

Under Law/Under Grace

Fred R. Coulter—June 20, 2015

I thought it was very interesting after the massacre and the church killing of nine people down in Georgia, that they interviewed some of the survivors who had part of their family killed or someone they knew killed. It was most interesting—and I think was really quite a witness—which is they forgave the killer when he was arraigned. Quite something. That was really quite astonishing.

Forgiveness is really something that we've got to understand because that's going to be the first thing we're going to be administering when the Kingdom of God comes:

- forgiveness
- mercy
- healing

In some cases, no forgiveness because they won't repent.

Let's look at a couple Scriptures concerning that. Matt. 9 is a very good example for us. This can apply to people within the Church as well who think that they have pet doctrines that they're going to cling to in ways that are on subjects not essential and cause a lot of havoc. This happened when Jesus was preaching.

Matthew 9:10: "Then it came to pass when Jesus sat down *to eat* in the house that behold, many tax collectors and sinners came and sat down with him and His disciples. And after seeing *this*, the Pharisees said to His disciples, 'Why does your Master eat with tax collectors and sinners?'.... [the unspoken thing is 'and not us'] ...But when Jesus heard *it*, He said to them, 'Those who are strong do not have need of a physician, but those who are sick'" (vs 10-12). That's what they considered themselves to be.

Verse 13: "Now, go and learn what this means: 'I desire mercy and not sacrifice.' For I did not come to call *the* righteous... [they thought they were righteous and it was their own self-righteousness] ...but sinners to repentance."

Let's look at another Scripture right along this line here. It's important for us to understand, and let's apply this to ourselves. This is after Jesus cursed the fig tree and it was all withered up, and Peter pointed it out to Jesus.

Mark 11:22: "And Jesus answered and said to them, 'Have faith *from* God.'" Actually in the Greek it is '*have God's faith*.' The reason translated 'faith from God,' is because God gives it to us because it is a spiritual gift.

Verse 23: "For truly I say to you, whoever shall say to this mountain, 'Be taken away and be cast into the sea,' and shall not doubt in his heart, but shall believe that what he said will take place, he shall have whatever he shall say." There has to be good reason for it too, and according to the will of God.

Verse 24: "For this reason I say to you, all *the* things that you ask *when* you are praying, believe that you will receive *them*, and *they* shall be *given* to you." Not necessarily right away.

I'm sure you've experienced praying for something and praying repeatedly for quite a while. Then all of a sudden one day you're not even thinking about it and then it dawns on you, 'Yes, God answered that prayer.'

Here's a condition for all of it, v 25: "But when you stand praying, if you have anything against anyone, forgive, so that your Father Who is in heaven may forgive you your offenses. For if you do not forgive, neither will your Father Who *is* in heaven forgive you your offenses" (vs 25-26).

That's exactly what they did down in Georgia. That's where this ties in. That's why we have to pray every day for God to forgive us our sins. When His disciples said, 'Lord, teach us how to pray,' here's what Jesus said:

Luke 11:2: "And He said to them, 'When you pray, say, "Our Father Who *is* in heaven, hallowed be Your name; Your kingdom come; Your will be done, as in heaven, so also upon the earth. Give us our bread *as* needed day by day; And forgive us our sins, as we ourselves also forgive everyone who is in indebted to us; and lead us not into temptation, but rescue us from the evil one"' (vs 2-4).

We need that everyday! *Yes, indeed!* Not just to recite it as a ritual, but you can make variation on this, but this is the substance or outline of how to pray. I think that they did quite a witness for the nation on television to say, 'He killed my aunt or uncle or brother or sister, and I forgive him'—in court. Then Dolores said that on Fox News they had Tucker Carlson and he was amazed. He interviewed one of them.

This brings out something very important, which we're going to cover today. All of this will tie together and make sense if we understand it the way that we should.

Romans 2:13: "Because the hearers of the law *are* not just before God, **but the doers of the**

Law shall be justified.” This is interesting because you have to come to repentance. That’s the first step.

