: "And you do not have His word dwelling in you..." Think of that for a minute. Here they were the ones who had the Word of God and were responsible for preserving and taking care of it and they ignored it. Did exactly the same thing, they judged the Law and *replaced it with their tradition* and thought they were doing right.

"...for you do not believe Him Whom He has sent. You search the Scriptures... [How many times did He say 'Have you never read?'] ...for in them you think that you have eternal life; and they are the ones that testify of Me. But you are unwilling to come to Me, that you may have life. I do not receive glory from men; But I have known you, that you do not have the love of God in yourselves" (vs 38-42).

Let's carry this thought forward. If you are under law and you judge God, do you have the love of God in you? What is the love of God?

- We are to love God with all our heart, mind, soul and being—right?
- Love our neighbor as ourself—correct?
- We are to love each other as Jesus loved us—right?
- We're even to love our enemies—correct?
- *Yes!*

John said, 'This is the love of God that we keep His commandments and His commandments are not grievous.' What does this statement tell you? They have none of the above.

Verse 42: "But I have known you, that you do not have the love of God in yourselves. I have come in My Father's name, and you do not receive Me; *but* if another comes in his own name, you will receive him. How are you able to believe, you who

receive glory from one another, and do not seek the glory that *comes* from the only God?” (vs 42-44).

Then He makes a profound statement to summarize it. Because the Jews in keeping their own laws placed themselves as judge of the laws of God and placed themselves *above* the law. So, Jesus said:

Verse 45: “Do not think that I will accuse you to the Father. There is *one* who accuses you, *even* Moses, in whom you have hope. But if you believed Moses, you would have believed Me; for he wrote about Me. And if you do not believe his writings... [rather than *your* traditions] ...how shall you believe My words?” (vs 45-47).

That’s something—isn’t it? Let’s see another thing that He said, John 7:16: “Jesus answered them and said, ‘My doctrine is not Mine, but His Who sent Me.’” Doctrine is teaching. Let’s understand something. This is why we are to preach the Word. This is why ministers are not to have their own standard of doing things.

In the latest *The Journal* there is an article that says, *Church Leaders Beware of These Seven Habits* (thejournal.org/issues/issue149). This is what Mr. Jackson and Mr. Finkelstein listed, the seven habits, and described them in an article in 2004:

Habit #1—They see themselves and their companies as dominating their environment.

Think of it in religious terms.

Habit #2—They identify so completely with the company that there is no boundary between their personal interests and their corporation’s interest.

Habit #3—They think they have all the answers.

God alone has all the answers. That’s why we are to search the Scriptures—prove what is good and hold fast to what is true.

Habit #4—They ruthlessly eliminate anyone who isn’t completely behind them.

Habit #5—They are consummate spokesmen obsessed with the company image and their image.

Habit #6—They underestimate obstacles.

Habit #7—They stubbornly rely on what worked for them in the past and ignore what is true.

That also describes Judaism. If you don’t believe me, talk to a Jew. That describes Protestantism. If you don’t believe me, talk to a Protestant minister. That describes Catholicism. If you don’t believe me, talk to a priest. Same thing.

It’s not His, but the teachings of the Father. So, what do we have in the New Testament here? *From God the Father!* Except for the Gospels, all the rest of the New Testament is written in epistles. Epistles are *personal letters!* Isn’t that fitting, because God’s plan is to *increase His Family!* We’re to be the sons and daughters of God—correct? So, these are personal messages from God to us. If you’re really seeking God, when you read the Word of God, it’s going to connect with you because God is working with you as long as you are seeking Him. This is why I have my cowbell; so that when I give you my opinion you know it’s my opinion and that may change.

Verse 17: “My doctrine is not Mine, but His Who sent Me. If anyone desires to do His will... [There is the key. The way you understand the Bible is to *obey* what you learn, as you learn it.] ...he shall know of the doctrine... [you’ll understand it] ...*whether* it is from God, or whether I speak from My own self. The one who speaks of himself... [as these seven habits we just read] ...is seeking his own glory; but He Who seeks the glory of Him Who sent Him is true... [He’s speaking of Himself.] ...and there is no unrighteousness in Him. Did not Moses give you the Law, and **not one of you is practicing the Law?**” (vs 17-19).

