

Paul and The Law

By Bill Strittmatter

The purpose of this book is to examine **every** use of the word 'law' by the Apostle Paul to answer the question, did Paul teach, 'the law is done away in Jesus'?

Paul's Book	Words used
1 Corinthians	'Law' is used 11 times.
Galatians	'Law' is used 32 times
Romans	'Law' is used 76 times, 'ordinance' 1 time, and 'commandment' 8 times.
Philippians	'Law' is used 3 times.
Timothy	'Law' is used 3 times, 'commandment' 2 times, lawfully and lawless once.
Titus	'Law' and 'lawyer' once each.
Colossians	'Ordinances' and 'commandments' once each.
Hebrews	'Law' is used 15 times, 'ordinance' 2 times, and 'commandment' 3 times.

2 Peter 3:16 reads, As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

This verse tells us at least four things.

- (1) Paul wrote some things that are hard to be understood.
- (2) The unlearned and unstable wrest Paul's writings, as they do also the other scriptures.
- (3) Peter said Paul's writings were scripture.
- (3) There are those that wrest (pervert) both the Old and New testaments scriptures.

It is bad enough that Paul wrote some things that are hard to understand; we are reading them two thousand years later in a different language. Paul wrote in Greek and we read in English. It is hard enough to read books written in English only a few hundred years ago. To make matters worse we are told that unlearned and unstable men twist Paul's doctrine.

They have had two thousand years to twist. Now his writings are almost impossible to understand. So here we are trying to comprehend what has been twisted and distorted for ages. Apparently modern day books on Paul are the fruits of this distortion. I tried to find a good book at the local bookstore explaining Paul and the Law.

The more books I read on Paul the less I understood and the more confused I became. Fortunately, I have, for that reason, not read very many books that explain Paul's teaching. I just had to figure it out for myself and print my own book. This book explains

Paul by answering the question, what would Paul say if here were alive today here in America and if he were to give the same sermon with modern examples and illustrations?

If I wrote a letter to you, I'm sure that you could understand what I had to say. You should not have to give my letter to a learned friend and have him explain it to you. When Paul wrote a letter to his friends the same should have been true. So I am not going to quote Paul then explain what he had to say. I will try to resay in modern plain English the same message Paul delivered so long ago. And it should not thereafter need explanation. When talking about the Law Paul was explaining the Old Testament. He used the words law, lawful, lawless, lawyer, commandments, and ordinances. (For example in Romans 9,10 and 11 34% of the verses are quotations of the Old Testament.)

This book will limit itself to those portions of the Old Testament that were being explained and verses or chapters containing these words relating to 'The Law'. 'The Law' is more than just 'The Ten Commandments'.

Background Information

The Law - An Outline

The Law is a name for the first five books of the Old Testament. It contains or can be separated as follows:

The Law: (The whole body of information contained in Genesis, Exodus, Leviticus, Numbers and Deuteronomy.)

1. National History.

A. From Adam to The Exodus.

2. Commandments.

A. The Ten Commandments.

- a. Statutes defining the law and violations.
- b. Judgments - punishments for violation.

B. Other Commandments.

3. Covenants. (Conditional and unconditional)

A. For example, some Conditional covenants:

1. Edenic - Genesis 2;15-17
2. The 'Old Covenant' - Ex 20:17, 24:12, 31:18, 32:19, 34:1-4,27-28
3. The Palestinian Covenant- Deuteronomy 29-30

B. For example, some unconditional covenants.

1. The Adamic Covenant- Genesis 3:14-18
2. The Determinate Covenant - Genesis 8:20-22
3. The Covenant with Noah - Genesis 9:1-17

4. **The Abrahamic Covenant** - Genesis 12:1-7, 13:14-17, 15:1-6, 17:22, 18:17-19, 21:12,etc..
5. With Isaac - Genesis 2:40, 26:3-5,24
6. With Jacob - Genesis 27:28-29, 28:3-4,13, 22: 32: 35:1-12, 48:3-4
7. With Joseph - Genesis 24:60; 26:3-5,24

4. Customs, Rituals and Ceremonies.

- A. The Levitical priesthood's 'works of the law'.
- B. Other rituals and ceremonies such as circumcision.

Depending upon the context when Paul uses the word 'Law', he could be referring to any or all of the above.

- ◆ 'The Law' meaning the legal system, courts, or police officers.
- ◆ 'The Law' meaning the writings of Moses.
- ◆ 'The Law' meaning the commandments, statutes and judgments.
- ◆ 'The Law' meaning the covenants or a covenant.
- ◆ 'The Law' meaning customs, rituals and ceremonies.

When a friend asks you about charity toward the poor, you might reply, What does the Bible say? Your answer may come from only one or two verses, not the whole Bible. A question such as, "What sayeth the law," may be like, "What sayeth the Bible?"

The answer could be in one verse or one chapter. When Paul asks, "What sayeth the law?" Paul could be asking, "What sayeth that particular part of the law on this subject?" If Paul were talking about marriage, and asked, "What sayeth the Law?," he would not be expecting an answer from that part of the law dealing with National History or criminal conduct.

'The Law' meaning Commandments, Statutes and Judgments

This is a commandment:

Commandment: Thou shalt not kill. Exodus 20:13

These are Statutes and Judgments:

Statute: He that smiteth a man, so that he die,
Judgment: shall be surely put to death. Exodus 21:12

Statute: But if a man come presumptuously upon his neighbor, to slay him with guile;

Judgment: thou shalt take him from mine altar, that he may die. Exodus 21:14

Statute: And he that smiteth his father, or his mother,

Judgment: shall be surely put to death. Exodus 21:15

Likewise, this is a commandment:

Commandment: Thou shalt not speed.

Likewise, these are Statutes and Judgments:

Statute: The speed limit in a school zone is 20 M.P.H.

Judgment: Anyone exceeding the limit in a school zone shall be fined \$10.00 for each mile over the limit.

Statute: The speed limit on an Interstate Highway is 55 M.P.H..

Judgment: Anyone exceeding the limit on an Interstate Highway shall be fined \$5.00 for each mile over the limit.

'The Law' meaning

The Covenants of The Old Testament

Luke 1:55, As he spake to our fathers, to Abraham, and to his seed forever.

Luke 1:72-73, To perform the mercy promised to our fathers, and to remember his holy covenant; (73) The oath which he sware to our father Abraham,

Romans 15:8, Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

Thought provoking questions:

1. What is a 'minister of the circumcision'?
2. What are 'the promises made unto the fathers'?
3. What is "The oath which he sware to our father Abraham?"
4. Is 'his holy covenant'" the 'Old Covenant' that was done away or is it a different covenant?
5. Did you know that in Romans 9, 10 and 11 Paul quotes the Old Testament 35 times? As a result 39% of Romans 9,10 and 11 is from the Old Testament!

The average person does not know that Paul's writings are explanations of the Old Testament. Paul's explanation is rarely understood for several reasons.

1. The reader does not know that the Old Testament is being explained or does not recognize the Old Testament quotes.
2. The reader has not, or does not study the verses in the Old Testament that are being explained. This is especially true of 'New Testament' Christians.
3. The average person accepts the explanation given him by his church or pastor. If you can't trust your pastor, who can you trust? (And the Pastor received his understanding at a Bible College or seminary. Could those teachers be trusted?)

Many Christians are familiar with Paul's words in **Romans 10:13**, For whosoever shall call upon the name of the Lord shall be saved. Very few know that this is a quote of **Joel 2:32**, And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

The average Christian has heard about The Old Covenant. Yet, all they 'know' about The Old Covenant is that it was 'done away'. So I ask, which 'Old Covenant' was 'done away'? There are many different covenants in the Old Testament. How many can you name?

Before we study Paul's writings on the law we need a firm foundation in the Old Testament promises and covenants that he explains.

'The Law' meaning

The Covenant with Abraham

[To hear a sermon on the Abrahamic Covenant click here.](http://www.moseshand.com/studies/ovacpp.htm)
<http://www.moseshand.com/studies/ovacpp.htm>

This is a covenant made between God and Abraham after Abraham met certain conditions. Its benefits are passed on unconditionally to his seed. The benefits pass on as an inheritance. Circumcision was the seal of this covenant just as Baptism is the seal of the New Covenant.

Genesis 12:1-3, (1) Now the Lord had said unto Abram*, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: (2) And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: (3) And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

* Later God will change Abram's name to Abraham.) God gave Abram two commands.

1. Get thee out of thy country, and from thy kindred
2. (Go) unto a land that I will shew thee

God then made seven promises.

1. And I will make of thee a great nation,
2. and I will bless thee,
3. and make thy name great;
4. and thou shalt be a blessing:
5. And I will bless them that bless thee,
6. and curse him that curseth thee:
7. and in thee shall all families of the earth be blessed

Genesis 12:7, And the Lord appeared unto Abram, and said, **Unto thy seed will I give this land**: and there builded he an altar unto the Lord, who appeared unto him.

Comment: After Abram obeyed and after he went to the appointed land God made another promise.

8. Unto thy seed will I give this land.

Genesis 13:14-17, (14) And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: (15) For all the land which thou seest, to thee will I give it, and to thy seed for ever. (16) And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. (17) Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

Comment: The promise of land was extended unto Abraham's seed. Two more promises were given.

9. For all the land which thou seest, to thee will I give it, and to thy seed for ever.

10. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

Comment: These promises were made concerning Abram's children. But Abram was old and childless.

Genesis 15:1-6, (1) After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. (2) And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? (3) And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. (4) And, behold, the word of the Lord

came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. (5) And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. (6) **And he believed in the Lord; and he counted it to him for righteousness.**

Question: Why was Abram righteous in God's eyes; because he lead a sinless life; or because he trusted God?	Answer: Because he trusted God.
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Genesis 15:18, In the same day the Lord made a **covenant** with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

Question: What is a covenant?

Answer: From Black's Law Dictionary and Webster's 1828 Dictionary:

The Answer from Black's Law Dictionary:

"A covenant, in its most general signification, means any kind of promise or contract, whether it be in writing or by parol (spoken). In a more technical sense, a covenant is an agreement between two or more persons, entered into in writing and under seal, whereby either party stipulates for the truth of certain facts, or promises to perform or give something to the other, or to abstain from the performance of certain things.

The Answer from Webster's 1828 dictionary:

Covenant (noun) Literally a coming together; a meeting of the minds. A mutual consent or agreement of two or more persons; to do or forbear some act or thing; a contract; stipulation. A covenant is created by deed in writing, sealed and executed; or it may be implied in the contract.

Covenant (verb) To enter into a formal agreement; to stipulate; to bind one's self by contract.

Comment: Thus far, God has bound himself by contract to ten promises. These promises were about land, material blessings, and divine protection. 'Salvation' and 'going to heaven when you die' have **not** been mentioned.

Genesis 17:1-8, (1) And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

(2) And I will make my covenant between me and thee, and will multiply thee exceedingly.

(3) And Abram fell on his face: and God talked with him, saying,

(4) As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

(5) Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

(6) And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

(7) And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

(8) And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

In Genesis 17 we have these statements and promises;

1. Thou shalt be a father of many nations.
2. Neither shall thy name any more be called Abram, but thy name shall be Abraham.
3. I will make thee exceeding fruitful.
4. I will make nations of thee.
5. Kings shall come out of thee.
6. I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant
7. I will be a God unto thee, and to thy seed after thee.
8. I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession;
9. I will be their God.

Genesis 17:9-14, (9) And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

(10) This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

(11) And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

(12) And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

(13) He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

(14) And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

Comment: As a ring is to the marriage covenant so is circumcision to this covenant. When God says Thou shalt keep my covenant and every man child among you shall be circumcised, Concerning the word 'shall', there are two ways to look at this.

(1) It is a command to be obeyed or (2) It is something that God will cause to come to pass. With reference to every man-child among you shall be circumcised, is it not a fact that, with reference to the Christian White Race, even today, thousands of years later, it is very rare to find a man-child who has not been circumcised? Has God kept his word, Every man child among you shall be circumcised? Or is this one of the very few commands that we have obeyed to any extent?

Genesis 17:15-22, (15) And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

(16) And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

(17) Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

(18) And Abraham said unto God, O that Ishmael might live before thee!

(19) And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

(20) And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

(21) But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

(22) And he left off talking with him, and God went up from Abraham.

Comment: The descendants of Ishmael are the Arab nations. But the covenant was not to be with the Arabs. The covenant went with Isaac's descendants.

Genesis 18:17-19, (17) And the Lord said, Shall I hide from Abraham that thing which I do;

(18) Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

(19) For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

<p>Question: When it comes to Foreign Aid, Care packages and so forth, where do they come from, the Christians in America, the Jews in Palestine, or the Arabs with their oil?</p>	<p>Answer: All the nations of the earth shall be blessed is fulfilled more from America than from any other nation. Have you ever thought of America as an Abrahamic nation? (Read the book Israel found in the Anglo-Saxon Race.)</p>
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Genesis 21:9-14, (9) And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

(10) Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

(11) And the thing was very grievous in Abraham's sight because of his son.

(12) And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; **for in Isaac shall thy seed be called.**

(13) And also of the son of the bondwoman will I make a nation, because he is thy seed.

(14) And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.

Comment: For in Isaac shall thy seed be called. Who is named after Isaac? How about the name Saxons meaning 'the sons of Isaac'. Have you ever thought of the English as being an Abrahamic nation? Could the kings of Europe have been included in the promise to Abraham?

4. I will make nations of thee. (4 & 5 in the above list.)
5. Kings shall come out of thee.

Genesis 22:1-19: (1) And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

(2) And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

(3) And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

(4) Then on the third day Abraham lifted up his eyes, and saw the place afar off.

(5) And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

(6) And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

(7) And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

(8) And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

(9) And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

(10) And Abraham stretched forth his hand, and took the knife to slay his son.

(11) And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

(12) And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

(13) And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

(14) And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the Lord it shall be seen.

(15) And the angel of the Lord called unto Abraham out of heaven the second time,

(16) And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:

(17) That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

(18) And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

(19) So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba."

Comment: "And thy seed shall possess the gate of his enemies." At one time all the major land and sea 'gates' were in the possession and control of the Christian nations. For Example, The Bearing Straights (Alaska) , The Kyber Pass (India) Gibraltar (Mediterranean Sea) Cape of Good Hope, Panama Canal, Suez Canal. The Azores. **In every land, even in the lands of other races, every 'gate' was in hands of Christian nations.**

Genesis 26:2-5, (2) And the Lord appeared unto him (Isaac), and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

(3) Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;

(4) And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

(5) **Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.**

Comment: The Judeo-Christian clergy say, 'The Law is done away in Jesus'. This clergy tell us that no one can keep God's Law.

<p>Question: Did David keep God's Law?</p>	<p>Answer: 2 Kings 18:1-6, (1) Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign. (2) Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah. (3) And he did that which was right in the sight of the Lord, according to all that David his father did. (4) He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan. (5) He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. (6) For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses.</p>
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1 Kings 14:8, And rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes;

1 Kings 11:34, Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

<p>Question: Does the church keep God's Law?</p>	<p>Answer: Revelation 12:17, And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.</p>
<p>Question: Do the saints keep God's Law?</p>	<p>Answer: Revelation, 14:12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.</p>
<p>Question: Did the keeping of God's Law make" Abraham righteous?</p>	<p>Answer: No. Genesis 15:6, And he believed in the Lord; and he counted it to him for righteousness.</p>

<p>Question: If Abraham had not kept God's law, statutes and judgments, would God have blessed Abraham and his sons Isaac and Ishmael?</p>	<p>Answer: No. Verse 5 above, Abraham found grace because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.</p>
<p>Question: Why did God choose David?</p>	<p>Answer: 1 Kings 11:34, Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:</p>

Genesis 26:24, And the Lord appeared unto him (Isaac) the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

And with Jacob;

Genesis 28:1-4, (1) And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

(2) Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

(3) And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

(4) And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

Comment: The promises made to Abraham have been passed on to Isaac and then to his son Jacob.