- What do you repent of? *You repent of sin!*
- What is sin? *Transgression of the laws and commandments of God!*

“...but the doers...” This tells us before God justifies you, you must repent and you must be a “...doer of the Law...” as much of it as you know. That’s exactly what they did. They know about forgiveness, so they forgave. They know about other things.

Just like if you would tell a lot of these news commentators, ‘There is one law which will get rid of all the lawlessness.’ *What’s that?* ‘Love your neighbor as yourself.’ If the whole world did that, wouldn’t it be a different place? *Yes, indeed!*

Notice that God takes into account what the Gentiles, or those who are not *with* Jesus but are *for* Jesus, which they are. To be *with* Jesus means something entirely different and has been misunderstood by the Protestants and misunderstood by even the Churches of God because they have a hard time explaining this one verse, which we’ll get to a little later.

Verse 14: “For when *the* Gentiles, which do not have *the* Law, practice by nature the things contained in the Law, these who do not have *the* Law are a law unto themselves.” In other words, God recognizes it.

Remember the story of the man who was run down and robbed by the thieves and left on the side of the road to die. The priest came along, ‘I’m going to the temple and I can’t get near someone who is bleeding.’ So, he went on. The Levite came and said, ‘I’m going to the temple, as well, I can’t help him.’ Here came what the Jews thought was the lowest class of persons in the world, the Samaritans. So, here comes a Samaritan, he takes care of the man, binds up his wounds with wine and with oil, takes him to an inn. He tells the inn master, ‘Here’s some money to take care of him when I’m gone. When I come back if it costs any more I’ll pay you.’ So, Jesus asked:

- Who showed the mercy? *Because He wants mercy and not sacrifice!*
- The priest? *No!*
- The Levite? *No!*
- Do they know the Law? *Yes, they knew the Law!*
- Did the Samaritan know the law? *Maybe he knew some of it!*

The Samaritan religion also used the Law of Moses. But he had compassion on the one who was injured.

Jesus answered the question of the doctor of law: Who is my neighbor? Especially anyone who is in trouble? So the whole question of *law, no law, under grace, under law*, becomes a tremendous difficulty in the New Testament, because Paul did write some Scriptures that are difficult and hard to understand. I know in studying Rom. 6 for many years, it was hard to understand because what do we have in 1st, 2nd, 3rd John? *Keep the commandments! Yes, indeed!*

Romans 6:14: “For sin shall not rule over you...” What is sin? *Transgression!* Human nature is that way. You sin, sin rules over you. Isn’t that interesting, that is to ‘lord it over you.’ Here are the two phrases:

“...because you are not under law, but under grace” (v 14). We’re going to see what does that mean? The Protestants read this and say, ‘If you keep the commandments of God, you’re under law.’ The *King James Version* does not make the difference between law and *the* Law. Here in v 14 in the Greek there is no definite article for “...under law...” That is a clue.

The *King James Version* reads, v 14: “For sin shall not have dominion over you; for you are not under the law, but under grace.” When there is no definite article, that is a very important key to understand.

- ***The Law*** with a definite article is referring to the laws of God
- ***Law*** without the definite article includes all the laws of Judaism and the laws of the temple rituals

We’ll answer that question today and understand it the best that we can. This is difficult to understand, so let’s see how we can understand it. We’ll get the principle of understanding it first.

Some places in the Bible you can pick it up and read it and you can pretty well understand it, like Proverbs. If you didn’t have the Epistles of Paul, and you went to 1st, 2nd, 3rd-John, you would understand that very readily. Here’s how we understand the Bible.

1-Corinthians 2:4: “And my message and my preaching *was* not in persuasive words of human wisdom...” That is in the wisdom of the philosophy of men. Greece was the center of some of the greatest philosophers in the history of mankind.

“...rather, *it was* in demonstration of *the* Spirit and of power. So that your faith might not be in *the* wisdom of men, but in *the* power of God” (vs 4-5). Remember, everything that we learn or do has to be *according to the will of God*.