Think of that! A lot of people think that the Jews keep the law; that they earn salvation by the law.’ If they earn salvation by the law, why can we not earn salvation by the law today? They never ask that question—right? *Because salvation comes by grace!* The Holy Spirit was not granted to the people in the Old Testament, except the patriarchs, the prophets, and some of the kings.

“...not one of you is practicing the law...” (v 19). What were they practicing? *Their traditions!* ‘Full well you reject the commandment of God that you may keep **your own tradition**’ (Mark 7).

- Do Catholics have traditions? *Yes!*
- Do Protestants have traditions? *Yes!*
- Do Jews have traditions? *Yes!*
- Muslims?
- Buddhists?
- Hindus?
- *All of them!*

(go to the next track)

I think with the background that I have given you and if you will read the book, *Judaism: A Revelation of Moses or Religion of Men?* I’m going to attempt something here based upon what I’ve given you that if you listen carefully the difficulties of Gal. 2 and 3 will be unlocked. Let’s see if we can do it.

Let's see how prevalent this problem was. It is claimed that Paul brought a different gospel than Peter, James, and John. They had a conference and it was identical. However, the affects of Judaism of later converts coming into positions of authority in Jerusalem led to the bringing in the encroaching of *traditions* from Judaism. We're going to see one of the worst ones that was a stumbling block for the Jews in the Gospel, and still is to this day.

If you talk to those who are Messianic Jews or Jews for Jesus, they still want to keep everyone who is not a Jew—the Gentiles—in a lower position than they are. They presume to be teachers when the prophecy for Judah was that Judah would have a Lawgiver 'until Shiloh came.' Most people misunderstand that. The Law came down through Moses and the Aaronic priesthood, not through Judah.

What came down as Lawgiver through Judah was the kingship laws or the civil governments, which were also under the priests. When Christ came, no more was there any civil rule with the Jews with the destruction of the temple. Actually the throne went back to the other line of Judah and now resides in England.

If you don't have the book, *Judah's Sceptre and Joseph's Birthright*, you need to read that and that will bring you up to date on things. For new people, yes, there's a lot of learning, but if you are really hungry and thirsting for the Truth, you're going to be absolutely amazed the number of things that are out there and how it all fits into the Bible. Shiloh is another name for the Messiah. How do we know that? *Because Christ came!* I'll find some other things to back that up but let's go on here. Here was the problem with too much Judaism in Jerusalem.

Galatians 2:11: "But when Peter came to Antioch..." Who was the one that God sent to Cornelius to open the door for the Gospel to the Gentiles? *Peter!* What did Peter say as a result of the vision and everything? '*God has shown me that no man should be called common or unclean and that God is not a respecter of persons.*' This is why this is so absolutely powerful here because look what Peter did.

Verse 11: "But when Peter came to Antioch, I **withstood him to his face** because he was to be condemned." Is an apostle subject to correction? *Yes!* Are we all subject to correction? "...withstood him to his face..." was publicly.

Verse 12: "For before certain *ones* came from James... [half-brother of Jesus] ...he was eating with the Gentiles... [Just like he did when he stayed for a number of days with Cornelius and his household.] ...However, when they came... [political

consideration, falling back to old Judaism habits] ...he drew back and separated himself *from the Gentiles*, being afraid of those of the circumcision party."

Why would he be afraid of those? He had no reason to be afraid. He was afraid that they would bring a bad report to James about his conduct. Don't ever worry about that. This was really a great mistake and this is why it had to be put in the Scriptures here. Was Peter afraid of James? *No!* He said he was afraid of those of the Circumcision Party who would report to James when they got back; another nice word for politics.

Notice what happened, v 13: "And the rest of *the* Jews... [There were a lot of Jews in the congregation with the Gentiles.] ...joined him in *this* hypocritical act, insomuch that even Barnabas was carried away with their hypocrisy." In other words it would be like coming in here and we're all ready to eat and all of sudden here comes in this person and half of you get up and go out of the room and leave everybody else, because now 'you are all contaminating me.' You get up and walk out and carry your food with you and go into another room.