Genesis 28:13-15, (13) And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

(14) And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

(15) And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

Genesis 32:27-28, (27) And he said unto him, What is thy name? And he said, Jacob.

(28) And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

Comment: Jacob's name was changed to Israel.

Genesis 35:9-15, (9) And God appeared unto Jacob again, when he came out of Padanaram, and blessed him.

(10) And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

(11) And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

(12) And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

(13) And God went up from him in the place where he talked with him.

(14) And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

(15) And Jacob called the name of the place where God spake with him, Bethel.

Comment: Here the promises are once again confirmed. Thus far, this particular covenant has had nothing to do with a promise of salvation or eternal life or 'going to heaven when you die'. I am not saying that these things are not in the Bible. I am saying that this is not the subject of this covenant. This covenant deals with land, children, kings, and other material, worldly possessions.

Genesis 48:3-4, And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

(4) And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.

Summary: The Covenant between God and Abraham, Isaac and Jacob was unconditional with reference to the recipient. It was a verbal agreement containing a number of promises that were to be inherited by their descendants. The Covenant with Abraham is just one of the Bible's Covenants. It is not to be confused with 'The Old Covenant'.

The Old Covenant is a conditional covenant between God and a people called Israel.

'The Law' meaning **The 'Old Covenant'**

This was an agreement negotiated by Moses.

Exodus 19:2-9, (2) For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

(3) And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

(4) Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

(5) Now therefore, **if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:**

(6) And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

(7) And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.

(8) And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.

(9) And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever. And Moses told the words of the people unto the Lord.

Comment: Compare verses 5, 8 and 9 as follows; Verse 5: A father asks the mother to say to his children, If you will do what I ask you to do, then I will give each of you a bicycle. The mother calls the children together and relates the message, verse 8: The children reply, O.K. tell dad it's a deal. The children ask, What do we have to do? Verse 9: Father says to mother, I'll let the children know what I want them to do when I get home.

When God spoke to Israel as mentioned in verse 9 he gave His Ten Commandments. This covenant is not The Ten Commandments but this covenant is about The Ten Commandments. This agreement is called 'The Old Covenant'. It was mediated by Moses.

- A. The 'Old Covenant' is not The Ten Commandments.
- B. Rather The 'Old Covenant' is an agreement about The Ten Commandments.

God's commandments were in the earth since before Adam. Paul will mention this fact when he explains these covenants. In Genesis 26:5 Abraham keeps God's commandments. This was 430 years before the events at Mt. Sinai. At that time God said of Abraham, Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

Hundreds of years later, in Exodus 16:28 God complained to Moses, And the Lord said unto Moses, How long refuse ye (The people.) to keep my commandments and my laws? The Old Covenant agreement came in Exodus 19. Finally, a short time later, The Ten Commandments were given at Mt. Sinai and recorded in Exodus 20.

Since 'Sin is the transgression of the Law', if there was no law to transgress then Adam could not have sinned. If there were no law before it was 'given' at Sinai, then there would have been no law for Abraham to obey. Here we are getting ahead of our story because this is something that Paul will explain later in this book.

This is God's offer, His part of the agreement relayed by Moses to the elders of the people. **If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: . . . : (6) And ye shall be unto me a kingdom of priests, and an holy nation.**

Question: Did God say, "If you will keep my law perfectly then you will be saved?"	Answer: No. Salvation does not come from law keeping, but salvation does have something to do with law keeping. Paul will explain later.
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In verse 7 Moses called a meeting of Elders. The Elders accepted the offer on behalf of the people. **And all the people (Elders) answered together, and said, All that the Lord hath spoken we will do.**

The Old Covenant Its Formal Public Ratification Ceremony

The old covenant was in three steps.

First: Moses negotiated the basic agreement between God and the people's elected representatives.

Second: The details of God's instruction and requirements were conveyed to the public. (Exodus 21-24)

Third: After presentation of the details, the covenant was ratified by the people at a public meeting.

Exodus 24:1-12, (1) And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.
(2) And Moses alone shall come near the Lord: but they shall not come nigh; neither shall the people go up with him.
(3) **And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do.**

(4) And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

(5) And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord.

(6) And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar.

(7) **And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient.**

(8) And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.

(9) Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

(10) And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

(11) And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

(12) And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

Comment: In verse eight we have **Behold the blood of the covenant**, which the Lord hath made with you concerning all these words. This is comparable with Jesus Christ's blood which is the blood of the New Covenant.

In verses 10 and 11 we have And they saw the God of Israel: . . . **and did eat and drink**. This is comparable with the New testament 'marriage feast of the Lamb'.

Thus far there has been no mention and no promise of eternal life being a benefit of this covenant. Clergy who tie 'personal salvation' to 'the Old Covenant', are speaking a truth while telling a lie.

(1) They imply that if you do keep the law you are doing it to get saved.

(2) They imply that 'law keepers' keep the law falsely believing that 'law keeping' will get a person saved.

(3) They imply that to keep the law (of Moses) is to show a lack of faith in Jesus Christ.

They will give lip service to The Ten Commandments as "Jesus' law of love" and ignore 'all the judgments', of verse 3, And Moses came and told the people all the words of the Lord, **and all the judgments**: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. Thereby they make void the law. The judgments are punishments. A law without penalties is no law. The Judeo-Christian 'law of love' is like an automobile without an engine. It is useless when it comes to getting from here to there.

Also, It is error to believe that The Ten Commandments are 'the Law of Moses'. Clearly they were given by and are God's Laws. In the New Testament we have a book called The Revelation of St. John. But it is not St. John's revelation as the very first verse of Revelation reads, The Revelation of Jesus Christ. It is O.K. to say, 'the Law of Moses' as long as we clearly understand that this is God's Law.

Summary: The Old Covenant was a marriage contract between God and Israel. God promised to love, honor and cherish. Israel promised to love, honor and obey. It was a contract of protection and obedience. God protects and provides and the people obey.

The conditional part of 'The Old Covenant' had to do with the blessings and curses that attached to this agreement. The condition was, obey and receive blessings (God's grace) or disobey and receive God's curses. These blessings and curses are summarized in Deuteronomy 28. A popular song about America contains these words, "**God shed his grace on thee.**" That is the same as singing, "**God shed his blessings on thee.**"

The prayer before a meal is sometimes called 'the blessing' at other times it is called 'grace'. The point is, grace and blessings are one and the same. It is just as correct to say that the law covenant offers a choice between blessings and curses as it is to say the law covenant offers a choice between grace and curses. Some pastors claim that the offer is a choice between Law and Grace.

That is like comparing apples and oranges. It is more correct to say, choose between Law and Lawlessness, or choose between Grace and Curses. The choice is not between Law and Grace and not a choice between Lawlessness and Curses. Paul will make that clear when he explains the covenants. Law and Grace/Blessings go together just as Lawlessness and Curses go together.

You should study Deuteronomy 28. The first 15 verses apply to early America. It is the 'The Lord shall shed his grace on thee' part. The remainder of the chapter describes present day America where 'God sheds his curses on thee'. See for yourself. Read and think about the verses and their application in modern America. 'Does the shoe fit?'

The New Covenant In The Old Testament

In Hebrews 8 Paul is explaining a part of the Old Testament. Paul was explaining Jeremiah 31: 31-34. Here they are so that you can compare one with another.

Hebrews 8:8-10	Jeremiah 31:31-34
(8) For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:	34 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant

<p>(9) Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. (10) For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:</p>	<p>that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.</p>
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Here are five parts of the New Covenant:

1. The covenant is with the house of Israel and with the house of Judah.
2. I will put my laws into their mind, and write them in their hearts:
3. I will be their God, and they shall be my people.
4. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord:
5. I will forgive their iniquity, and I will remember their sin no more.

Ezekiel 36:26-27, (26) A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. (27) And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Two more parts of the New Covenant.

6. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.
7. I will cause you to walk in my statutes, and ye shall keep my judgments, and do them."

Question: Will the New Covenant make it possible to do something never before possible, to keep God's Laws, Statutes and Judgments? Or does verse 27 indicate that 'the law will be done away in Jesus'?

Ezekiel 36:26-27, (26) A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. (27) **And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.**

1 Corinthians 6

Disputes between Christians

<p>If Paul were alive and speaking here in America, and delivering the same sermon, what would he say? For the average listener, would Paul's lecture be almost impossible to understand? Or did Paul speak in easy to understand plain language?</p>	<p>Legalese is the special Lawyers vocabulary of legal forms, documents, etc., often thought of by the layman as incomprehensible. Did Paul write and speak in "Preacherese"? Do we need a learned doctor of theology to explain Paul's books?</p> <ul style="list-style-type: none"> ◆ This is not a paraphrase . ◆ This is not a translation. ◆ This is the author's understanding of what Paul had in mind. ◆ And written as if Paul were here in America speaking today. <p>In 1 Corinthians chapter 6 Paul uses the word 'law' one time.</p>
<p>1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? 2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? 3 Know ye not that we shall judge angels? how much more things that pertain to this life? 4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.</p>	<p>(1) If you have a complaint against a believer then you can go to court or settle it among yourselves within the church. Would any of you dare take a chance before our unjust court system? (2) Don't you know that the saints shall judge the world? Since the world shall be judged by the saints, surely you can take care of these small problems. (3) Don't you know that we shall even judge angels? How much more the things of this life? (4) If you have problems among yourselves, you could even make the least esteemed in the church a judge and do better than to go to court.</p>
<p>5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? 6 But brother goeth to law with brother, and that before the unbelievers. 7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? 8 Nay, ye do wrong, and defraud, and that your brethren. 9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,</p>	<p>(5) Shame on you! Aren't there any wise men in your congregation? Don't you have someone that can arbitrate the problem? (6) Apparently not. Brethren hire attorneys and take their disputes to the courts. (7) When you go to court you both lose! You would be farther ahead to suffer the loss. (8) And why do you have problems in the first place. It's because you cheat each other! (9) Don't you know that the unrighteous shall not inherit the kingdom of God? Don't be deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, or perverts,</p>

<p>10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.</p> <p>11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.</p>	<p>(10) Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.</p> <p>(11) And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.</p>
<p>Most have no idea that portions of Paul's writings are in a question/Answer format. Most Bibles show this as Paul's words only. A few translations do show it as conversation between two people.</p>	
<p>12 All things are lawful unto me, but all things are not expedient: all things are lawful for me,</p>	<p>(12) Questioner in the audience: Come on Paul, everything is allowable for me? What's wrong with having a good time? Answer: But not everything is good for you.</p>
<p>but I will not be brought under the power of any.</p>	<p>Questioner: Still, everything is allowable for me. Lighten up a little. Answer: You don't fool me.</p>
<p>13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.</p> <p>14 And God hath both raised up the Lord, and will also raise up us by his own power.</p> <p>15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.</p>	<p>(13) Questioner: Food is for the stomach and the stomach is for food. Reply: Yes and God can destroy both. The body is not for fornication. But for The Lord. And the Lord for the body.</p> <p>(14) And God has raised up Jesus Christ and he will raise us up also.</p> <p>(15) Don't you know that your bodies are the members of Christ? Are you going to take the members of Christ, and make part of an harlot? How dare you?</p>
<p>16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.</p> <p>17 But he that is joined unto the Lord is one spirit.</p> <p>18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.</p> <p>19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?</p> <p>20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.</p>	<p>(16) Don't you know that union with a whore constitutes one body, one flesh? God said in Genesis 2-24, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."</p> <p>(17) He that is joined to Jesus is one with him in spirit.</p> <p>(18) Flee from fornication. Every other sin is outside your body. But if you whore around you sin against your own body.</p> <p>(19) Can't you get it through your head that your body is the temple of the Holy Spirit? Therefore, you just can't do as you please, even if it is your own body.</p> <p>(20) You were bought with a price. It's about time you quit fighting amongst yourselves. It's time to put away your immoral conduct and start to act like Christians. Surely you bring shame to Jesus's name. It's time to honor God through your conduct.</p>

Paul's Money Problems

1 Corinthians 9:1-27

If Paul were alive and speaking here in America, and delivering the same sermon, what would he say? For the average listener, would Paul's lecture be almost impossible to understand? Or did Paul speak in easy to understand plain language?

- ◆ This is **not** a paraphrase.
- ◆ This is **not** a translation.
- ◆ This is the author's understanding of what Paul had in mind.
- ◆ And if Paul were here in America giving a talk.

In 1 Corinthians chapter 9 Paul uses the word 'law' ten times.

Author's Opinion	King James Bible
(1) Look, I'm a pastor of a church, and you are my congregation. (2) Perhaps I am not a pastor in the eyes of the world. But I am to you. The fact that you come here and sit here week after week is proof enough. (3) My answer to those who accuse me is this.	Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? 2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. 3 Mine answer to them that do examine me is this,
(4) Don't I have the right to ask this church to support my family. I don't see any of you complaining about Pastor Fallwel down the street. His church not only pays his salary but it puts him up in a mansion of a Parsonage. Yes, and gives him a new car every year. (5) Don't you think that the church should pay the pastor's way to camps and other speaking engagements? I bet Billy Graham doesn't have to pay for his own plane ticket.	4 Have we not power to eat and to drink? 5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?
(6) Do I have to get a job? It's hard enough getting things done as is without spending eight hours a day in a factory. (7) You men in the military. Who paid your way to Korea or Viet-Nam? Did you reach into your own pocket to buy that M-16, or did the Taxpayer buy it? You people working in the bakery. Do you get a pay check? (8) Is this just my opinion, or does God's Law say something about it?	6 Or I only and Barnabas, have not we power to forbear working? 7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 8 Say I these things as a man? or saith not the law the same also?
(9) Deuteronomy 25:4 says, Thou shalt not muzzle the ox when he treadeth out the corn. Don't tell me the law is done away in Jesus, If it were I wouldn't be quoting this verse.	9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

<p>(10) Does God say this because he believes in animal rights? Or did he say it for our sakes? No doubt, {this} is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.</p> <p>(11) If you have received something from me, a Newsletter, or cassette tapes, don't you think that I should get something in exchange? If I were to call you freeloaders you'd be offended.</p> <p>(12) When you go to the store do you pay the clerk, or do you give him a 'free will offering' of a dollar? How about the tax collector. I bet you don't say no to him. I've rarely seen a person so poor that he could not afford a six-pack or a pack of cigarettes. But to look at the collection plate you would think so. Nevertheless I haven't said anything about this authority and power to collect tithes before lest you should be offended and the gospel be hindered.</p>	<p>10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.</p> <p>11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?</p> <p>12 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.</p>
<p>(13) Don't you know that the Levites who ministered in the temple obtained their living from the things of the temple. Look at Numbers 18:8 and 31. And the Lord spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever. In verse 31, And ye shall eat it in every place, ye and your households: for it is your reward for your service in the tabernacle of the congregation.</p> <p>Look at Leviticus 18. In verse, 1, The priests the Levites, {and} all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the Lord made by fire, and his inheritance. (2) Therefore shall they have no inheritance among their brethren: the Lord {is} their inheritance, as he hath said unto them. (3) And this shall be the priest's due from the people, from them that offer a sacrifice, whether {it be} ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.</p> <p>The Levitical priests had no inheritance in the land. They couldn't farm or have a cattle ranch to make a living. They were to be full time ministers. They were to eat of the offerings. Yes, I am likewise to live off the money in the collection plate. I'm to be a full-time minister. Preaching the Gospel is not to be a part time activity. Look at verse three, this shall be the priest's due from the people.</p> <p>Look at what the priests were also entitled to as their 'due'.</p> <p>Verse 4, The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.</p>	<p>13 Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?</p>