Verse 6: “Now we speak wisdom among the *spiritually* mature; however, *it is not the* wisdom of this world, nor of the rulers of this world, who are coming to nothing. Rather, we speak *the* wisdom of God in a mystery, *even* the hidden *wisdom* that God foreordained before the ages unto our glory” (vs 6-7). That’s another whole sermon in itself right there.

The wisdom of God is not given all in one place at one time. As we know, ‘a little here, a little there; line upon line; precept upon precept.’ To the world it is a mystery. But with the Spirit of God we can understand it.

Verse 8: “Which not one of rulers of this world has known (for if they had known, they would not have crucified the Lord of glory); but according as it is written, ‘*The eye has not seen... [this is a quote from the Old Testament (Isa. 64:4)] ...nor the ear heard, neither have entered into the heart of man, the things which God has prepared for those who love Him*’” (vs 8-9). That’s not only prepared for eternal life, but prepared for us in this life.

How are you going to answer the questions: ‘Many are called, but few are chosen’? *and* That only those who love God in the way that He says we should love Him, have understanding of the Bible? The more you love Him, the way He says to love Him, the more understanding you will have?

There are some out there, like those we talked about in forgiving the murderer, that have some understanding and they live it and they apply it. God acknowledges that. However, some of the things we’re going to cover today they don’t understand. They are Sunday-keepers. They are *for* Jesus, but they are not *with* Jesus. So, they fall into the category of those who obey certain of the laws and teachings in the Bible, God will bless them.

Sidebar: Satan also knows this. This is why Protestantism is such a clever counterfeit, because Satan knows if you keep part of the laws, then God, being no respecter of persons, is going to bless them according to how they’re doing. We’re talking about some of the doctrines that are very, very hard to understand.

Here is how it comes, v 10: “But God has revealed *them* to us...” In other words, it is a spiritual operation from God to the apostles, to write down, to teach, and uses the Word and His Spirit so that we can be taught the same things that He was teaching them, because the Word of God is eternal and applies at all times.

“...for the Spirit searches all things—even the deep things of God” (v 10). Hopefully we’ll understand some of the deep things of God here today. Maybe pry a little bit into it.

Verse 11: “For who among men understands the things of man except *by* the spirit of man, which *is* in him? In the same way also, the things of God no one understands except *by* the Spirit of God”—the deep things! If they pick up a Bible, and agree with it and follow that, then fine. God will bless them for it.

Verse 12: “Now, we have not received the spirit of the world, but the Spirit that *is* of God, so that we might know the things graciously given to us by God; which things we also speak, not in words taught by human wisdom, but in *words* taught by *the* Holy Spirit *in order to* communicate spiritual things by spiritual *means*. But *the* natural man does not receive the things of the Spirit of God; for they are foolishness to him, and he cannot understand *them* because they are spiritually discerned” (vs 12-14).

Let’s see if we can take this and apply it. That’s why we have the *Fourteen Rules of Bible Study* (Appendix A: *The Holy Bible in its Original Order*).

One book you need to read, *Judaism: A Revelation of Moses or a Religion of Men?* The reason being is because in the writings of the Apostle Paul, we are not talking about a confrontation between Catholics and Protestants. We are talking about a confrontation between the Truth of God and Judaism that has the Word of God, but has overlaid it with *their traditions*. They follow their traditions, rather than following God. That’s where the problem comes. Exactly the same way with the Catholics; they claim to be Christian, but they overlay it with all the paganism, so they’re not Christian. The Protestants fit in a little different category. They keep Sunday and all the holidays of Rome. But they believe sections in the Bible and apply those.

Just like in reading the book that I told you about *Jesus on Trial* by David Limbaugh, the brother of Rush Limbaugh. He has a good deal of understanding to a point. It’s like they come up to this wall and stop. That first wall is *the Sabbath*. That’s important because that keeps you in contact with God. But David Limbaugh believes that the New Testament church always kept Sunday, because that’s what he was taught, though he quotes a lot of Scriptures in his book. He makes a good case for many things, and in keeping the commandments of God he pretty well stuck to say, ‘Yes, we need to do this, do that, and the other thing.’ So, he does not understand it because he did not cross over the bridge to the Sabbath.