Notice what Paul did, v 14: "But when I saw that they did not walk uprightly according to the Truth of the Gospel..." What was the command at the end of Matthew? '*Go into all the world, to all nations, teach them everything I have commanded you*'—right? *Yes!*

"...I said to Peter in the presence of them all... [Paul reminds me of General Patton] ...'If you, being a Jew, are living the Gentiles... [not separating yourself] ...and not according to Judaism..." (v 14). That's what the problem was—Judaism, not the laws of God. I defy anyone to find in the Old Testament a law that says *you shall not eat with uncircumcised people*. Doesn't say that!] ...why do you compel the Gentiles to Judaize?" (v 14).

That is, make them separate because the Jews separate. If the Jews separated themselves and you follow and separate yourself and say, 'If they are going to take that attitude, we want nothing to do with them.' You talk about a house divided against itself. Do you see the problem here? That's why this is in the Scripture.

Verse 15: "We who are Jews by nature—and not sinners of the Gentiles—knowing that a man is not justified by works of law..." We covered that in our sermon series: *Romans*—right? How are you justified? *Through faith in the sacrifice of Jesus Christ and His shed blood!*

"...but through the faith of Jesus Christ..." When it says the faith of Jesus, that means Jesus' faith that He imparts to us. That's how you are

justified. Justified means *put in right standing with God*. What was going on here? *Very simply this: the Jews were trying to justify themselves before God by their actions rather than the love of Christ.*

Verse 16: “Knowing that a man is not justified by works of law...” What works of law was being done here? *A tradition of Judaism!*

In the back of the book of Judaism, we have a whole section from the *Code of Jewish Law*. The whole book is much thicker and there are thousands and thousands of laws about every little detail and thought that you are to do all the day long—every week, every month, every year, etc.

“...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... [Did Jesus have to have faith? *Yes!* He had to have faith in the plan of God, the love of God, His sacrifice to pay for the sins of the world as the Lamb of God.] ...and not by works of law; because by works of law shall no flesh be justified” (v 16).

Galatians 3:21: “...For if a law had been given that had the power to give life... [the power to give eternal life] ...then righteousness... [justification through faith] ...would indeed have been by law”—instead of by the faith of Christ. There is no law in the Old Testament which says if you do thus-and-such you shall receive eternal life—not there. That’s the whole nature of what we’re talking about here.

As we go through, you will see if you read the *King James Version* or other versions where in Galatians 2:16 it reads: “Knowing that a man is not justified by *the* works of *the* law...” Those two definite articles are not in the Greek but *inserted by the translators*.

Everyone thinks that those are *the laws of God*. This is nothing to do with the laws of God, but the laws of Judaism. No more than that big prayer book that you assume is the Bible that the pope kisses. There is no law that can bring eternal life. That’s where the bad translation of the *King James Version* and other translations and misinterpretation and lack of knowledge of Judaism—all combined.

“...because by works of law shall no flesh be justified.... [no law can cleanse the heart, only repentance and God’s Spirit] ...Now then, if we are seeking to be justified in Christ... [Which we are, through repentance and baptism and access to God and continuous repentance, etc.] ...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 16-18). Let’s put it another way: he came out of Judaism. If he goes back to it, seeking eternal life, even using Christ’s name, not going to work.

Verse 19: “For I through law died to [works of] law... [That’s what we’re talking about here, so that’s why it is works of law. He did not die to *the* Law, but *works of law*, the human works of Judaism.] ...in order that I may live to God. I have been crucified with Christ... [How is that? *Through baptism* (Rom. 6)] ...yet I live. *Indeed*, it is no longer I; but Christ lives in me... [Christ *in* you will *not* lead you back into the traditions of men.] ...For *the life* that I am now living in the flesh, I live by faith... [rather than tradition] ...that *very faith* of the Son of God, Who loved me and gave Himself for me” (vs 19-20).

Notice what happens when you bring in *works of law*, traditions of men, v 21: “I do not nullify the grace of God; for if righteousness... [that comes by justification] ...is through works of law, then Christ died in vain.” There would have been no need for Christ to come, no need for Him to die. Create a law and that will solve the problem.