<p>5) For the Lord thy God hath chosen him out of all thy tribes, to stand to minister in the name of the Lord, him and his sons for ever.</p> <p>(6) And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the Lord shall choose;</p> <p>(7) Then he shall minister in the name of the Lord his God, as all his brethren the Levites {do}, which stand there before the Lord.</p> <p>(8) They shall have like portions to eat, beside that which cometh of the sale of his patrimony.</p> <p>What does it mean by, the sale of his patrimony? Simply this, Do you want someone to perform a wedding? You'd pay a justice of the peace, wouldn't you?</p> <p>You tip the waiter at the restaurant, don't you? Well do you expect me to do these things for nothing?</p> <p>Sure, I'll do it for free. But don't you think I should find a little something extra in the offering plate?</p> <p>Some of you have taken your problems to psychologists and psychiatrists. You paid them didn't you?</p> <p>If he is worth \$90.00 an hour, when I counsel you, am I not worth something also? (You shouldn't go to him anyway just like you should not go to the Justice of The Peace for marriage or to the courts in disputes with fellow Christians.)</p>	
<p>(14) That's what Jesus meant when he said in Luke 10:7, for the laborer is worthy of his hire. Look, they which preach the gospel should live of the gospel. They should not have to hold down full or part time jobs to make ends meet.</p> <p>(15) I haven't said anything about this before, neither have I written on this subject. I'd rather die than have someone undo the work that I have done.</p> <p>(16) Yes, I preach the gospel, but I have nothing to brag about. It's just something I have to do. I'd feel terrible if I didn't do what I must do.</p>	<p>14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.</p> <p>15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.</p> <p>16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!</p>
<p>(17) Some of you say that I preach for money. Well, if I had a stately home and a limousine at your expense, perhaps that complaint would be justified.</p> <p>But not when I have to pay the cost of running this church out of my own pocket. I do this willingly. I have a reward in heaven. But, if it's just a job, or if it's just for money, or if I am just a hired hand, my wages are my reward.</p> <p>When you go to work, come pay day, you get your reward. Your employer doesn't owe you anything more. That is what you were paid to do and you did it. I can hire someone to distribute flyers or you could do it for me. The first has a reward now, while the other has his reward in heaven.</p>	<p>17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.</p>

<p>(18) At least, if I preach without pay, I can lay a foundation for the Gospel, and no one can fire me.</p> <p>(19) So, while I can not be fired as a hired servant, I have made myself a servant of all of you so that as many as possible could benefit from the message.</p> <p>(20) When I was in Judea I followed the customs and regulations of that land. That I could gain their favorable attention. So that they would hear what I had to say. In Rome I did as the Romans did.</p> <p>(21) When with the lawless, such as the Hells Angles Motorcycle gang, I acted like the lawless, however I still obeyed the law of God and Christ's commands. To get this group's favorable attention you wear a leather jacket and Levies, not a two piece business suit.</p>	<p>18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.</p> <p>19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.</p> <p>20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;</p> <p>21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.</p>
<p>(22) When I talk to 'Johnny Lunchbucket' I speak in working man's terms, not as a businessman. I adapted myself to the situation so that I could save as many as possible.</p> <p>(23) And I do this for the Gospel's sake, so, in that day, we will all be there.</p> <p>(24) Certainly there are enough sports fans here to know that, while all the runners start, only one wins.</p> <p>(25) And the contestants must be temperate in all things. And they work very hard at this. All this for a temporary reward. Not so with us. We strive for an eternal reward.</p> <p>(26) So let's quit shadow boxing. Let's quit talking big.</p> <p>(27) This we must do, let's practice self control and discipline. I certainly don't want to be one, who after setting an example for others, failed to gain the victory myself, and instead ending up on the scrap heap of history.</p>	<p>22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.</p> <p>23 And this I do for the gospel's sake, that I might be partaker thereof with you.</p> <p>24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.</p> <p>25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.</p> <p>26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:</p> <p>27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.</p>

Galatians 2

<p>In Galatians Paul uses the word 'law' thirty two times.</p>	<p>In this column: If Paul were alive and speaking here in America, and delivering the same sermon, what would he say?</p> <ul style="list-style-type: none"> ◆ This is not a paraphrase. ◆ This is not a translation. ◆ This is the author's understanding of what Paul had in mind. ◆ And if Paul were here in America giving a talk.
<p>1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. 2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. 3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised: 4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:</p>	<p>(1) Then fourteen years ago I returned to Jerusalem. Barnabas, and Titus went with me. (2) I was in obedience to that irresistible force that we feel from time to time. I told them about the message that I preach to the Gentiles. I spoke to those who were reputable so that I did not waste my time. (3) Now Titus, because he was a Greek, he was not circumcised. (4) I tried to limit my reports to reputable Christians but there always seem to be a spies or infiltrators in our midst who try to entrap us one way or another.</p>
<p>5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. 6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: 7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; 8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) 9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. 10 Only they would that we should remember the poor; the same which I also was forward to do</p>	<p>(5) We did not fall for their tricks or give them the time of day. If we had we would have been sidetracked and not be with you today. (6) There were some pompous individuals who tried to enlighten me to their way of thinking. I don't know who they thought they were, but they showed me nothing new. (7) They realized that the gospel to Gentiles was committed to me just as charge of the gospel to the Judeans was entrusted to Peter. (8) For He that motivated Peter to the apos-tleship of the circumcision (Judeans) likewise mightily motivated me to the Gentiles. (9) James, Cephas, and John saw that God was with me. We, Barnabas and I, shook hands with them on this agreement, that we should go to the Gentiles and they to the Judeans. (Those of the circumcision thought of the Gentiles as 'heathen'.) (10) They asked us to remember the poor, the one thing we were making every effort to do</p>

<p>11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.</p> <p>12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.</p> <p>13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.</p> <p>14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?</p> <p>15 We who are Jews by nature, and not sinners of the Gentiles,</p> <p>16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.</p>	<p>(11) Peter and I had a falling out in Antioch. And Peter was wrong in this matter.</p> <p>(12) Peter ate with the Gentiles, a thing forbidden by Judean custom. Then when his Judean friends came he withdrew from meals with them for fear of what his Judean friends might think.</p> <p>(13) Peter's other Judean friends including Barnabas followed his hypocritical example.</p> <p>(14) It is not right for them to act that way. I said to Peter before all of them, "You are a Jew but you act like a Gentile. Now you want the Gentiles to act like Jews. By what logic do you force Gentiles to adopt Jewish ways?"</p> <p>(15) If your answer is, "We are Jews, our salvation assured since birth, and not sinners of Gentile origin."</p> <p>(16) Then I would remind you that a man is not justified by rituals such as circumcision, or by who you eat meals with, but by the faith of Jesus Christ. We have believed in Jesus Christ, that we might be justified by the faith of Christ. We are not justified by the rituals and ceremonies of the Levitical Priesthood, for by this part of the law does not bring justification.</p>
<p>7 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.</p> <p>18 For if I build again the things which I destroyed, I make myself a transgressor.</p> <p>19 For I through the law am dead to the law, that I might live unto God.</p> <p>20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.</p> <p>21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.</p>	<p>(17) Not none of us are perfect. We all sin from time to time. But if we sin while seeking to be justified by Christ, does that mean that Christ approves of sin? Absolutely not!</p> <p>(18) I taught that these rituals do not justify. Now, if I religiously observe these very same rituals, don't I make myself out to be a fool?</p> <p>(19) For, through the education I received from these past rituals, a schoolmaster, I am now dead to these laws, these rituals of the Levitical Priesthood. Now I live under a new priesthood, the Melchizadek priesthood, unto God.</p> <p>(20) I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me. While I now live in the flesh, the life I live is by the faith of the Son of God, who loved me, and gave himself for me.</p> <p>(21) This new way of living is a gift of God. I am not going to frustrate it by returning to the rituals and customs of the past, for if they could or did result in salvation, then Christ died for no reason.</p>

Galatians 3

Comment: On the one hand, blessings were promised to Abraham's seed by inheritance. It is possible for us to acquire the additional blessings mentioned in Deuteronomy 28:1-15 if we also keep God's law. On the other hand, we have earned cursings because of our sins. One cancels the other. How does Jesus Christ make it possible for us to receive the inherited promised blessings when we have earned cursings?

10 foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

(1) Oh foolish Judeo-Christians, who has tricked you into not obeying the truth. Who has cast a spell over you? Have you been reading the Kasher Times newspaper or watching too much television? You all know plainly about Jesus Christ, and why he was crucified.

2 This only would I learn of you, Received ye the Spirit by the works of the **law**, or by the hearing of faith?

(2) Here is what I want to know, did you receive the Holy Spirit by the rituals of the Levitical Priesthood, or by the preaching of the gospel. Was it from the Pharisees or the Apostles?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

(3) How could you be so stupid. Are you so foolish that you think that you can become a Christian then become perfected by, if not already circumcised, by being circumcised. Well that's the way Pharisees taught then, now I might ask you this.

4 Have ye suffered so many things in vain? if it be yet in vain.

(4) Have you suffered many things in vain in your modern search for perfection. Plastic surgery? Hair transplants? Breast enlargements? We didn't have these in my day. But, are they any more effective in achieving righteousness than circumcision?

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the **law**, or by the hearing of faith?

(5) The minister that brought the Holy Spirit to you and worked miracles in you, did he do it by rituals, or by the preaching of the gospel?

6 Even as Abraham believed God, and it was accounted to him for righteousness.

(6) **Genesis 15:6** says, Abraham believed in the Lord; and he counted it to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

(7) Therefore, those which are of the Christian faith are also the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

(8) The scripture foretold that God would justify the Gentiles through faith. Genesis 12:3 says, "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Also Genesis 18:18, "Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?"

9 So then they which be of faith are blessed with faithful Abraham.

(9) So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the **law** are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the **law** to do them.

(10) Those of us that have sinned, and all have sinned, are under the curse of the law. All who depend upon observance of the law for salvation end up under a curse, for it is written in **Deuteronomy 27:26**, "Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen."

<p>11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.</p>	<p>(11) Since all have sinned, no one is without guilt in God's sight. It should be obvious that no one is justified in God's sight by keeping the law. Habakkuk 2:4 tells us this, "Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith."</p>
<p>12 And the law is not of faith: but, The man that doeth them shall live in them.</p>	<p>(12) And in Leviticus 18:3 -5, "After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord. The law is not just ten suggestions, it is not a concept to think about. Rather it is something you do, a standard of Christian conduct.</p>
<p>13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:</p> <p>14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.</p> <p>15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.</p> <p>16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.</p> <p>17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.</p> <p>18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.</p> <p>19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.</p>	<p>(13) When you break the law you have to pay the penalty. But, Christ paid the penalty for our lawlessness for it is written in Deuteronomy 21:22-23, "(22) And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree: (23) His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance.</p> <p>(14) He paid the penalty so that the blessing promised to Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.</p> <p>(15) Brethren, look at man's law, if two parties enter into a contract, once that contract is signed and sealed, no one can add or take anything from it.</p> <p>(16) Now a promise by covenant is that way. God made promises to Abraham. This particular promise was not to 'seeds' but to 'seed'. Not to many 'seed' but to one 'seed'. This 'seed' is Jesus Christ.</p> <p>(17) This covenant concerning Christ was made four hundred and thirty years before the events at Sinai. My point is this, these later events can not nullify the earlier promise to Abraham.</p> <p>(18) Is the promised inheritance by law, (either by observing rituals such as circumcision or other law keeping) or is it by promise? You can't have it both ways. Well, it is by promise.</p> <p>(19) So why did Israel observe the rituals of the law and sacrifices of the Levitical Priesthood? Well, they were added to because of transgressions, a temporary 'fix' to last until the 'seed' should come. Moses was the mediator of this system of rituals.</p>

<p>20 Now a mediator is not a mediator of one, but God is one.</p> <p>21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.</p> <p>22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.</p> <p>23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.</p> <p>24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.</p> <p>25 But after that faith is come, we are no longer under a schoolmaster.</p> <p>26 For ye are all the children of God by faith in Christ Jesus.</p> <p>27 For as many of you as have been baptized into Christ have put on Christ.</p> <p>28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.</p> <p>29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.</p>	<p>(20) Now, with the Abrahamic covenant there was no mediator because only one party was involved. God made promises on his own.</p> <p>(21) The law promised curses whereas the Abrahamic covenant promised blessings. Does one contradict another? If there were a system of law that would grant eternal life, then salvation would have been by the law.</p> <p>(22) The scripture shows that we are all condemned under sin. This so that salvation might be given only to them that believe in Jesus Christ.</p> <p>(23) Before faith came our conduct was held in check and regulated by the law. We did not know what was to be revealed.</p> <p>(24) The law was our schoolmaster to bring us to Christ that we might be saved by faith.</p> <p>(25) But after that faith is come, we are no longer under a schoolmaster.</p> <p>(26) With faith we have no need to be under supervision of a schoolmaster. Each of you is a son of God because of your faith in Jesus Christ.</p> <p>(27) For as many of you as have been baptized into Christ have put on Christ.</p> <p>(28) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all have the same status in Christ Jesus.</p> <p>(29) And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. What was promised to Abraham was inherited by Christ. He passes it on to you.</p>
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Galatians 4

<p>1 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;</p> <p>2 But is under tutors and governors until the time appointed of the father.</p>	<p>(1) Suppose that you were born the heir to a vast fortune. This fortune was left to you in a will by an ancestor. But, while you are a minor you are not allowed the inheritance. It is held in trust.</p> <p>(2) While you were a minor child your father appointed people over you. School teachers maids and butlers told you what to do. Some spanked you for bad behavior. All this even though at some future date you would be their boss.</p>
<p>3 Even so we, when we were children, were in bondage under the elements of the world:</p> <p>4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,</p> <p>5 To redeem them that were under the law, that we might receive the adoption of sons.</p> <p>6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.</p> <p>7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.</p> <p>8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.</p> <p>9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?</p> <p>10 Ye observe days, and months, and times, and years.</p> <p>11 I am afraid of you, lest I have bestowed upon you labour in vain.</p>	<p>(3) Likewise, before we were baptized we were as children, 'in bondage under the elements of the world'.</p> <p>(4) At the appointed time God sent forth His son, made of a woman, made subject to the law.</p> <p>(5) To redeem those who were subject to the law, so we can receive the status of adopted sons.</p> <p>(6) The proof that you are sons is the fact that God has sent forth into our hearts the spirit of his Son which cries out "Our Father."</p> <p>(7) Now your status has been changed from children under supervision to sons who can be trusted to act like responsible adults. And as an adopted son, you are an inheritor of God's promises to Abraham through Christ. (The inheritance went from Abraham to or through Christ and then to you.)</p> <p>(8) When you were a child, before you knew God, you obeyed your masters who were gods but not God.</p> <p>(9) But now that you know God, or known of God, why desire to once again act like children. Children who end up being told what to do by governors and tutors? Isn't that exactly what your modern Big Brother government does with Social Security, welfare, rules and regulations about anything and everything? Your government treats you like children who can not take care of themselves.</p> <p>(10) And you act like children. Look at your sports fans. (And 'fan' is short for fanatic.) You have watched football on television. You wouldn't dream of finding Jesus Christ in the Cleveland Browns Dog Pound! Look at your childish holidays such as Christmas with its drunken office parties, your Mardi Gras and Easter bunnies, Valentines Day and Halloween with its beggars night.</p> <p>(11) I don't know what to make of you people. Has my past preaching been a waste of my time?</p>

12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.