This will help us to understand it. I’ve covered this a couple of times, but it is something that I did not understand until a couple of years ago. We all understand we have to keep the

commandments of God. We all understand that we need to keep the Sabbath and Holy Days, as well as the Passover.

Romans 6:14: “For sin shall not rule over you because you are not under law, but under grace.”

- What does *under law* mean?
- Who is *under law*?

If you’re *under grace*, you’re not *under law*, but *under grace*.

- How then can we discern why we need to keep the commandments of God?
- What does it mean to be *under law*?

Romans 7:1: “Are you ignorant, brethren (for I am speaking to those who know law)... [the whole principle of law] ...that **the** Law...”—Greek ‘ho nomos.’ That refers to God’s Law. When Paul is talking about law in general to include principles of law as well as the laws of Judaism, he says *law*, not *the Law*.

“...that the Law rules over a man for as long a time as he may live?” (v 1). If the Law rules over you, are you not *under law*? *Yes, indeed!* Who is *under law*? He says, “...for we know that the Law rules over a man for as long a time as he may live.”

Are all human beings subject to all the laws of God, not just concerning behavior, but concerning life and conduct?

A baby is born, hasn’t done a thing, but it’s subject to laws that God put in the body. If the baby is born and the heart does not perform that miraculous operation that God put in motion: when it takes its first breath, the heart shifts from sending the blood down to the placenta into the lungs. That’s why babies, when they’re born, cry and cry because they are filling out their lungs. God made that law so that babies could survive and breathe. They come from a watery environment within the womb and now they come into the different environment living in the world and they must breathe. No longer will they get their oxygen from their mother. Now God made both laws.

While in the womb, the law concerning the placenta and oxygen to the baby was in force. When the baby is born, it’s now subject to another law. It must breathe. The heart must shift in its pumping. When it doesn’t do it perfectly, that’s how babies are born with a hole in their heart, because it didn’t close entirely.

- we’re all subject to the law of gravity
- we’re all subject to the law that we have to eat food
- we’re all subject to the laws we have to eat the right food

As we grow, we’re subject to the laws of God, every one of them, because it says, “**...the Law rules over a man for as long a time as he may live.**” That also means whether they know the law or not.

Who then is *under law*? In the first part of Rom. 3 Paul talks about the righteousness of God. The Jews were given the Law—the Levites and priests within the Jewish community—to preserve the Old Testament and also the calendar.

Romans 3:3: “For what if some did not believe?...” Isn’t that interesting? The highest percentage of atheists in the world comes from Jews. That’s probably the result of all of the Jewish laws of Judaism.

“...Shall their unbelief nullify the faithfulness of God? **MAY IT NEVER BE!**... [that’s why we have to go the Word of God to answer this question] ...Rather, let God be true but every man a liar...” (vs 3-4). What is our human nature? *Desperately wicked and deceitful!*

Verse 4 tells us what every human being does when they come to the point of understanding right and wrong and some laws. The older they get, and learn about God, or hear about God, everyone has an opinion.

- Do atheists have opinions about God? *Yes!*
- Do they judge God? *No!*

They do, but they’re judging the stupidity of the ‘religion’ of *men*, supposedly called ‘Christian.’ They cannot figure how these rituals have any meaning when they watch the Catholics go through what they go through. They will look at their behavior after they’ve gone through it. So, they are really—the Catholics or Protestants—against God, too.

“...exactly as it is written, “That You [God] might be justified in Your words... [always right] ...and might overcome when You are being judged by *men*.’... [that’s what it means in the Greek] ...But if our unrighteousness brings to reality God’s righteousness, what shall we say? *Is* God unrighteous to inflict His wrath? (I am speaking according to man’s view.) (vs 4-5).

You don’t want God to come down and intervene and execute His judgment Himself against you. Rather, He’ll use someone else to do it in hopes that you will repent. That’s what we see going on in the world today. But nevertheless, God’s judgment is coming.