One of the reasons for this translation is to correct the egregious errors and misinterpretations of the *King James Version* and other translations. One good thing about what they have done is this: they have documented all the changes they have made so you know what they did incorrectly. How far will these bad translations carry on? I’m going to give a sermon because the United Bible Societies, the top translation organization in the world, wants to make the Bible Muslim-friendly. There are certain things in the Bible that offend those ‘poor little dears.’ Are they going to make the Koran Christian-friendly? You mean by removing the part that says ‘kill Christians’? *I doubt it!* They are going to change it to where He (Christ) is no more than just a man.

What is the principle of the Word of God? *‘A little leaven leavens the whole lump.’* The further you get away from the Truth of God and the more you seek to please people—and was not this the error of Peter—‘Oh, you don’t want to offend them’; poor little babies. So, you placate them. Guess who controls United Bible Societies? *The Roman Catholic Church!* The same society that chose to take 67,000 words out of the Bible. The truth is that’s all documented so you can find out what they have done. But the average person out there who is in a fog in every way wouldn’t understand a thing. You wouldn’t have that issue if you are reading and studying the Bible everyday *if* you have a good translation, or *if* you knew the original Hebrew or Greek. Before I started translating the New Testament I studied New Testament Greek for 17 years.

Since the Spirit will lead us into all Truth, if we study the *King James Version*, will you come to all Truth? *Without some knowledge of the Greek,*

you will not! You may discover some, but without some knowledge of the Greek you will not. With some knowledge of the Greek, one of the very first things you learn in New Testament Greek is that when in the Greek there is the definite article that is important. Where there is not the definite article, do not insert it unless the context clarifies that it is needed. If you got that far in Greek, then you could probably unwind Gal. 2 if you had a *King James Version*. But what you would have to do is write the correct translation, because you now understand a little bit of Greek.

If you have a *King James Version* and you know the Truth and you're seeking the Truth, you want to obey the Truth, you will see the conflicts that come up even though you may not understand the correct full answer. But that's where having some knowledge of the Greek comes into play. They changed a bunch of things in the different translations. In reading it he began to feel that something wasn't right, didn't understand it until his Bible was stolen and he was forced to read the *KJV* again.

People can read the Bible and come to a certain point and find themselves in a fog. It's hard to understand. How do you understand? *The first thing to do is to pray about it!* Ask God to help you and guide you. Next thing to do is broaden your search.

1. Look at different translation. If you are online, you can get all different kinds of them.
2. If you don't understand Greek, at least get an interlinear, especially *Interlinear Greek-English New Testament* by George Ricker Berry.

You can pick up an awful lot of those things if you diligently study. That's one of the reasons that I did this new translation. The more you study in the *KJV* the more you see that it causes confusion, plus misinterpretation on top of it.

What we're going to do is look at here in Galatians 3 some of those misinterpretations. The reason this becomes important is so that you can see that when we are under grace, which I'll bring in the next sermon, *our requirement of law-keeping is not eliminated*, but elevated to a higher standard.

There is another purely Greek New Testament—in the original order—put out by Robinson and Pierpont. If you don't anything about the Greek, I don't recommend you get this except that if you go online and read about the Byzantine Text Form and read the explanation in the English you will see that the Received Text is about 99% accurate to the Byzantine Text Form. When I was doing the translation, Gary Staszik was in direct

communication with Pierpont and Robinson both. Pierpont has since died. They show how they were able to identify the most accurate text of the New Testament. They completely reject the Caesarean, the Alexandrian, and the Vaticanus New Testament.

If you are diligent enough in your study and you really are hungering and thirsting for the Truth, you will not be satisfied until you find the correct answer. *God will lead you to it* because the tools are there. I want to prove a point because once you understand about Judaism as the traditions of men and not the law of the Old Testament, it's like turning on the lights in a dark room.

Galatians 3:8: "Now in the Scriptures, God, seeing in advance that He would justify the Gentiles by faith, preached the Gospel beforehand to Abraham, *saying*, 'In you shall all the nations be blessed.' *It is* for this reason that those who are of faith are being blessed with the believing Abraham" (vs 8-9)—because he believed it was counted as righteousness. He 'obeyed God's voice, kept His laws, His statutes, His commandments, and His charge.'