18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the **law**, do ye not hear the **law**?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

(12) I beg of you that you become like me. No, I don't wish that you become afflicted with a disease as I am. I would like to be just as healthy as you are. It was with great difficulty that I spoke to you in times past. But that did not make my health worse, so you did no injury to me.

(13) It was with great difficulty that I preached the gospel to you at that time.

(14) I appreciate the fact that you did not despise or reject me on account of my illness. Rather you accepted me as a messenger of God, as if I were Jesus himself.

(15) You were delighted with what I had to say. What has happened to your open hearted spirit? You would have done anything for me then.

(16) Now, have I become your enemy because, in telling you the truth, I have criticized your conduct?

(17) They, the people that I have referred to, (Chapter 2, verse 4) flatter you. They even try to dazzle you. What they really want is for you to court them.

(18) You should be on your good behavior, for the right reasons and at all times. Not just when I am with you.

(19) You are my children, yet your conduct puts me back into labor pains as I work to help form Christ in you.

(20) I wish that I could be there in person, to use my speaking abilities, as is, you have me at a complete loss!

(21) Tell me, ye that desire to return to the Old Covenant and the rituals of the Levitical Priesthood. Don't you understand what is written in the Books of Moses?

(22) For it is written in Genesis 16:15, "And Hagar (a bondwoman) bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael." But Abram had no son by his wife. So in Genesis 17:16 God said, "And I will bless her (Sarah), and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her." And in Genesis 21:2, "For Sarah conceived, and bare Abraham a son (Isaac) in his old age, at the set time of which God had spoken to him." So Abraham had two sons, Ishmael by Hagar the bondmaid, and Isaac by Sarah freewoman.

(23) The son of the bondmaid was of natural birth whereas the son of the freewoman was a result of God's promise.

<p>24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.</p>	<p>(24) All this is an allegory. There are two covenants. The Old Covenant and the New Covenant. Hagar represents the Old Covenant delivered at Sinai. Under the Old Covenant we were treated like children. We were told to do this and to do that. We were given rules to follow. (And we acted just like children.) Like I said elsewhere, we were under a schoolmaster.</p>
<p>25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.</p>	<p>(25) Likewise there are two cities, The Old Jerusalem and The New Jerusalem. Hagar represents the Old Jerusalem which is in bondage with her children. These people we call 'the circumcision'.</p>
<p>26 But Jerusalem which is above is free, which is the mother of us all.</p>	<p>(26) But the New Jerusalem, represented by Sarah is free. In this New Jerusalem, this New Covenant we are no longer treated like children but as adults. As children we frustrated our parents having to be nagged and spanked just to get us to do simple household duties such as taking out the trash. Our parents grew tired of saying touch not; taste not; handle not, clean up your room, wash your hands. Now as adults we are expected to do these things on our own without being asked, nagged, or threatened with punishment. Likewise with the law. We keep God's law, not as children because we have to, but as adults because we want to.</p>
<p>27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.</p>	<p>Hosea 11:1 When Israel was a child, then I loved him, and called my son out of Egypt. (27) It is written in Isaiah 54:1, "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord."</p>
<p>28 Now we, brethren, as Isaac was, are the children of promise.</p>	<p>(28) And we brethren are children of the promise through Isaac.</p>
<p>29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.</p>	<p>(29) Ishmael who was born after the flesh persecuted Isaac who was born by promise. It is still that way today.</p>
<p>30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.</p>	<p>(30) What does the Bible say? In Genesis 21:10, "Wherefore (Sarah) said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son (Isaac)."</p>
<p>31 So then, brethren, we are not children of the bondwoman, but of the free.</p>	<p>(31) So, then, we are not children of the bondwoman, but of the free. While promises made to Abram apply to both, one is not an heir on equal terms with the other.</p>

Galatians 5

<p>1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.</p> <p>2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.</p> <p>3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.</p> <p>4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.</p>	<p>(1) Stand fast therefore in the liberty where-with Christ hath made us free. Let's act as adults so God does not have to treat us as children.</p> <p>(2) These false teachers are promoting the ways of the Old Covenant in requiring circumcision. Under the New Covenant circumcision, while it has physical value, it has no spiritual significance.</p> <p>(3) If you follow their teaching you return to the old way. And under the Old Covenant you are subject to the curses of the law.</p> <p>(4) It is a custom to say grace before meals. Some call it 'saying the blessing'. I say this to define the word 'grace'. Grace and blessing are two words with the same meaning. In Deuteronomy 28 you find both the blessings (grace) and the curses of the Old Covenant. There are blessings (graces) attached to the New Covenant also. Now, if you accept their teaching and believe that justification comes from following the whole law, and the whole law includes the rituals of the Levitical Priesthood (such as circumcision), then you are fallen from the grace of the New Covenant.</p>
<p>5 For we through the Spirit wait for the hope of righteousness by faith.</p> <p>6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.</p> <p>7 Ye did run well; who did hinder you that ye should not obey the truth?</p> <p>8 This persuasion cometh not of him that calleth you</p> <p>9 A little leaven leaveneth the whole lump.</p> <p>10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.</p> <p>11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.</p> <p>12 I would they were even cut off which trouble you.</p>	<p>(5) For we, under the New Covenant we seek righteousness by faith in Jesus Christ.</p> <p>(6) For in Jesus Christ there is no spiritual value in either circumcision or uncircumcision. Only faith counts, and it expresses itself through love. Not the worldly 'God loves everyone and everything' love of the false teachers for as our brother John informs us, love is the keeping of the commandments.</p> <p>(7) You were doing fine until someone placed a stumbling block in your path. Who did this?</p> <p>(8) This enticement did not come from him who calls you.</p> <p>(9) A little leaven leaveneth the whole lump. Accepting a small error in doctrine can lead to the corruption of all that you now believe.</p> <p>(10) I have confidence in you through the Lord that you will not fall for this false teaching and that you will throw this scoundrel out of your church.</p> <p>(11) Brethren, If I teach false doctrine, then why am I persecuted? If my doctrine were false, those who hate Christ would leave me alone. (Or even make generous donations and praise me in the media.)</p> <p>(12) I wish that those teaching the circumcision doctrine would go all the way and castrate themselves. It would serve them right.</p>

<p>13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.</p> <p>14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.</p> <p>15 But if ye bite and devour one another, take heed that ye be not consumed one of another.</p> <p>16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.</p> <p>17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.</p> <p>18 But if ye be led of the Spirit, ye are not under the law.</p> <p>19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,</p> <p>20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,</p> <p>21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.</p> <p>22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,</p> <p>23 Meekness, temperance: against such there is no law.</p> <p>24 And they that are Christ's have crucified the flesh with the affections and lusts.</p> <p>25 If we live in the Spirit, let us also walk in the Spirit.</p> <p>26 Let us not be desirous of vain glory, provoking one another, envying one another.</p>	<p>(13) My brothers, remember that Christ called you to live in freedom. That freedom does not give you free rein to live in childish license. And show your love by helping one another.</p> <p>(14) The whole law, with regard to your relationship with your brethren, is fulfilled in one verse. That verse is Leviticus 19:18, "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I {am} the Lord."</p> <p>(15) If you continue to fight amongst yourselves, you'll all be destroyed.</p> <p>(16) My point is this, put away this childish fighting.</p> <p>(17) Your carnal nature wars with your spiritual nature. Get along with one another before your emotions get the best of you and you do something that you will regret.</p> <p>(18) If you are being led by the Spirit, living in obedience to Christ's commandments you are not under the curse of the law.</p> <p>(19) That is, because you are not doing the works of the flesh which are adultery, fornication, uncleanness, lasciviousness,</p> <p>(20) Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,</p> <p>(21) Envyings, murders, drunkenness, reveling, and such like: of the which I tell you over and over, that they which do such things shall not inherit the kingdom of God, the blessings promised through Abraham.</p> <p>(22) This is the proof that you are being led by the Spirit, you also walk in the Spirit. These are the attributes of your conduct, love, joy, peace, longsuffering, gentleness, goodness, faith,</p> <p>(23) Meekness, temperance: against such there is no law.</p> <p>(24) They that are Christ's have changed their way of living.</p> <p>(25) Christianity is more than a way of thinking. It is a way of living.</p> <p>(26) Let us never be smug, or difficult, or resentful toward one another.</p>
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Galatians 6

1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

(1) Brethren here are several instructions; First: If one of the brethren is overtaken in a fault, those of you that are more mature should gently set him right, at the same time avoiding like temptations.

(2) Second: Help each other thereby putting the law of Christ in action.

(3) Third: Some of you think that you are more important than you are. Be careful lest you deceive yourself.

(4) Fourth: Let everyone examine his own conscience to see in he has anything to boast about or whether the credit belongs to another.

(5) Fifth: Each of you carry your own share of the load.

(6) Sixth: The man who is instructed in the word should share his insights with his instructor. (Letters to the author about this book are welcome.)

(7) Seventh: Make no mistake about it, no one makes a fool of God! A man will reap what he sows.

(8) If he sows in the flesh he will reap a harvest of destruction. But he that soweth to the Spirit shall of the Spirit reap life everlasting.

(9) Eighth: Let's not grow weary of doing good. Let's not relax our efforts. In due time we will reap our harvest.

(10) Ninth: While we can, let's do good to all men - but especially those of the household of faith.

(11) It took me a long time to write this letter. What I have to say is important.

(12) Those who want you to become Judeo-Christians are making a play for human approval - with an eye to escaping persecution that the true message brings.

(13) The very ones who want to get you 'saved' do not obey Christ themselves. They want to boast from the pulpit about how many souls they led to Christ.

(14) May I never boast anything like that! I boast only about the cross of Christ. Through it, the world is dead to me, and I am dead to the world.

(15) Finally, in the past I told Christians that, spiritually, it made no difference whether you were circumcised or not. The only thing that counted was faith in Christ.

(16) To those who walk according to this way of life, peace and mercy be to them and on the Israel of God.

(17) In the future don't let these false teachers bother you. You can trust me for I have been persecuted and bear the scars inflicted upon me for my belief in Jesus Christ.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen. (To the Galatians written from Rome.

(18) Brethren the grace of our Lord Jesus Christ {be} with your spirit. Amen.

Romans

From **Romans 1:15 to 12:21** Paul uses the word 'law' seventy six times, 'ordinance' one time, and 'commandment' eight times.

- ◆ This is **not** a paraphrase.
- ◆ This is **not** a translation.
- ◆ This is the author's understanding of what Paul had in mind.
- ◆ And if Paul were here in America giving a talk.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

(15) So, as best I can, I am ready to preach the gospel to you like I did at Rome.

(16) For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Judeans first, and then to the Greek, the Romans, and you Americans.

(17) For in the Gospel a divine righteousness is revealed that begins and ends in faith as written in Habakkuk 2:4, "Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith."

(18) Habakkuk reveals the wrath of God against wicked and lawless men who pervert the truth of God into a lie.

(19) Because that which may be known of God is manifest in them; for God hath shewed it unto them.

(20) For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

(21) They certainly had knowledge of God, but they did not glorify him. They were ungrateful. Their human reasonings, which they call 'enlightenment' lead to vanity and darkened their foolish hearts.

(22) These pompous preachers call themselves Doctor and Professor. In God's eyes their title is Fool.

(23) And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things.

(24) Is it any wonder that there are so many queers in the pulpits? Why else would they ordain Gays and Lesbians?

(25) They change the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

<p>26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. 28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;</p> <p>29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,</p> <p>30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,</p> <p>31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:</p> <p>32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the name, but have pleasure in them that do them.</p>	<p>(26) For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: (27) And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which they deserved - AIDS. (28) They did not want to do things God's way so he let them figure it out for themselves; Everyone knows that the Bible forbids eating Pork, but reason says Moses did not have a refrigerator. Thus they enjoy their ham and eggs. It is common knowledge that the Bible condemns Homosexuals; that God calls for their execution; thinking they know better they ordain them to the pulpit where they preach 'pro-choice'. They live and innocent life dies. (29) Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, (30) Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, (31) Without understanding, covenant breakers, without natural affection, implacable, unmerciful: (32) They know that they are doing wrong. They know what the Bible says. They know the Biblical penalty. But they reason around it, and they enjoy doing what they do.</p>
<p>Romans 2:11 For there is no respect of persons with God. 12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; 13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.</p> <p>14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)</p>	<p>(11) On the other hand, with God there is no favoritism. (12) Ignorance of the law is no excuse. All sinners will be punished. (13) Now you may not be ignorant and know the law. But that does not count either. It is the doers of the law, those who practice keeping it, they shall be justified. Knowing what God expects of you is not enough. To be justified you must do what he wants done. (14) Some people have not been taught God's Law, yet by their nature they do many of the things required by the law. These, while not having the law, actually have the law in their hearts. (15) They are manifesting the law written in their hearts. Their conscience bears witness to this fact. That allows them to accuse or excuse one another;</p>
<p>16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. 17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God</p>	<p>(16) In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. (17) Now some of you in this audience are Jews. You rest in the books of Moses and boast that you are God's Chosen People.</p>

<p>18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law;</p> <p>19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,</p> <p>20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.</p> <p>21 Thou therefore which teachest another, teachest thou not thyself? thou that preaches a man should not steal, dost thou steal?</p> <p>22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?</p> <p>23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?</p>	<p>(18) You boast that you know God's will and that you can tell right from wrong.</p> <p>(19) You are confident that you are light of them which are in darkness.</p> <p>(20) You Jews set yourselves up as experts to guide the general public. You write or control the editorial pages of newspapers. You appear as the learned experts on television news and talk shows. You teach in our schools. You teach your morality via TV. situation comedies. Any one objecting or pointing out your influence is labeled an anti-semitic because you are 'God's Chosen'. Therefore in a special position to know the knowledge and truth in the law.</p> <p>(21) May I suggest that you teach your own people. You say that a man should not steal, but you lead the world in theft by your part in usury banking. Your 'learned' leaders quote Deuteronomy 23:20 to justify your conduct. "Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it."</p> <p>You say that we Christians are 'goyim', that is 'strangers' even 'animals'. Therefore, you believe that God allows you to plunder us via interest on loans. Let me remind you Christians that you are no better than the Jew in this matter. You're Pastors quote Jesus in Matthew 25:27 and Luke 19:23 and claim that he approved of usury, when actually he said to the unprofitable servant, "If you thought that I was a thief, (a man that "takes up that I laid not down, and reaping that I did not sew" is a thief); So Jesus said to the unprofitable servant, "If you claimed to be my servant, and thought that I was a thief, then why did not you steal for me by lending my money at usury?" So, out of his own mouth will he judge him.</p> <p>(22) You Jews say that a man should not commit adultery. But who controls most of the pornography business here in America? You do. Who is behind 'sex education in schools? Who produces those television sitcoms? Who has a leading part in the TV. 'soaps'? You do!</p> <p>And who watches these adulterous soaps and sitcoms? You Christians, that's who! Who sends their children to these Humanist infested government schools? Who buys their phonographic magazines? You do! You Christians!</p> <p>(23) You both boast that you have the scriptures. You Christians boast that you are 'born again' 'washed in the blood', 'saved by grace'. But by your conduct you both dishonor God!</p>
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<p>24 For the name of God is blasphemed among the Gentiles through you, as it is written.</p> <p>25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.</p> <p>26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? 27 And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law?</p> <p>28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.</p>	<p>(24) What do the other nations think of America? They have been told that the Jew is 'God's Chosen'. They know that the Jews control America. They also understand that America is a Christian nation. What do these other nations, these so called 'heathens', what do they think of the God of the Bible? The God of Abraham, Isaac and Joseph. What do they think of Jesus Christ by your example? Do you remember David and Bathsheba? In 2 Samuel 12:14 The Prophet Nathan rebuked David with these words, "Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die." David's immoral conduct was seen by other nations. Our immoral conduct is seen by other nations even more so. We proudly display your immorality round the world via T.V. and movies. I ask you, "Does your conduct blaspheme God just as David's did?"</p> <p>(25) To the Jews of ancient Palestine I said, the ritual of circumcision has some benefits if you keep that law. But circumcision is not a substitute for keeping God's Law. And I told them that God does not count you as righteous just because you have been circumcised; Or just because you are God's Chosen People. Act like a heathen and God treats you like a heathen.</p> <p>(26) Therefore if the Gentiles keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?</p> <p>(27) So, if the 'heathen' keep God's law shouldn't they be counted as God's people also? And likewise, if 'Christians' do not keep his law, shall they not be counted as 'heathen'? What do you think?</p> <p>(28) For a Christian is not necessarily anyone who has been baptized. (29) It is what is in your heart that determines your standing with Intermission: Read the article on Baptism then continue with Romans 3</p>
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Baptism

This subject of circumcision is very confusing. There has to be an easy to understand and common sense explanation. In my opinion this might be it. Circumcision was the national sign that a person was one of God's chosen people; it was part of a covenant between God and his people. This is one of the troublesome doctrines that Paul had to deal with. Circumcision is not an issue today. So we need to apply the principles to present day controversies.