Verse 6: “**MAY IT NEVER BE!** Otherwise, how shall God judge the world?”

Verse 9: “What then? Are we of ourselves better?... [whether Jews or Christians] ...Not at all! For we have already charged both Jews and Gentiles—ALL—with being under sin.”

If you are subject to law, when you break that law, whether you know it or not, you have put yourself under sin. Do you understand that? That may be kind of complicated.

Everyone is *under law* their whole life. When they transgress that law—let’s use an example: Dishonoring parents, how has society turned out? *Very badly!* Murder, how has that turned out? *Very badly!* With this massacre in Georgia, the one who was guilty was caught, arraigned, brought before the judge. He broke a Law of God, but there are laws of the land based on the same principle. The government and the judges are the executioners of God’s wrath to those who break it. We all understand that.

All are *under sin*—why? ‘Because all have sinned and come short of the glory of God.’ Why have you sinned? *Because you’re under law!* ‘Where no law is, there is no sin.’ So, this tells us that those who are *under law* are subject to the Law of God all their life long. Is anyone exempt? *No!* Then the question becomes: What about those who are converted? We’ll answer that a little bit later, because this becomes very important in relationship to grace.

Verse 10: “Exactly as it is written: ‘For there is not a righteous one—not even one! There is not one who understands; there is not one who seeks after God. They have all gone out of the way... [God’s way] ...together they have *all* become depraved... [Isn’t that what the society is today?] ...There is not even one who is practicing kindness. No, there is not so much as one!’” (vs 10-12). Those who do are subject to wrath.

Sidebar: Dolores saw this on the news. I didn’t see this part of it. Remember the other riot where all these kids at the pool party, over 100 came to the house. Then there was trouble. Not everyone in the news brought this part out about the policeman who was vilely attacked for his conduct. That morning he was in that same neighborhood. He had to console a mother whose son committed suicide, shot himself.

They now know that smoking this high-powered pot today, which is 20 times stronger than when they had the pot revolution in 1969, causes psychoses and one of the first things that they get involved in is thoughts of suicide because they become psychotic.

Here this policeman, trying to console the mother. She was probably saying, ‘Why did God

allow this?’ *Under law, under sin, penalty is death!* Right there in that example.

Then the policeman had another call in the same neighborhood and there was a young 14-year old girl ready to commit suicide, standing on the edge of the roof. He was called over and he spent a great deal of time—I don’t know exactly how long—and talked her down so she didn’t jump off and commit suicide. Then he got the call to go over to the party riot. I can understand how he reacted against all those rebellious young teenagers.

Do you suppose it could be that these young people through Facebook and Twitter, tell each other if the cops show up, ‘Don’t obey them’? Could be, who knows! That lays out everything that is here, from vs 12-18.

Verse 18: “There is no fear of God before their eyes.” Let’s read on because here is the important clues that we need.

(go to the next track)

In the *Faithful Version* you have the correct translation of Rom. 3:20. This has been one of the most difficult to understand. I did not understand this for years, until I studied Greek and then really got to the point where I understood it. Especially concerning the definite article. The definite article *the* has a strong force in Greek.

This is another one of those worst translated verses in the *King James Version* and deliberate in almost every other modern translation today. That’s because the translators have a theological and political position they are not willing to leave. So, they know what I’m going to tell you concerning the article. But they deliberately mistranslate it over and over and over again.

That’s why we have Appendix Z in the *Holy Bible in Its Original Order: Understanding Paul’s Difficult Scriptures Concerning the Law and the Commandments of God*. It is about forty pages long. Romans, Galatians, Ephesians, Philippians, Colossians—all of them have difficult Scriptures. And because they don’t understand, nor keep the Sabbath, their minds are closed. They have the spiritual and political barrier that stops them from going 100% with the Truth.

We even saw that with George Ricker Berry in the *Interlinear Greek-English New Testament* concerning the Holy Spirit, whether neuter or masculine. It’s neuter all the way through, so I have an appendix on that (Appendix K: *Exegesis for the Translation of the Phrase “the Holy Spirit”*). These become very important keys.