Notice v 10. in the *King James* it reads: "For as many as are of the works of the law..." *Not true!* The Greek reads: For as many as are of *works of law*.

Correct translation in English, v 10: "For as many as are *relying* on works of law... [which are what? *The traditions and laws of men!*] ...are under a curse..." Why? How do you get under a curse? By keeping the laws of God? *No!* He said you would be blessed—right? Didn't we cover that on *What Does it Mean to Be Under Law?* {see June 2012 letter at cbcg.org} This is where the Protestants turn and say, 'If you try and keep the law, you're under a curse.' Because they are not taught the truth of what it really means. Let's clarify the first part:

Verse 10: "For as many as are *relying* on works of law are under a curse... [Those works of law are not the Biblical laws and commandments, but Judaism.] (Now you will understand the next part of it): ...because it is written, 'Cursed is everyone who does not continue in all things that have been written in the book of the Law to do them.'"

If you substitute tradition for the laws of God written in the book of the Law, you are sinning. Nowhere do you find that you are cursed for keeping the laws of God. God says you are blessed. That's why the first sentence here in v 10 has nothing to do with the laws and commandments of God, but the laws and commandments of Judaism. They have rejected the laws and commandments of God written in the book of the Law, so therefore, they are *under a curse!* I hope you understand that from this point

of view. This is why if you go by Protestant tradition and *King James* and other translations that implies that you're cursed for relying on 'the works of the law,' then explain why the curse talks about those who do not keep or continue in the things written in the book of the Law. It's an absolute complete 'moryoxon.' I don't like oxymoron. I like moron first; moronic thought, because the first part of v 10 contradicts the last part of v 10—does it not? It doesn't say, 'Cursed is everyone who does the things written in the book of the Law.' *It does not!* It says, 'Cursed is everyone who does **not** continue in all...'

What did we read in Deut. 28 and all the way through the Old Testament? If you keep *all* the laws and statutes and judgments, you will be blessed. Read Deut. 28 because that has the blessings and the cursings. Does everybody understand that? If you have a *King James*, go home and read it in the *King James* and see the contradiction.

Verse 11: "Therefore, *it is* evident that no one is being justified before God by *means of* law... [No definition with the definite article. *By means of law* or you could have *by works of law*. That's what v 10 is talking about.] ...because *it is written*, 'The just shall live by faith.'"

Does it take faith to keep the laws of God? *Yes!* If you're to continue in everything written in the book of the Law and by faith you do so, you are not under a curse, because you are within law. When you eliminate law, you put yourself above the Law, you judge the Law, you judge God and you judge your thoughts, *your* traditions, *your* laws as better than God's. And, in fact, so good that God is obligated to recognize them.

Verse 12: "Now then, the law is not based on faith... [No, the law states what sin is.] ...but, 'The man who practices these things... [in the law] ...shall live in them.'" But since 'all have sinned and come short of the glory of God,' here is how most of Christendom reads v 13: 'Christ has redeemed us from the law.' That's how they interpret it. *No!*

Verse 13: "Christ has redeem us from **the curse** of the Law..." What is the curse? *The curse is law-breaking, not law-keeping!*

Even living *in the land*, if you are within law, because you're under law and under the Constitution, you are a law-abiding citizen and you have no trespass against you worthy of correction—correct? *Yes!* Likewise, if you are practicing the things that are in the Law, then you'll be blessed. But since not everyone can keep the Law perfectly we have sin. How do we handle sin? Do we make another law? *No, we repent!*

Verse 13: "**Christ has redeemed us from the curse of the law...** [not obedience to the law] ...having become a curse for us (for it is written, 'Cursed *is* everyone who hangs on a tree')."

Everyone is under law. 'All have sinned and come short of the glory of God.' If you are all under God's laws, is there any law that you can do to remove sin? *No!* The only way sin is removed is by

- repentance to God
- faith in the sacrifice of Jesus Christ
- a set mind to be obedient and quit sinning

What did Jesus say for those who He healed? *Go and sin no more.* Once you've broken the law, you are under the curse. If you tell a lie and you're not in the habit of telling lies, but you tell a lie, what happens to your conscience? If you steal and get caught, we read what those laws were, how you are supposed to pay back in restitution, and all of that.