That covenant of circumcision had served its purpose and was, replaced with Baptism.

Baptism is now the outward sign that you are one of God's, 'Chosen People'. In Old Testament times there were circumcised people who were not really God's Chosen. Likewise in New Testament times there are Baptized people who are not 'real' Christians. Just as circumcision was 'not of the flesh but of the heart', baptism is not just a ritual dunking in water; a baptism of the heart is the requirement, a change in your life style.

Perhaps, to better understand New Testament Baptism, all we need do is apply the principles that applied to Old Testament circumcision. Compare the King James with the explanation below.

(25) For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy **circumcision** is made **uncircumcision**.
 (26) Therefore if the **uncircumcision** keep the righteousness of the law, shall not his **uncircumcision** be counted for **circumcision**?
 (27) And shall not **uncircumcision** which is by nature, if it fulfil the law, judge thee, who by the letter and **circumcision** dost transgress the law?
 (28) For he is not a Jew, which is one outwardly; neither is that **circumcision**, which is outward in the flesh:
 (29) But he is a Jew, which is one inwardly; and **circumcision** is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

(25) For **baptism** verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy baptism is made **unbaptism**.
 (26) Therefore if the **unbaptism** keep the righteousness of the law, shall not his **unbaptism** be counted for baptism?
 (27) And shall not **unbaptism** which is by nature, if it fulfil the law, judge thee, who by the letter and **baptism** dost transgress the law?
 (28) For he is not a Jew, which is one outwardly; neither is that **baptism**, which is outward in the flesh:
 (29) But he is a Jew, which is one inwardly; and **baptism** is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Romans 3

Questions put to Paul from the audience.

Most have no idea that this is a question/answer session. Most Bibles show this as Paul's words only. A few translations do show it as conversation between two people. See for yourself. A page of the Ferrar Fenton showing conversation is on a following page.

<p>1 What advantage then hath the Jew? or what profit is there of circumcision?</p> <p>2 Much every way: chiefly, because that unto them were committed the oracles of God.</p>	<p>(1) Question: What advantage do you have if you are one of 'God's Chosen'; i.e. a racial descendant of Abraham through Isaac and Joseph?</p> <p>(2) Answer: The benefits are great. First, they were entrusted with the scriptures. They inherit the promises of Abraham.</p>
<p>3 For what if some did not believe? shall their unbelief make the faith of God without effect?</p> <p>4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.</p>	<p>(3) Question: What good is that. Some were unfaithful. Wouldn't that destroy God's blessing on the rest?</p> <p>(4) Answer: Absolutely not. God is true though every man is a liar. Psalms 51:4 says, "Against thee, thee only, have I sinned, and done {this} evil in thy sight: that thou mightest be justified when thou speakest, {and} be clear when thou Judgest."</p>
<p>5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)</p> <p>6 God forbid: for then how shall God judge the world?</p>	<p>(5) Question: Well then, if our wickedness proves God's righteousness, then are we to conclude that God's anger is unjust?</p> <p>(6) Answer: Absolutely not. For, in that case, how would God judge the world?</p>
<p>7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?</p> <p>8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.</p>	<p>(7) Question: What about doctrines such as the rapture? Some teach it because it gets people saved. Yet we know that it is false doctrine.</p> <p>(8) Answer: We don't teach the rapture as some have reported. Shall we do evil if the reason is good? Anyone who does is just a damned liar.</p>
<p>9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;</p>	<p>(9) Question: Well, then, are 'the Chosen People' superior?</p> <p>Answer: No. I have just shown you that both Jew and Gentile are both sinners.</p>
<p>10 As it is written, There is none righteous, no, not one:</p> <p>11 There is none that understandeth, there is none that seeketh after God.</p> <p>12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.</p>	<p>(10-11-12) Look at Psalms 14:1-3, "They are corrupt, they have done abominable works, {there is} none that doeth good. (2) The Lord looked down from heaven upon the children of men, to see if there were any that did understand, {and} seek God. (3) They are all gone aside, they are {all} together become filthy: {there is} none that doeth good, no, not one."</p>

<p>13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:</p> <p>14 Whose mouth is full of cursing and bitterness:</p>	<p>(13-14) And Psalm 5:9, "For {there is} no faithfulness in their mouth; their inward part {is} very wickedness; their throat {is} an open sepulchre; they flatter with their tongue." Psalms 140:3, "They have sharpened their tongues like a serpent; adders' poison {is} under their lips. Selah." (14) Psalms 10:7, "His mouth is full of cursing and deceit and Fraud: under his tongue {is} mischief and vanity."</p>
<p>15 Their feet are swift to shed blood: 16 Destruction and misery are in their ways: 17 And the way of peace have they not known:</p>	<p>(15-16-17) Isaiah, 59:7-8, "Their feet run to evil, and they make haste to shed innocent blood: their thoughts {are} thoughts of iniquity; wasting and destruction {are} in their paths. (8) The way of peace they know not; and {there is} no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace."</p>
<p>18 There is no fear of God before their eyes.</p> <p>19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.</p>	<p>(18) Psalms 36:1 The transgression of the wicked saith within my heart, {that there is} no fear of God before his eyes. (19) So we know whatever God's Law says, it says it to those who are subject to it. There are no excuses. Everyone, the whole world is guilty before God. (20) The rituals of the law such as circumcision do not make you just in God's eyes. Nevertheless, The Law gives us the knowledge of sin.</p>
<p>21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus:</p>	<p>(21) But now, without rituals, God's righteousness is manifest. This is verified by the Law and the Prophets, i.e. The Old Testament. (22) Even the righteousness of God {which is} by faith of Jesus Christ unto all and upon all them that believe: It makes no difference to God whether you be Judean or Gentile. (23) For all have sinned, and come short of the glory of God; All need God's rectification. (24) Being justified freely by his grace through the redemption that is in Christ Jesus:</p>
<p>25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.</p>	<p>(25) God sent Jesus Christ to be a propitiation for us through faith in his blood, to show his righteousness through the pardon of past sins by the generosity, gentleness and forbearance of God. (26) To declare at this time his righteousness, and make the believer in Jesus Christ righteous as well.</p>
<p>27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.</p>	<p>(27) Question: We were proud to be God's Chosen race'. Where is our pride now? Answer: It's gone.</p>

<p>28 Therefore we conclude that a man is justified by faith without the deeds of the law.</p>	<p>Question: Where do you find that in the Law? Is it one of the rituals? (28) Answer: By a Law of faith. I have been arguing that a man may be counted as righteous by an act of faith in Jesus Christ as distinct from a righteousness by the rituals of the Levitical Priesthood and Circumcision.</p>
<p>29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:</p>	<p>(29) Question: Is Yahweh is the God of the Jews only, isn't He also the God of the Gentiles?. Answer: Yes. He is the God of the Gentiles also.</p>
<p>30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.</p> <p>31 Do we then make void the law through faith? God forbid: yea, we establish the law.</p>	<p>(30) Remember it is the same one God, which shall justify the circumcision (Judeans) by faith, and uncircumcision (Gentiles) through faith.</p> <p>(31) Now I know what you are going to say next. Do we then make void the law through faith? No way. On the contrary we establish the Law.</p>

On the next page

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Modern English
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Ferrar Fenton

should we not conclude that the anger-bearing God is unjust? I speak humanly."

6 (Paul.) "Never! for then how could
7 God judge the world? For if God
could by my falsehood be exalted to
His honour, how could I be con-
8 demned as a wrong-doer? And
should not we, as we are libelled,
and as certain people accuse us of
teaching, do evil that good might
come? Their reprobation is right."

9 (Jew.) "Well, then, we are the
superior?"

(Paul.) "Not at all! For we have
all, both Jew and Greek, decided to
10 serve sin, as it is written:

THAT THERE IS NOT ONE RIGHT-
EIOUS--NOT ONE.

11 NO ONE IS INTELLIGENT,
NONE IS SEEKING OUT GOD.

12 ALL HAVE LEFT THE RANKS; QUITE
INEFFICIENT;

NONE ARE OF USE--NOT EVEN
ONE.¹

13 THEIR THROAT IS A YAWNING
GRAVE;

THEY DECEIVE BY THEIR WORDS;²
A VIPER'S VENOM IS UNDER THEIR
LIPS.³

14 THEIR MOUTH IS FULL OF MIS-
CHIEF AND BITTERNESS.⁴

15 THEIR FEET SWIFT TO SHED
BLOOD;

16 DESTRUCTION AND MISERY ARE IN
THEIR WAYS;

17 AND THEY WILL NOT RECOGNISE A
PEACEFUL PATH.⁵

18 THERE IS NO FEAR OF GOD BEFORE
THEIR EYES.⁶

19 "And we know that what the Law
says, it says to those under the law;
so that every mouth may be stopped,
and the whole world may come under
20 judgment to God. Therefore by the
practice of a ritual, none can be made
righteous in His presence; yet, how-
ever, a recognition of sin comes by
means of law.

21 "But now, without a ritual, a Divine
righteousness is exhibited, attested by

22 the law and the prophets; a Divine
righteousness by means of a Faith
from Jesus Christ, to all believers;--

23 for there is no distinction; because all
sin, and are in need of rectification

24 from God. They are made righteous
freely by His gift through the redemp-

tion which is in Christ Jesus: Whom 25
God has set forward as a mercy-seat,
through faith in His blood, to show
His righteousness through the pardon
of past sins by the gentleness of God;
and to display His righteousness at 26
this present time, so that He might
be righteous Himself, and make the
believer in Jesus righteous as well."

(Jew.) "Where then is our pride?" 27

(Paul.) "It is banished."

(Jew.) "By what law? By the
rituals?"

(Paul.) "No! but by a law of faith.
Therefore we have argued that a man 28
may be righteous by a faith distinct
from a law of rituals."

(Jew.) "He is the God of Jews 29
only, not of heathens."

(Paul.) "Yes, of heathens as well!
For it is the same God Who makes 30
circumcision righteous from a faith,
and paganism through the faith.

'Then,' you will say, 'we destroy 31
law for the sake of the faith?'

Never! On the contrary, we corro-
borate law."

(Jew.) "What shall we say, then, 4
that our ancestor Abraham attained
to in the course of his life. For if 2
Abraham were made righteous by
rituals, he had ground for boast-

ing."

(Paul.) "But not before God! For 3
what says the Scripture? ABRAHAM
TRUSTED TO GOD, AND IT WAS PAID
TO HIM IN RIGHTEOUSNESS.¹ But to 4
a labourer the wages are not paid as
a kindness, but as a debt; while to 5
him who practised no ritual, but con-
fided on Him Who makes the sinful
righteous, his faith was paid with
righteousness. As David, indeed, 6
also relates the happiness of the man
to whom God grants righteousness
apart from rituals:

THEY ARE HAPPY WHOSE VIOLA- 7
TIONS OF THE LAW ARE FOR-
GIVEN,

AND WHOSE SINS ARE ORLITER-
ATED;

HAPPY THE MAN WHOSE SINS 8
THE LORD WILL NOT REPAY.²

"This happiness, therefore, belongs 9
to the circumcised and the pagan; for
we argue that to Abraham his faith
was repaid with righteousness."

¹ Psa. xlv, 1-3.

² Psa. v, 9.

³ Psa. cxl, 3.

⁴ Psa. x, 7.

⁵ Isa. lix, 7, 8.

⁶ Psa. xxxvi, 1.

¹ Genesis xv, 6.

² Psa. xxxii, 1, 2.

Romans 4

Question and Answer session continued.

<p>1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?</p> <p>2 For if Abraham were justified by works, he hath whereof to glory; but not before God.</p> <p>3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.</p> <p>4 Now to him that worketh is the reward not reckoned of grace, but of debt.</p> <p>5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.</p> <p>6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,</p> <p>7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.</p> <p>8 Blessed is the man to whom the Lord will not impute sin.</p>	<p>(1) Question: What about our father Abraham, wasn't he made righteous by the things that he did? Doesn't he have the right to boast about his accomplishments?</p> <p>(2) Answer: Yes, but not before God.</p> <p>(3) Genesis 15:6 says, "And he believed in the Lord; and he counted it to him for righteousness." It was Abraham's belief, his trust in God that made him righteous, not the rituals and ceremonies that he observed.</p> <p>(4) If you work for wages, your wages are not a gift from your employer. Your earned wages are a debt owed to you by your employer.</p> <p>(5) The person who does no rituals, but believes on Christ who justifies the sinner, his faith is counted for righteousness.</p> <p>(6) In Psalms 32:1-2 David described the happiness of the man to whom God grants the status of righteousness,</p> <p>(7) "Blessed {is he whose} transgression {is} forgiven, {whose} sin {is} covered.</p> <p>(8) Blessed {is} the man unto whom the Lord imputeth not iniquity, and in whose spirit {there is} no guile.</p>
<p>9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.</p> <p>10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.</p> <p>11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:</p> <p>12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.</p>	<p>(9) Question: Is this happy state of affairs available only to 'God's Chosen'. Only to Abraham and his circumcised descendants? We just saw that Abraham was considered to be righteous, not because of his pious rituals, but by his trust in God</p> <p>(10) Answer: When did this happen to Abraham? Before or after he was circumcised? Before, while he was uncircumcised.</p> <p>(11) Circumcision was a sign of Abraham's trust. It was a sign of the faith he had before he was circumcised. His faith while uncircumcised.</p> <p>(12) You might recall that Abraham was just another heathen at that time. He was not a 'Jew'. He was not a member of 'God's Chosen People'. He was just a man like other men. He is an example that all can follow. Righteousness can be imputed to anyone who believes and trusts in God.</p>

<p>13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.</p>	<p>(13) God's promise that Abraham and his descendants would inherit the world was not something that he earned by the law, i.e., by the ritual of circumcision. God gave him the world as a gift because God liked him. (We are not talking about salvation in this case. The world has to do with material blessings as opposed to spiritual blessings.) Don't earthly fathers give gifts to their children when they do what is pleasing in their sight. The rebellious and stubborn child does not get a present, rather he gets the strap in the wood shed.</p>
<p>14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:</p>	<p>(14) If this gift of inheritance were by rituals, there is no place, or need for faith. If anyone can qualify by law keeping, then inheriting the world is not by promise. A father can set up an inheritance for his children. But can just any one qualify for this inheritance by his conduct? Of course not, for then the promised of inheritance is nullified. If a father wills his home to his son, can some other child, just because he is better behaved, step in and claim the inheritance? Or does bad behavior disqualify the son? No, the inheritance goes to the designated inheritor. Promises are promises and laws are laws.</p>
<p>15 Because the law worketh wrath: for where no law is, there is no transgression.</p>	<p>(15) This inheritance of the world by Abraham could not be earned by law keeping because violation of God's law brings his wrath. And if by law, violation would result in a loss of the inheritance. There is no inheritance law to transgress, and therefore no penalty for transgression. (There can be no transgression if there is nothing to transgress.)</p>
<p>16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,</p>	<p>(16) Therefore, the inheritance is by faith, by God's grace, so that the promise would be sure to all Abraham's seed. Not just to those who keep the law of circumcision, but also to those who demonstrate the faith of Abraham; who is the father of us all.</p>
<p>17 (As it is written, I have made thee a father of many nations,)</p>	<p>(17) Look at Genesis 17:5 "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee."</p>

Intermission: Jews and Gentiles: All can probably agree that, to Paul, 'Jews' were the people living in Judea. Some Judeans converted to Christianity. The converts, in time, were no longer called Jews, but went by the name Christians. The Judeans who rejected Christ and Christianity were called Jews then and still are now. (*Perhaps Jesus was separating the sheep from the goats. The sheep in Judea became Christians. The goats remained Jews.*)

Paul was the Apostle to the Gentiles. 'Gentiles' is a new Testament word for 'nations', and it implies 'Israel nations'. The question that each reader must decide is, What nations? Is Paul (and Christians) a missionary to all nations or some nations? **Genesis 17:5** says that Abraham was to be the father of many nations. In verse 16 this 'fatherhood' and its

inheritance was to some by race and to others by faith. Who are the others? Does the list of others include all people on earth? That is what each reader must study and decide for himself, as it is not the subject of this study. At least it includes the nations mentioned by Paul such as Romans, Greeks, Corinthians, Ephesians, Galatians, etc.