When I discovered this, when I was studying the Greek, it was a tremendous and important point

that is so profound that it unlocks the key and helps us understand what God really means.

Let me read it first in the *King James*. Let me also say that they could have left the way they translated it, but would have been honest if they would have italicized the definite article *the*. Since they did not do that, and they know, because I can tell you that in the first four lessons of basic elementary New Testament Greek, you are taught about the definite article. When the definite article is there, it must remain. When the definite article is not there, you are not to add one, unless you put it in italics.

Are there versions of the Greek New Testament where the definite article is there? *No!* The two most reliable are the Byzantine Text form by Pierpont and Robinson. Then *The Received Text*. *The Received Text* is the text that George Ricker Berry did his interlinear translation.

In translating the New Testament I used both of them. The definite article is not there in the Greek. When I read it in the *King James*, you will see what a profound difference that it makes.

Romans 3:20 (*KJV*): “Therefore, by the deeds of **the** law... [article not there in the Greek] ...there shall no flesh be justified in His sight; for by the Law is the knowledge of sin.”

I need to cover v 19 first: *FV*: “Now then, we know that whatever the Law... [God’s law] ...says, it speaks to those who are under the Law...” Who is *under law*? **Law rules over a man as long a time as he may live!** Notice that is verified here:

“...so that every mouth may be stopped, and all the world... [everybody on earth] ...may become guilty before God”—of sin. In other words, if there was not the law of God, there would be no sin.

Verse 20 again, (*KJV*): “Therefore by the deeds... [should be no definite article for deeds] ...of **the** law... [should be no definite article for law] ...there shall no flesh be justified in His sight; for by the law is the knowledge of sin.” So, there it is in the Greek—the law, at that point.

Verse 20 (*FV*) the proper translation: “Therefore, by works **of law**...” No definite article for works (deeds). What are works of law? *The laws of Judaism and the rituals at the temple!*

“...works **of law** there shall no flesh be justified before Him...” (v 20). What does it mean to be justified before God? *That means to be put in right standing with God!* Sinners are not in right standing before God. What has to happen to be justified before God? *Repentance!*

As we saw, *the doer of the Law shall be justified*, made in right standing with God. How is that done in the New Testament? That’s the question Paul is bringing out here. In the Old Testament, they had to offer sacrifices. That was *a work* of law.

Romans 2:14: “For when *the* Gentiles, which do not have *the* Law, practice by nature the things contained in the Law...” The first *the* is in italics. Why did I put that there? Because it’s reflected back here in the second instance where it is contained in the law, meaning the Law of God.

“...these who do not have *the* Law are a law unto themselves. Who show **the work of the Law**...” (vs 14-15). The definite article is there in the Greek and note this is the only place in the entire New Testament where you have “...the work of the law...” Meaning reference to God’s Law. Everywhere else, the definite article is not there. That’s why you’ve got to study Appendix Z.

I remember for years as a minister not knowing about the Greek. It was awfully hard to understand Rom. 3:20. We’re always told, ‘You’ve got to keep the Law; you’ve got to keep the commandments.’ Why do we do this, when it says that doesn’t justify you. This is hard to understand. I realize it. But this is applicable today when we look out and see the society in the mess that it is in.

Notice, v 14 again: “For when *the* Gentiles, which do not have *the* Law, practice by nature the things contained in the Law...”

- they know murder is wrong
- they know adultery is wrong
- they know lying, cheating and stealing is wrong

They may not know about idolatry, but they do know about these things. To give you an example: in Singapore they have no drug problem. Do you know why? *Because every dealer is executed!* That would be counted in accord with the Law of God. What do you think God would do to dealers? *Execute them!*

“...these who do not have *the* Law are a law unto themselves; Who show the work of the Law...” (vs 14-15). That is referring to the laws of God in a good sense.