This helps you understand. I know it got a little heavy and I know it got a little complicated, but if we understand the difference between *works of law* and *the laws and commandments of God*, which then works of law are *tradition*, whether it be Catholic, Protestant or Jewish.

Now you can understand Rom. 9 and 10. In *The Holy Bible in Its Original Order, A Faithful Version* we have Appendix Z, which is a compilation of all the difficult Scriptures of Paul to explain the truth of them. The *King James* has it which is a complete misunderstanding, Romans 10:4 (KJV): "For Christ the end of the law..." They turn there and say, 'Christ did away with the law,' but that's not what it means. Here is one of the rules of Bible study: You have to take it in context, so come back to:

Romans 9:30: "What then shall we say? That the Gentiles, who did not follow after righteousness, have attained righteousness, even the righteousness that is by faith. But Israel... [including the Jews] ...although they followed after **a** law of righteousness, did not attain to **a** law of righteousness. Why? Because *they did not seek it by faith, but by works of law...*" (vs 30-32). That's the topic here. What have we learned concerning works of law? *Works of law are traditions of men and laws and commandments of men to substitute for the laws of God.* Did the Jews and Israelites do that? *Yes, the Jews did it with Judaism!* The Israelites did it with Baalism.

"...for they stumbled at the Stone of Stumbling. Exactly as it is written: 'Behold, I place in Sion a Stone of Stumbling and a Rock of Offense, but everyone who believes in Him shall not be ashamed'" (vs 32-33).

Romans 10:1: “Brethren, the earnest desire of my heart and my supplication to God for Israel is for salvation. For I testify of them that they have a zeal for God, but not according to knowledge” (vs 1-2). Is that not true for the Israelites today? *Yes!* Do they believe the Bible? *No!* They believe what they want to believe of the Bible, but have their own traditions, just like the Jews.

Verse 3: “For they, being ignorant of the righteousness *that* comes from God, and seeking to establish their own righteousness... [not God’s] ...have not submitted to the righteousness of God” (v 3). How did they seek to establish their own righteousness? *By works of law!*

That’s why v 4 should properly be translated this way: “For Christ *is the end of works of law*... [which are human laws and traditions. That’s what is set aside, not the laws of God. They are eternal. They are perfect. They are right. They are good and true.] ...for righteousness to everyone who believes.”

Does that make sense to you? We’ll talk about the righteousness that is under grace (part 6). This has been heavy and this has been deep. *But if you can grasp this, I am here to tell you, you know more than any Protestant minister.*

Scriptural References:

- 1) Romans 6:14-15
- 2) Romans 7:1
- 3) Isaiah 33:22
- 4) Romans 3:3-6, 19
- 5) James 4:1-8, 10-12
- 6) John 5:35-47
- 7) John 7:16-19
- 8) Galatians 2:11-16
- 9) Galatians 3:21
- 10) Galatians 2:16-21
- 11) Galatians 3:8-13
- 12) Romans 10:4
- 13) Romans 9:30-33
- 14) Romans 10:1-4

Scriptures referenced, not quoted:

- Matthew 13
- Mark 7
- Deuteronomy 28

Also referenced:

Sermon: *What Does it Mean to Be Under Law*

Sermon Series: *Romans*

Booklet: *God or No God*

Books:

- *Judaism: A Revelation of Moses or a Religion of Men?* by Philip Neal
- *Judah’s Sceptre and Joseph’s Birthright* by J.H. Allen
- *The Code of Jewish Law* by Ganzfried and Golden

- *The Interlinear Greek-English New Testament* by George Ricker Berry (available at: amazon.com)
- *The New Testament in the Original Greek* by Robinson and Pierpont

Article: *Church Leaders, Be Aware of These Seven Habits* by David Havir (the journal.org/issues/issue149)

Letter (June 2012): *Part One: “Under Law” vs. “Under Grace” What does It Mean to be “Under Law”?* (cbcg.org)

Appendix Z: *Understanding Paul’s Difficult Scriptures Concerning the Law and the Commandments of God* (The Holy Bible in Its Original Order, A Faithful Version)

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