<p>17 before him whom he believed, even God, who qui ckeneth the dead, and calleth those things which be not as though they were.</p>	<p>(17 continued:) It is this way in the sight of God in whom he, and we trust. The God raises the dead and talks about things that do not exist as if they were already.</p>
<p>18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.</p>	<p>(18) Abraham trusted God. While he was very old and childless God "brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." It's recorded in Genesis 15:5</p>
<p>19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:</p>	<p>(19) This happened when he and his wife Sarah were about a hundred years old.</p>
<p>20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;</p>	<p>(20) Abraham did not doubt or criticize God's promise.</p>
<p>21 And being fully persuaded that, what he had promised, he was able also to perform.</p>	<p>(21) He glorified God by having no doubt that God could, and would do whatever he promised.</p>
<p>22 And therefore it was imputed to him for righteousness.</p>	<p>(22) And therefore it was considered to be righteousness on Abraham's part.</p>
<p>23 Now it was not written for his sake alone, that it was imputed to him;</p>	<p>(23) This is not written for Abraham's sake only that righteousness was imputed unto him.</p>
<p>24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;</p>	<p>(24) But it was written for us also, to whom righteousness shall be imputed if we believe and trust him that raised up Jesus Christ.</p>
<p>25 Who was delivered for our offences, and was raised again for our justification.</p>	<p>(25) Who was executed for our offences and resurrected for our justification.</p>

Romans 5

1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:
 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
 3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;
 4 And patience, experience; and experience, hope:
 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.
 6 For when we were yet without strength, in due time Christ died for the ungodly.
 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.
 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.
 9 Much more then, being now justified by his blood, we shall be saved from wrath through him.
 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.
 11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.
 12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:
 13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.
 16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

(1) Therefore, being justified by faith, we have peace with God through Our Lord Jesus Christ.
 (2) By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
 (3) And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;
 (4) And patience, experience; and experience, hope:
 (5) And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.
 (6) For when we were yet without strength, in due time Christ died for the ungodly.
 (7) For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.
 (8) But God commended his love toward us, in that, while we were yet sinners, Christ died for us.
 (9) Much more then, being now justified by his blood, we shall be saved from wrath through him.
 (10) For if, when we were enemies, we were reconciled to God by the death of his Son, and more important, being reconciled, we shall be saved by his life.
 (11) And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.
 (12) Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:
 (13) Sin entered the world through Adam. But Adam lived before the Law was given on Mt. Sinai. Now sin is the transgression of the law. And if there is no law then there can be no transgression of the law.
 (14) Therefore, God's law was in the world before Adam, and before it was delivered to Israel by Moses at Sinai. Since all men sin, including sins other than Adam's sin, the penalty of death reigned from Adam to Moses.

(15) Let's compare Adam with Christ.
 A. Adam was one man whose one sin brought death to many.
 B. Christ is one man, through him, the grace of God flows to many.
 (16)
 A. In the first case one sin brought condemnation to many.
 B. In the second case the gift of God came after many sins and brought acquittal to many.

<p>17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)</p>	<p>(17) A. If death began its reign through one man because of Adam's one offence, B. Much more shall those who receive the overflowing grace and gift of forgiveness live and reign through the one man, Jesus Christ.</p>
<p>18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.</p>	<p>(18) In summary; A. Just a single offence brought condemnation to all men. B. A single righteous act brought all men acquittal and life. It's in Isaiah 53:11, "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."</p>
<p>19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.</p> <p>20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:</p> <p>21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.</p>	<p>(19) A. For as by one man's disobedience many were made sinners, B. so by the obedience of one shall many be made righteous.</p> <p>(20) The Law was given so that we might know the great number of our offences. Despite this huge number of sins, there is more than enough grace to cover all of them.</p> <p>(21) The power of sin was death. Now grace reigns leading to eternal life through Christ our Lord.</p>

Romans 6

1 What shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the **law**, but under grace.

15 What then? shall we sin, because we are not under the **law**, but under grace? God forbid.

(1) **Questioner:** Is it O.K. to sin since there is an over abundance of grace?

(2) **Answer:** Absolutely not. Since we died by sin, how can we still live that way?

(3) Surely you know that so many of us as were baptized into Jesus Christ were baptized into his death?

(4) By baptism we are buried with him into death: as Christ was raised up from the dead by the glory of the Father, likewise we are also raised up to walk in newness of life.

(5) For if we have been planted with him in the likeness of his death, then we shall also be with him in the likeness of his resurrection:

(6) Notice the pattern, (1) that our old personality is crucified with him, (2) that the body of sin might be destroyed, (3) that henceforth we should not serve sin.

(7) For he that is dead is freed from sin.

(8) Now if we believe we are dead with Christ, then we believe that we shall also live with him:

(9) We know that Christ, once raised from the dead will never die again; death has no more power over him.

(10) For when he died, he died by sin once, now he lives, his life is from God.

(11) Likewise, figure that you are also dead to sin through Jesus Christ our Lord.

(12) Therefore, don't let your lower nature rule over your body.

(13) Don't give in to those desires, rather give in to God. Live as if you were already resurrected. Live as if your members were already instruments of God's righteousness.

(14) When you were a child you did childish things. To teach you right from wrong your parents had to punish you from time to time. Now that you are adults you are expected to do right rather than wrong without a 'parent' to keep you in line. As mature Christians you do not yield to sin. It is not because the law, as a punishing parent, will chastise you, but rather, being under grace, you just do what is right.

(15) **Question:** Can we sin because we are not under the law, but under grace?

Answer: How can you be so stupid? That is like a school child thinking that he can misbehave just because the teacher is out of the room. (The law being the teacher.)

<p>16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?</p> <p>17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.</p> <p>18 Being then made free from sin, ye became the servants of righteousness.</p> <p>19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.</p> <p>20 For when ye were the servants of sin, ye were free from righteousness.</p> <p>21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.</p> <p>22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.</p> <p>23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.</p>	<p>(16) You cannot obey two masters. You either obey the lusts of the flesh or you obey God unto righteousness. Either you are you going to control your body or your body going to control you.</p> <p>(17) Thank God you are no longer living a life of sin, rather you obey God's law written on your heart with the help of the doctrine delivered to you.</p> <p>(18) When you quit your life of sin, you made room for righteous activities.</p> <p>(19) You have seen people yield to their lusts and go from bad to worse. I call upon you to go from righteousness unto holiness.</p> <p>(20) When you were living a life of sin you did not bother with righteous activities.</p> <p>(21) Looking back to a life of sin, what do you have to show for it? Shame, sickness and eventually death?</p> <p>(22) Looking ahead, and repenting of the prior sinful lifestyle, you become the servants of God, everyone can see the change in your life, and the final result is eternal life.</p> <p>(23) For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.</p>
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Romans 7

<p>1 Know ye not, brethren, (for I speak to them that know the law.) how that the law hath dominion over a man as long as he liveth?</p> <p>2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.</p> <p>3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.</p> <p>4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.</p>	<p>(1) When you were married you entered into a covenant. You made mutual promises "until death do you part." That law has dominion over you as long as you live.</p> <p>(2) For the woman which hath an husband is bound by the law to her husband so long as he lives; but if the husband is dead, she is free from the law of her husband.</p> <p>(3) If a woman leaves her husband and marries another then she is called an adulteress. But if her husband is dead, she is free from that law and she is not an adulteress even though she is now married to another man.</p> <p>(4) I would remind you brethren, that Israel married God at Sinai. This is called 'The Old Covenant'. It was a marriage contract. So likewise, my brethren, you of Israel, are also dead to this law by the dead body of Christ and now you can be married to another. This other husband is Jesus Christ who is raised from the dead so that we can bring forth fruit unto God.</p>
<p>5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.</p> <p>6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.</p>	<p>(5) Israel's sin, in that she committed adultery with other gods resulted in death, since death is the penalty for adultery/idolatry.</p> <p>(6) Now as a result of Christ's death on the cross, which ended the dominion of that marriage law on Israel, now we can enter into a New Covenant, and not be bound to The Old Covenant.</p>
<p>7 What shall we say then? Is the law sin? God forbid.</p> <p>Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.</p>	<p>(7) Question: Does that mean that God's Law was bad?</p> <p>Answer: Absolutely not. We don't know what sin is unless the law describes it for us. Today you have automobiles. They present problems that require legislation. Take speed for example. The Law on automobiles is found in your State Law. The Legislature wrote a Commandment. "Thou shalt not speed." But what is speeding? How fast is fast? Well you don't know what speeding is unless the Statutes define speeding. The Statutes define speeding as anything over 20 in a school zone, anything over 25 in a residential area, anything over 55 on Interstate Highways. The Legislature also wrote Judgments to define the penalty for speeding. Likewise God's Law contains Commandments such as "Thou shalt not lust." But what is lust? We don't know until we see specifically what is forbidden. Is it lust to order ice cream along with your apple pie? That's why I said, "for I had not known lust, except the law had said</p>

	<p>Thou shalt not covet." I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.</p>
<p>8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.</p> <p>9 For I was alive without the law once: but when the commandment came, sin revived, and I died.</p> <p>10 And the commandment, which was ordained to life, I found to be unto death.</p>	<p>(8) But sin, taking advantage of my ignorance of the law, wrought in me all manner of concupiscence. For without the law I am dead to the knowledge of sin.</p> <p>(9) At one time I lived without knowledge of the law. For without the law you do not know right from wrong.</p> <p>(10) I discovered that God's Law, which was ordained to bring us life, brought death.</p>
<p>11 For sin, taking occasion by the commandment, deceived me, and by it slew me.</p> <p>12 Wherefore the law is holy, and the commandment holy, and just, and good.</p>	<p>(11) For sin, taking advantage of the situation, deceived me. While I thought I was doing right, actually I was a sinner. Therefore under the penalty, which is death.</p> <p>For example: Some of you were Bankers; lending money at interest. You felt that it was an honorable, highly respected occupation. You sincerely believed that you were doing your community a good service. Then you discovered that God's Law forbid interest on money. You knew the Law, "Thou shalt not steal." However, not looking into the Statutes defining theft, you did not know that charging interest on money was theft. And, further, you found that the Judgment for that particular type of theft was death.</p> <p>(12) Wherefore the law is holy, and the commandment holy, and just, and good. So, I say again, for sin, taking advantage of the situation, deceived the Banker. While he thought he was doing right, actually he was a sinner. Therefore under the penalty, which is death. Therefore, God's Law is holy, and the commandment holy, and just, and good.</p>
<p>13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.</p> <p>14 For we know that the law is spiritual: but I am carnal, sold under sin.</p> <p>15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.</p> <p>16 If then I do that which I would not, I consent unto the law that it is good.</p> <p>17 Now then it is no more I that do it, but sin that dwelleth in me.</p> <p>18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not</p>	<p>(13) Question: Was the law, which is good made to kill me? Answer: Absolutely not. Sin is like an undetected cancer working death in you. God's Law reveals the disease and the seriousness of the situation.</p> <p>(14) That's how we know that the law is spiritual: but I am carnal, sold under sin.</p> <p>(15) To explain using smoking, drugs or alcohol to illustrate my point: I don't want to smoke. I want to quit, but do not. I hate smoking, but I smoke.</p> <p>(16) If I smoke, but want to break the habit, I acknowledge the decision is good.</p> <p>(17) It is not I that am in charge. It is sin that dwelleth in me that controls my conduct.</p> <p>(18) In my flesh is no good thing, The desire to quit is in me, but how to do it, which is the right thing to do, I don't know how.</p>

<p>19 For the good that I would I do not: but the evil which I would not, that I do.</p>	<p>(19) For the good things that I would do, I do not. Likewise, the bad that I do not want to do, that I do. It is like having a split personality. I decided that I should quit drinking coffee. The next day, first thing in the morning I made a cup of coffee.</p>
<p>20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.</p> <p>21 I find then a law, that, when I would do good, evil is present with me.</p> <p>22 For I delight in the law of God after the inward man:</p>	<p>(20) Now, if I do that which I decide against, it is not I that do it, but that other person, 'Mr. Sin' that dwelleth in me.</p> <p>(21) Now when I (Mr. Intellect, the inward man) discover a law, or make a decision that would result in my good, I am defeated by 'Mr. Sin' that is present within my body.</p> <p>(22) For my inward man delights in the Law of God. My inward man sees the good in breaking the smoking habit. My inward man would delight to see the results of a diet.</p>
<p>23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.</p> <p>24 O wretched man that I am! who shall deliver me from the body of this death?</p> <p>25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.</p>	<p>(23) But I see another law in my body. It makes war with my mind. It defeats me every time. I am imprisoned by it.</p> <p>(24) O wretched man that I am, who is going to deliver me from this prison?</p> <p>(25) I thank God through Jesus Christ our Lord, he will deliver us from this body of death, from this body wherein' with the mind I serve the Law of God, but with the flesh serve the law of sin.</p>

Romans 7 Proves That Jesus Is Yahweh

(Speaking to those who know the law)

Romans 7 says Christ died freeing Israel from the Old Covenant. The Old Covenant was a marriage contract between God and Israel. Israel married God at Mt. Sinai. For the "unto death do us part" portion of a marriage contract to take effect one of the parties must die. Marriages end when either the wife or husband dies.

Now, with the death of Jesus Christ, Israel/Judah is free to marry another husband. Specifically the risen Christ. I point out that a wife is not freed by the death of someone else's husband. Likewise she is not freed from her husband by the death of a son or daughter.