The only place in the New Testament where the definite article the is before *work* and the definite article the is before *Law*: “...written in their own hearts... [that’s where it should be] ...their consciences bearing witness, and their reasonings also, as they accuse or defend one another” (v 15).

In v 16 God says that He’s going to account for this in the Day of Judgment. How is He going to account for it? *Through the second resurrection!*

Even though this is difficult to understand, once you understand this, this opens up our understanding to what Paul is writing in many, many places.

Romans 3:20: “Therefore, by works of law there shall no flesh be justified before Him; for through *the Law is the knowledge of sin.*” Why cannot law justify you before God?

I’m sure there are those of us here who have gotten some tickets for speeding. I’m sure Jonathan will commiserate with me. I have had more than my share and he’s had one or two more than his share. In that instance we broke the law. The law says, ‘You pay a fine and you won’t be arrested.’ The law also says if you don’t pay the fine, we will arrest you and take away your license. Therefore, you send in a check to pay for the fine or you go to traffic school and pay for that and the fine and it won’t be on your record there. When it is paid, that case is closed, which means you have been justified to the court by your action of payment.

- What forgives sin in the New Covenant?
- What is the means of forgiveness?

When you are forgiven, ***you are justified, put in right standing before God.*** You can’t be living in sin and be justified before God. It won’t happen.

In the Old Testament, Lev. 1-7, talks about the different animal sacrifices that were to be given in case of sin. God says there that their sin would be forgiven with the sacrifice of whatever animal was required. The blood was sprinkled at the base of the altar and then they were justified.

The New Testament is far different. This is why it’s a problem with Judaism. The New Testament does not have the temple on earth or the altar on earth. That was destroyed in 70_{A.D.}

- Where is our temple? *Heaven above!*
- Where is our altar? *Heaven above!*
- Where is our sacrifice? *Heaven above!*

It takes the sacrifice of Jesus Christ and His shed blood to forgive the sins, to put you in right standing.

Which is greater, *the works of law* you could do here? ***or The forgiveness of Christ? The forgiveness of Christ!*** That’s why it says:

Verse 20: “Therefore, by works of law there shall no flesh be justified before Him... [before God] ...for through the Law is the knowledge of sin.”

The next verse is another one of those very difficult verses to understand. I’m going to read it in the *King James* so you will understand it.

Verse 21 (*KJV*): “But now the righteousness of God without the Law...” Without means in English *the absence of law*. This appears the Law has been done away. That’s not what the Greek means and neither is there the definite article before law.

“...is manifested, being witnessed by the Law and the Prophets” (v 21). When I first read that, I couldn’t understand that at all. It took me a long, long time, even years in the ministry to understand it, until I understood the Greek.

How can the Law and the Prophets witness to no law when Jesus said, ‘It’ll never be done away’? This was the internal conflict as a minister. How do you understand this? *You can’t understand it without the Greek; that’s why!*

How did the ministry in WCG handle this? *They virtually didn’t* because this is what the Protestants use as their proof that you don’t need law, because without law is absence of law. So, they never really broached it, because they didn’t understand it.

When I understood it, we were up in Utah and I wrote a paper. We were told if you find something new to write it up and send it in. So, I believed them. I was stupid and naïve and non-political. I didn’t understand that down at headquarters in Pasadena it was rife with politics and that anyone dare not speak against the apostle. I wasn’t speaking against it. I just said, ‘Here’s the understanding of it.’

Boy, we got a visit from the chief superintendent of ministers, dragged us over the coals. That was quite an experience. He looked at me, ‘Do you believe that this man is God’s apostle?’ *Of course!* Many other things he said. So, this really got me in hot water and trouble when I brought it up. But they never addressed it and I don’t know if they do today.

There’s one other thing I learned after studying the Greek: the minister who taught the Epistles of Paul, a year-long two semester course, which was a bare survey, *never studied Greek*. All of the ministers were taught deficiently. I remember sitting in the classes, ‘Keep the commandments; keep the commandments,’ never understood a thing about *grace*. Could not explain that Scripture we started out with:

Romans 6:14: “...you are not under law, but under grace.” That doesn’t mean we don’t have to keep the commandments of God.’ You’ve got to understand what God is doing. That is difficult to understand.