Therefore Jesus Christ was/is the Yahweh of the Old Testament. If this is not so then Israel is still under the Old Covenant. And if God did not die on the cross, the only way out is for Israel to die.

The marriage law also provides for divorce. If a husband divorces his wife and if she lives with another man, then the first husband cannot take her back. **Deuteronomy 24:4** says, "Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled."

God divorced Israel and Israel played the harlot with other gods. **Therefore, God (Yahweh) could not take her back.** However, if Yahweh dies, then Israel is free to marry the risen Christ. If Jesus was not God, then Israel is still bound in one way or another to her old husband and therefore can not be the Bride at the 'marriage feast of the Lamb'.

Romans 8

<p>1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.</p> <p>2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.</p>	<p>(1) If you had a son caught up in the drug habit, and if that son came to you asking for help, What would you do? Condemn him? Call the authorities and have him punished according to law? Sent to prison? No! You would help him to overcome his affliction. Your heavenly Father will help you also. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.</p> <p>(2) We have two conflicting laws. The law of the spirit of life and the law of sin and death. The Law of sin and death is this, "The soul that sinneth shall die." The Law of the spirit of life is this , "Trust in the Lord Jesus Christ and you shall be saved." The one makes you free from the other. (Therefore choose life.)</p>
<p>3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:</p> <p>4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.</p> <p>5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.</p> <p>6 For to be carnally minded is death; but to be spiritually minded is life and peace.</p>	<p>(3) Some parents feel that they have failed in child rearing using the process of telling a child the way to act and punishing wrong conduct and rebellion. Likewise the law with its punishments and religious sacrifices for sin could not bring Israel to God. So, God sent his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:</p> <p>(4) He did this so that the righteousness of the law might be fulfilled in us, those of us who walk not after the flesh, but after the Spirit.</p> <p>(5) Those who are controlled by their sinful bodies satisfy the desires of their body. But those who follow Christ seek to do those things that please him.</p> <p>(6) The one life style leads to death and the other leads to life and peace.</p>
<p>7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.</p> <p>8 So then they that are in the flesh cannot please God.</p> <p>9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.</p> <p>10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.</p> <p>11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.</p>	<p>(7) The carnal mind opposes God, it does not obey God, and indeed, it can not obey.</p> <p>(8) So, if they can not obey God then it follows that they can not please him either.</p> <p>(9) Since you Christians are not carnal minded, rather you are heavenly minded, if you have the Holy Spirit. Do you belong to Christ. Yes, if you have his Spirit.</p> <p>(10) Christ being in you results in the death of the carnal mind and sin seeking body. You become a new person, a new life.</p> <p>(11) If the Spirit that raised Jesus from the dead dwells in you, then it follows that he will raise you up just as he did Christ.</p>
<p>12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.</p>	<p>(12) You don't owe your sinful nature anything.</p>

<p>13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.</p> <p>14 For as many as are led by the Spirit of God, they are the sons of God.</p> <p>15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.</p>	<p>(13) And if you think that you do, and try to make payment, well you will die in your sins. On the other hand, control your body's desires and you shall live.</p> <p>(14) The sons of God are those who are lead by the Spirit of God.</p> <p>(15) Did you ever have a job where the boss barked orders and you fear to displease him in any way lest you lose your job right then and there. Not very pleasant working conditions is it? Well, God's spirit is not forced obedience with a fear of displeasing the master. Rather it is a attitude of adoption wherein we cry "Our father." It is like you and your boss working together in friendly co-operation toward the same goals.</p>
<p>16 The Spirit itself beareth witness with our spirit, that we are the children of God:</p> <p>17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.</p> <p>18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.</p> <p>19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.</p> <p>20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,</p> <p>21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.</p> <p>22 For we know that the whole creation groaneth and travaileth in pain together until now.</p>	<p>(16) You know in your heart that we are the children of God.</p> <p>(17) And it follows, if we are children of God, then we are his heirs. And we are also joint-heirs with Christ. We are in the same boat. We suffer with him that we may also be glorified with Christ.</p> <p>(18) The price we pay through any sufferings are nothing to compare with the glory that will be revealed in us.</p> <p>(19) The whole creation is waiting for that time.</p> <p>(20) The whole world is suffering. But there is hope.</p> <p>(21) The whole world will be freed from its enslavement to corruption and share in the glorious freedom of the children of God.</p> <p>(22) The whole world groans in agony.</p>
<p>23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.</p> <p>24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?</p> <p>25 But if we hope for that we see not, then do we with patience wait for it.</p> <p>26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.</p>	<p>(23) Recall how agonizing it was to wait on some great event. You count the days, hours and minutes. You can't get to sleep the day before. Likewise, we groan in agony waiting on that great day, resurrection day.</p> <p>(24) Some of you have been hoping for a raise or promotion. Once you have that raise there is no more hope. You can not hope for what you already have. That hope, the expectation keeps us going. Now hope is not hope once we have what we have long desired.</p> <p>(25) But if we hope for what we do not already have, then we must patiently wait for it.</p> <p>(26) Just as hope helps us achieve the thing hoped for, the Holy Spirit helps us overcome our weakness. We often do not know what to do, or what to pray for. But the Spirit makes our true intentions known to God.</p>

<p>27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.</p> <p>28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.</p> <p>29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.</p> <p>30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.</p> <p>31 What shall we then say to these things? If God be for us, who can be against us?</p> <p>32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?</p> <p>33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.</p> <p>34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.</p> <p>35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?</p> <p>36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.</p> <p>37 Nay, in all these things we are more than conquerors through him that loved us.</p> <p>38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,</p> <p>39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.</p>	<p>(27) And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.</p> <p>(28) And we know that all things work together for good to them that love God, to them who are the called according to his purpose.</p> <p>(29) God planned from the beginning to become flesh, dwell amongst us and be the firstborn, or the first to be resurrected of many brethren.</p> <p>(30) God also had plans for us. This is a four step plan: predestinate, call, justify, then glorify.</p> <p>(31) That is God's will and plan. So, if God is on our side, who can defeat us?</p> <p>(32) If God was willing to give his own son, the possession most valuable to him, then is not it reasonable to expect that he would also give all other things?</p> <p>(33) Who is going to bring charges against us after God has cleared the books?</p> <p>(34) Who can condemn us seeing that Christ has died (to pay the penalty) and is now resurrected sitting at the right hand of God making intercession for us.</p> <p>(35) Who has the power to separate us from the love of Christ; persecution, or famine, or poverty, or natural disasters, or war?</p> <p>(36) A lot of people have tried down through time. We have been accounted as sheep to be slaughtered.</p> <p>(37) Yet through it all, we are more than conquerors through him that loved us.</p> <p>(38) For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,</p> <p>(39) Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.</p>
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Philippians 3:1-11

<p>In Philippians 3:1-11 we find the word law three times.</p>	<ul style="list-style-type: none"> ◆ This is not a paraphrase. ◆ This is not a translation. ◆ This is the author's understanding of what Paul had in mind. ◆ And if Paul were here in America giving a talk.
<p>(1) Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.</p> <p>(2) Beware of dogs, beware of evil workers, beware of the concision.</p> <p>(3) For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.</p> <p>(4) Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:</p> <p>(5) Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;</p> <p>(6) Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.</p> <p>(7) But what things were gain to me, those I counted loss for Christ.</p> <p>(8) Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,</p> <p>(9) And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:</p> <p>(10) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;</p> <p>(11) If by any means I might attain unto the resurrection of the dead.</p>	<p>(1) To the rest of my brethren, rejoice in the Lord. It is no problem for me to write this letter to you. But for you it is a warning.</p> <p>(2) Beware of reporters, false teachers, Humanists, infiltrators and Jews.</p> <p>(3) For we are the people who worship God, rejoice in Christ Jesus and place no confidence in appearances.</p> <p>(4) If anyone can claim credentials, I can claim more.</p> <p>(5) I was circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; concerning my religious denomination, a Pharisee.</p> <p>(6) Concerning zeal, persecuting the church; When it came to the laws and rituals of my religion I was above reproach.</p> <p>(7) I was proud of my qualifications. I have reappraised them and now I see that have little value.</p> <p>(8) These things are worthless in comparison to the knowledge of Christ.</p> <p>(9) To be found righteous in Him through faith, not having to provide my own righteousness as taught by the Pharisees through rules, regulations and rituals.(10) I gave up all I had so that I could know Him and the power of his resurrection. And likewise to endure every hardship and trial such as those that resulted in his death.</p> <p>(11) Looking forward to the resurrection of the dead.</p>

1 Timothy 1:1-10

<p>In 1 Timothy 1:1-10 we find the words, law three times, commandment twice, lawfully and lawless once.</p>	<ul style="list-style-type: none"> ◆ This is not a paraphrase. ◆ This is not a translation. ◆ This is the author's understanding of what Paul had in mind. ◆ And if Paul were here in America giving a talk.
<p>1 Paul, an apostle of Jesus Christ by the commandment of God our Savior, and Lord Jesus Christ, which is our hope;</p> <p>2 Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.</p> <p>3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, 4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.</p> <p>5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:</p> <p>6 From which some having swerved have turned aside unto vain jangling; 7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.</p> <p>8 But we know that the law is good, if a man use it lawfully; 9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;</p> <p>11 According to the glorious gospel of the blessed God, which was committed to my trust.</p>	<p>(1) From: Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, { which is our hope. (The commandment is in Acts 9:15, But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:)</p> <p>(2) To: Unto Timothy, {my own son in the faith: Grace, mercy, {and peace, from God our Father and Jesus Christ our Lord.</p> <p>(3) I repeat the instructions that I gave to you when I was on my way to Macedonia; You are to stay on in Ephesus in order to warn certain people there against the teaching false doctrine.</p> <p>(4) And tell them to quit busying themselves with interminable quibbling over the spelling or pronunciation of God's name, and other speculations that impede rather than expedite the goals of our faith.</p> <p>(5) The goal of my command is to promote the love of a pure heart, and of good conscience, and of sincere faith.</p> <p>(6) Some have neglected this and have spent their time on useless sermons and silly discussions.</p> <p>(7) They desire to teach the scriptures, but not actually understanding the words they are using, much less the matters they discuss with such assurance.</p> <p>(8) We know that the law is good, if a man uses it the way it is supposed to be used,</p> <p>(9) That is with the understanding that it is aimed not at good men, but criminals, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers.</p> <p>10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;</p> <p>11 According to the glorious gospel of the blessed God, which was committed to my trust.</p>

Titus 3:1-15

<p>In Titus 3:1-15 the word law and lawyer are each found once.</p>	<p>This is not a paraphrase. This is not a translation. This is the author's understanding of what Paul had in mind. And if Paul were here in America giving a talk.</p>
<p>1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, 2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. 3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. 4 But after that the kindness and love of God our Saviour toward man appeared, 5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6 Which he shed on us abundantly through Jesus Christ our Saviour; 7 That being justified by his grace, we should be made heirs according to the hope of eternal life. 8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. 9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. 10 A man that is an heretick after the first and second admonition reject; 11 Knowing that he that is such is subverted, and sinneth, being condemned of himself. 12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. 13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. 14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful. 15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen. (It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.)</p>	<p>(1) Teach them to be law abiding citizens and ready to do good works. (2) Don't bad mouth people, act like Gentlemen. (3) We used to act the fool, rebel against authority, break the law, and act hatefully one against the other. (4) Then we saw Christ's example. (5) He saved us, not by our good deeds, but by his mercy. He washed away our sins and renewed us with his Holy Spirit. (6) Which he gave us in abundance through Jesus Christ our Saviour. (7) Being justified by his grace, we should be made heirs according to the hope of eternal life. (8) This is true. And you should remind yourself constantly. Show your faith by constantly doing good works. These things will make you a profitable servant. (9) Study the Bible but don't get into arguments about minor points. Respect the other's opinion, otherwise all you are going to do is stir up strife and waste your time. (10) On the other hand, on the firm doctrines of the Christian faith such as, for example, 'Is Jesus God?' Don't waste your time arguing the point. Rebuke him once or twice, if he persists in his heresy, throw him out. (11) Knowing that he that is such is subverted, and sinneth, being condemned of himself. (12) I will send Artemas or Tychicus to go with you to Nicopolis. I am staying there this Winter, I will meet you there. (13) Send Zenas the lawyer and Apollos on their journey diligently, and help pay their expenses. (14) And let ours also learn to maintain good works for necessary uses, that they be not unfruitful. (15) All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.</p>

Colossians 2:1-23

<p>In Colossians 2:1-23 the word ordinances is used twice and commandments once.</p>	<p>This is not a paraphrase. This is not a translation. This is the author's understanding of what Paul had in mind. And if Paul were here in America giving a talk.</p>
<p>(1) For I would that ye knew what great conflict I have for you, and {for them at Laodicea, and {for as many as have not seen my face in the flesh; (2) That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; (3) In whom are hid all the treasures of wisdom and knowledge. (4) And this I say, lest any man should beguile you with enticing words.</p> <p>(5) For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. (6) As ye have therefore received Christ Jesus the Lord, {so walk ye in him: (7) Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. (8) Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. (9) For in him dwelleth all the fulness of the Godhead bodily. (10) And ye are complete in him, which is the head of all principality and power: (11) In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: (12) Buried with him in baptism, wherein also ye are risen with {him through the faith of the operation of God, who hath raised him from the dead. (13) And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;</p>	<p>(1) I wish that you knew the concern that I have for you and for those in Laodicea, where I have not yet spoken in person. (2) That they might have confidence and be united in love, enriched and assured by their knowledge of the mystery of God, and of the Father, and of Christ; (3) In whom dwells all the treasures of wisdom and knowledge. (4) And I say this to prevent your being deceived by silver tongued deceivers who speak logically and appeal to your reason. (5) While I am not there in person, I am with you and compliment your discipline and firmness in the faith of Christ. (6) Keep up the good work doing just as when you first accepted Christ, follow his example in your life. (7) Your faith is established on a firm foundation by our teachings and by your acceptance of this knowledge with thanksgiving. (8) Now beware, don't listen to the spokesmen for 'the world, the flesh and the devil'. They want to destroy your understanding thereby leading you away from Christ. (9) For Jesus is God in the flesh. (10) And ye are complete in him, which is the head of all principality and power: (11) You were also circumcised with him. Not just by some man losing a small piece of skin, rather by Christ who striped off the carnal body completely. (12) In baptism you were not only buried with him but also raised to life with him because you believed in the power of God who raised him from the dead. (13) Now that you are dead to the carnal body's sins (Verse 11) and raised unto newness of life, (verse 12) he has caused your former sins to be forgiven.</p>

<p>(14) Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;</p>	<p>(14) When the authorities catch someone in a crime they bring charges in writing. But a Lawyer could speak to the Judge. In some cases, in the interest of justice, the Judge will dismiss the charges. Well, that is exactly what Jesus did for us. 1 John 2:1, My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate (Lawyer) with the Father, Jesus Christ the righteous: When he died on the cross paying the penalty for our sins. He had the charges against us dismissed. The complaints were tore up and nailed to his cross.</p>
<p>(15) {And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.</p>	<p>(15) Now if your Lawyer did speak to the authorities and get the charges dismissed. What might he do? Well, he might come running waving the torn up charges high in the air for all, for you and for all the prosecutors to see crying out, "The charges have been dismissed! You are free to go!". It is just like holding up a trophy. You hold it high for all the others, friend and foe, to see. That is exactly what Jesus did, having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.</p>
<p>(16) Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath {days:</p> <p>(17) Which are a shadow of things to come; but the body {is of Christ.</p> <p>(18) Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,</p> <p>(19) And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.</p> <p>(20) Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,</p> <p>(21) Touch not; taste not; handle not;</p> <p>(22) Which all are to perish with the using;) after the commandments and doctrines of men?</p>	<p>(16) Now, concerning the silver tongued deceivers I mentioned in verse 4, remember what we taught you concerning food, holidays, the Sabbath and so on. Undermining these somewhat lesser doctrines is the beginning point for the destruction of all you believe.</p> <p>(17) Compare these lesser doctrines to the shadow of Christ. But compare our other beliefs to the body of Christ.</p> <p>(18) Remember what I said in verse 9. (For Jesus is God in the flesh.) Now you have a prize too. Hold Him high, and don't let them steal your prize by an assortment of false doctrines. Don't even put up with such a foolish question such as, Is Jesus God? Many of these false doctrines are designed to make you feel puffed up, important or better than others.</p> <p>(19) Hold your head high but remember all that you are and all that you have comes from Christ. The power to hold your head high comes from Christ's nourishing of the other parts of your body.</p> <p>(20) Now the Pharisees have given you a set of rituals to obey religiously. For example; some of these rules deal with sanitation.</p> <p>(21) Wash your hands before eating so on and so forth.</p> <p>(22) But your hands will get dirty again won't they?</p>

(23) Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

(23) Now there is a certain amount of wisdom in these man made rules concerning the maintaining of a positive mental attitude, manners, and the taking care of your body and its appearance. But don't think that following these rules will make you holy or better than others.

Hebrews 7

In **Hebrews 7:1-10:39** the word **law** is used fifteen times, **ordinance** two times, and commandment three times.

In this column: This is an explanation of the covenants beginning with the law of the tithe and the law of priestly succession.

- ◆ This is **not** a paraphrase.
- ◆ This is **not** a translation.
- ◆ This is the author's understanding of what Paul had in mind.
- ◆ And if Paul were here in America giving a talk.

(1) For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

(2) To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

(3) Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

(4) Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

(5) And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

(6) But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

(7) And without all contradiction the less is blessed of the better.

(8) And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

(9) And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

(10) For he was yet in the loins of his father, when Melchisedec met him.

(1) Melchisedec was the king of Salem. He was also a priest of the most high God. The king met Abraham after a victorious battle in which several kings were slaughtered. Melchisedec blessed Abraham.

(2) Abraham paid tithes to this Priest-King of righteousness, peace and the city of Salem.(3) Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

(4) Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

(5-10) Now the sons of Levi holding the office of priest have the authority to collect tithes of the people. This is according to God's Law. They take tithes from their brethren even though they all are children of Abraham.

(11) If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

(11) If salvation were by the Levitical priesthood which was in authority when the Law was given, what need is there of another priest. And why a priest after the order of Melchisedec, rather than after Aaron?

<p>(12) For the priesthood being changed, there is made of necessity a change also of the law.</p> <p>(13) For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.</p> <p>(14) For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.</p> <p>(15) And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,</p> <p>(16) Who is made, not after the law of a carnal commandment, but after the power of an endless life.</p> <p>(17) For he testifieth, Thou art a priest for ever after the order of Melchisedec.</p> <p>(18) For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.</p> <p>(19) For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.</p> <p>(20) And inasmuch as not without an oath he was made priest:</p> <p>(21) (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)</p> <p>(22) By so much was Jesus made a surety of a better testament.</p> <p>(23) And they truly were many priests, because they were not suffered to continue by reason of death:</p> <p>(24) But this man, because he continueth ever, hath an unchangeable priesthood.</p> <p>(25) Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.</p> <p>(26) For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;</p> <p>(27) Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.</p>	<p>(12) The priesthood was changed from Melchisedec to Aaron. Now there is a change from Aaron to Christ. Likewise, the tithing law was changed. Tithes that were paid to Melchisedec went to Aaron (the Levites). Now with another change in the priesthood there is a like change in the tithing law.</p> <p>(13) For he of whom these things were prophesied does not belong to the tribe of Levi but to another tribe. This other tribe never officiated at the altar.</p> <p>(14) For it is obvious that Our Lord was of the tribe of Judah. Of this tribe Moses said nothing concerning priestly duties.</p> <p>(15) Yet it is evident that there was to be another priest after the order of Melchisedec.</p> <p>(16) This new priest is not made a priest by the established rules of priestly succession, rather he is a priest because he has eternal life.</p> <p>(17) That is what we learn from Psalm 110 verse 4, "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec."</p> <p>(18) The former rules of priestly succession were annulled because of the priesthood's weakness and lack of ability to bring permanent results.</p> <p>(19) For, while the Levitical priesthood and the rules under which it operated did not bring salvation, it did offer hope and it did help us draw near to God.</p> <p>(20) Now, no oath was required to make a Levite a priest.</p> <p>(21) The priests of the Old Covenant became priests without an oath. But Jesus is different; again in Psalm 110 verse 4 we read, "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec."</p> <p>(22) Thus Jesus is our guarantee of a better covenant.</p> <p>(23) In the past there were many priests. They all had the job for life. But they each died. As one died another took his place.</p> <p>(24) But Jesus Christ is also a priest for life, and having an endless he life has an everlasting priesthood.</p> <p>(25) Therefore he is always able to save those who approach God through him, since he forever lives to make intercession for them.</p> <p>(26) For it is appropriate that we should have a high priest that is holy, innocent, and higher than the heavens.</p> <p>(27) Unlike past high priests, he has no need to offer up a daily sacrifice, first for his sins then for the sins of the people. He settled the matter once and for all when he offered up himself.</p>
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(28) For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

(28) The law which made the sons of Aaron priests came before the oath in Psalms. That law made ordinary frail men priests. But God's oath replaced the former rules and made Jesus Christ priest and consecrated him forever.

Hebrews 8

(1) Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

(2) A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

(3) For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

(4) For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

(5) Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

(6) But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

(7) For if that first covenant had been faultless, then should no place have been sought for the second.

(8) For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

(9) Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

(10) For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

(1) In summary; We have a new High Priest. He sits at the right hand of God.

(2) A minister in the heavenly sanctuary. Not the earthly model set up by Moses.

(3) Every High Priest has the duty to offer gifts and sacrifices. Likewise Jesus Christ must have something to offer.

(4) If he were on earth he would not be a priest, because we already have an abundance of priests offering gifts as instructed in Leviticus and other books of the law.

(5) But the earthly priests are only a pattern of the heavenly. That is as commanded in Exodus 25:40, "And look that thou make them after their pattern, which was shewed thee in the mount."

(6) A better priest is in a position to mediate a better covenant and establish it on better promises.

(7) For if 'The Old Covenant' had been faultless, then there would have been no need for a New Covenant.

(8) Now God did not find fault with the Old Covenant, rather he found fault with the people of Israel. They broke the covenant. It is like a marriage covenant. There is nothing wrong with the agreement as long as both parties keep their part. But if one party is unfaithful, well then there is a fault. So after the people broke the covenant God said, I will make a new covenant with the house of Israel and with the house of Judah: It is recorded in Jeremiah 31: 31 -34, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

(9) Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:

(10) But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God,

<p>(11) And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.</p> <p>(12) For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.</p> <p>(13) In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.</p>	<p>(11) And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord:</p> <p>(12) For I will forgive their iniquity, and I will remember their sin no more.</p> <p>(13) A new covenant made the old obsolete but the Old Covenant is not gone yet.</p>
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Comment: Proof that the we American are god’s people and that the Old Covenant still affects our lives is found in Deuteronomy 28.

Here you will find listed the blessings and the curses of the Old Covenant. (It could also be called the graces and curses.) The first fifteen verses list blessings for a God’s people. Three times as many verses list the curses that God will bring upon his people if they become wicked.

The song about America containing the words "God shed his grace on thee" speaks of these first fifteen verses. Now that America had began a slide into wickedness the blessings of the first fifteen are disappearing and the curses of the latter forty-five are appearing.

This is proof that God is alive and controlling the destiny of his people here in America.

Hebrews 9

(1) Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

(2) For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

(3) And after the second veil, the tabernacle which is called the Holiest of all;

(4) Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

(5) And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

(6) Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

(7) But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

(8) The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

(9) Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

(10) Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

(11) But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

(12) Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

(13) For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

(14) How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

(1) The Old Covenant had rituals of divine service and an earthly tabernacle.

(2) One part of the tabernacle was an outer area called The Holy Place. It contains a candle and a table with the shewbread.

(3) A second, inner area was room behind a veil. It was called The Holy of Holies.

(4) It contained the golden censer, and the Arc Of The Covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant.

(5) And over the Arc Of The Covenant the cherubims of glory shadowing the mercy seat; more about that some other time.

(6) These were the rules of worship. In the performance of their duties the priests had free access to the outer area.

(7) Into the second room behind the veil, the High Priest went alone once each year. He went with the blood which he offered for himself and for the sins of the people.

(8) Through these rituals and symbols the Holy Spirit was telling us something. That was, while this tabernacle stood, the way into the sanctuary was not yet revealed.

(9) We were being told that gifts and sacrifices could not perfectly cleanse even the officiating priest.

(10) The rules pertaining to meat and drink offerings and ritual washings were in force until our new high priest took office.

(11) But with the coming of the Messiah, we have a new High Priest of better things to come. He officiated in a heavenly tabernacle not made by men. Not in the temple in Jerusalem.

(12) His sacrifices are not of goats and calves, but of his own blood. With his own blood he entered into the Holy Place obtaining eternal redemption for us.

(13) For if the blood of bulls and of goats, and the ashes of an heifer sprinkling upon the unclean sanctified and the purifying of the flesh:

(14) Then how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purify your conscience from dead works enabling you to serve the living God?

<p>(15) And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.</p> <p>(16) For where a testament is, there must also of necessity be the death of the testator.</p>	<p>(15) This is why he is the mediator of the New Covenant. His death paid the penalty for the sins committed under the Old Covenant. That clears the way for the those who are called to receive the promise of an eternal inheritance.</p> <p>(16) In mans world under man's law all contracts must have an agreement and be sealed. The seal is usually the payment of money or the signature of the parties. The payment of money is called 'consideration'. A contract may read, "For one dollar and other good consideration...."</p> <p>Two party covenants with God require a different kind of consideration to seal the agreement. That seal is the death of a sacrifice. In Hebrews the Covenant is called the Testament and the bull or goat that gave its life was called the Testator.</p> <p>Covenant = Testament. Sacrifice = Testator. (Don't confuse this with a Will as most do. A Will is a one party document in force after the death of the Maker. Covenants are two party contacts in force after payment of some consideration and/or being sealed. Note that other translations do not have the word 'men' in verse 17. For example "For a testament comes into force only in case of death; it has no force while the testator is alive." N.A.B.)</p>
<p>(17) For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.</p> <p>(18) Whereupon neither the first testament was dedicated without blood.</p> <p>(19) For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,</p> <p>(20) Saying, This is the blood of the testament which God hath enjoined unto you.</p> <p>(21) Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.</p>	<p>(17) The covenant is in force after the sacrifice is dead. It has no force while the sacrifice is yet alive. Likewise, a contract is in force after payment is made. It is not in force until the money changes hands.</p> <p>Again, a contract is in force after it is signed. It is not in force until signed by both parties.</p> <p>(18) Both the Old Covenant and The New Covenants were sealed in blood.</p> <p>(19-21) For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,</p> <p>In Exodus 24:3-10 Moses came from God with the proposed agreement and told it to the people, "And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do."</p> <p>The people verbally agreed so, (4) "And Moses wrote all the words of the Lord, and (the next day) rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. (5) And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord.</p>

<p>(22) And almost all things are by the law purged with blood; and without shedding of blood is no remission.</p> <p>(23) It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.</p> <p>(24) For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:</p> <p>(25) Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;</p> <p>(26) For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.</p> <p>(27) And as it is appointed unto men once to die, but after this the judgment:</p> <p>(28) So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.</p>	<p>(6) And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. (7) And he took the book of the covenant, (that he wrote) and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. (8) And Moses took the blood (of the dead testator), and sprinkled it on the people, and said, Behold the blood of the covenant, (the consideration) which the Lord hath made with you concerning all these words. (9) (Moses returns to God with the sealed agreement) Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: (10) And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.</p> <p>(22) The rituals of the Old Covenant called for the use of blood, because without the shedding of blood there is no remission of sin. That is the way it was in the earthly tabernacle.</p> <p>(23) Since one is a pattern for the other, likewise the heavenly temple requires blood. But it requires a better blood of a better sacrifice.</p> <p>(24) Christ did not enter into a man made earthy temple which was a pattern of the heavenly temple. Rather, he went into the real thing, the heavenly temple, and right into the presence of God. He did this for us. (Christ negotiates the new Covenant just as Moses did the Old Covenant.)</p> <p>(25) Now Christ does not do this over and over as the earthly High Priest with the blood of others.</p> <p>(26) If that were the case Christ would have to suffer over and over. But he did it once and for all by the sacrifice of himself.</p> <p>(27) Just as it is appointed unto men once to die, and after this the judgment:</p> <p>(28) Likewise, Christ was offered up once for the sins of many; he will appear a second time not to take away sin, but to bring salvation to those who eagerly await him.</p>
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Hebrews 10

(1) For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

(2) For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

(3) But in those sacrifices there is a remembrance again made of sins every year.

(4) For it is not possible that the blood of bulls and of goats should take away sins.

(5) Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

(6) In burnt offerings and sacrifices for sin thou hast had no pleasure.

(7) Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

(8) Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

(9) Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second

(10) By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

(11) And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

(12) But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

(13) From henceforth expecting till his enemies be made his footstool.

(14) For by one offering he hath perfected for ever them that are sanctified.

(15) Whereof the Holy Ghost also is a witness to us: for after that he had said before,

(16) This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

(17) And their sins and iniquities will I remember no more.

(1) While an understanding of the rituals and symbols of the Levitical priesthood, has much to tell us, the repetitious sacrifices were not able to perfect the worshippers.

(2) For, if the rituals could, there would no need for the worshippers to return time and time again.

(3) These annual sacrifices kept reminding us that we were sinners continually.

(4) For it is not possible for the blood of bulls and of goats to take away sins.

(5-7) Wherefore, about his coming into the world, Jesus said quoting **Psalms 40:6-8**, "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me. I delight to do thy will, O my God: yea, thy law is within my heart."

(8) In Psalms God said that he did not desire the sacrifices and burnt offerings required by the laws of the Levitical priesthood.

(9) So Christ said, I come to do thy will, O God." He did God's will by taking away the first covenant, that he may establish the second covenant.

(10) So, by the will of God, in compliance with God's will, we are sanctified by the offering of the body of Christ, once and for all.

(11) The priests who still offer daily sacrifices in the temple are wasting their time.(12) But Christ, he offered one sacrifice one time then went on to other things. He now sits on the right hand of God.(13) From henceforth expecting till his enemies be made his footstool. It is written in Psalms 110:1, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

(14) For by one offering he hath saved for ever them that are sanctified.

(15) You know in your heart, by the Holy Ghost the truth of Jeremiah 31:33,

(16) "But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

(17) And in verse 34, "For I will forgive their iniquity, and I will remember their sin no more.

Conclusion: In Jeremiah 31:33, Yahweh, the God of the Old Testament is speaking. He said " I will put my law in their inward parts."

Clergy tell us that Law was 'done away in Jesus'. They say the law to be put into your hearts is Jesus new 'Law of Love'.

But Jeremiah 33 and Hebrews tell you that the Law to be written in your heart is the very same law that was written on stone.

The same Law that was known from Adam to Abraham. From Abraham to Moses and from Moses to the time of Christ. Jesus law is exactly the same as Yahweh's law. **The difference is in the covenants not the law.**