The first thing, you'll ask is why am I keeping the commandments if we're not under law? The Protestants say anybody who keeps the commandments places themselves under law. *No! That's not what it means!* The phrase under law, means every human being in the world is subject to the law of God their entire life, from birth to death. That's how God deals with people in the world.

Then modified by how those who do follow the laws of God, to a certain extent, God will recognize. Just like this church down in Georgia in forgiving the man for his sins. And by the way, telling Hannity that there's Satan in the world, and evil in the world and 'we understand how these things can happen, so we forgive him.' Hannity was surprised.

The reason that is so is because there's a political agenda everywhere, in everything. You've got to understand that. They will give so much of the Truth up to the point that it starts violating their political agenda and then they leave it.

Just like Bill O'Reilly says, 'I want the truth; I want the truth.' *No, he doesn't!* He wants his version of it. He will not accept any version of truth that violates what he's promulgating; same way with churches and theologians.

The thing is, especially for those who handle the Word of God: the basic question God wants to know is **are you going to be honest?** 'My Word is the Truth. What are you going to do with it, because I'm going to hold you accountable.' This is why doctrinal boards very rarely work. It's a political center.

That's why some of the things I've done have been able to be done not because of me, because of God, because I want to stay faithful and truthful to the Word of God. How can I deal in the Word of God if I'm not? How can any minister deal in the Word of God rightly if he's not?

Like one leading minister in one of the Churches of God, said, 'Don't send me any more papers on anything concerning doctrine. I don't want to read it.' God heard that. He knows that. God does not judge and execute His judgment immediately. He gives space for repentance. A little later down the road it's going to happen.

- Did it happen to Worldwide? *Yes, it did!*
- Did it happen to the Jews in Jerusalem in 70_{A.D.}? *Yes, it did!*

Romans 3:21: "But now, *the* righteousness of God..." Refers to His justification. In this you could also read a justification.

Verse 28: "Consequently, we reckon that a man is justified by faith, separate from works of law."

- you believe God
- you believe in the sacrifice of Jesus Christ
- you believe in His shed blood

That has to be an honest, deep down, into your very being, belief.

Verse 21: "But now, *the* righteousness of God *that is* separate from law..." Not against law, not without law, but separate from.

For example: I'm sitting here and my son Jonathan is sitting there. He is separate from me; I am separate from him. But together we're related; likewise with my wife Dolores. Jonathan came into being because of us. That's another whole special thing you can look at. What a fantastic thing that God has given that this can be so. Now he's taller than me and bigger than me, and all that sort of thing. Equal to me and more equal to me in many other things I know nothing about. But I'm more equal to him in things that I know about. That's the way life is.

It's *separate from*. When I understood that it did not mean without law, that is *the absence of law*, but separate from law, that doesn't do away with the law.

Here is a bottle of water. Here is a cup of coffee. They are separate, but one is not non-existent. They both exist, which means if it's separate from the Law and the doers of the Law will be justified—will be through Christ—the Law is in force, *not abolished!*

"...separate from law has been revealed, being witnessed by the Law and the Prophets" (v 21). Where was the knowledge of Christ when the New Testament Church started? *Prophecies in the Law and the Prophets and the Psalms!*

Verse 22: "Even *the* righteousness of God *that is* through *the* faith of Jesus Christ... [not to a temple, not to a Judaism ritual] ...toward all and upon all those who believe..." This is belief unto repentance unto salvation, not just an acknowledgement that Jesus is the sacrifice.

"...for there is no difference. For all have sinned, and come short of the glory of God... [all sinners] ...*but* are being justified freely by His grace..." (vs 23-24).

- What did you pay to have your sins forgiven?
- How much did it cost you?

If you went and confessed it to a priest in a little cubbyhole there, then it probably cost you some money and some rituals.

“...**through the redemption that is in Christ Jesus**; Whom God...” (v 24-25). Justification is *the action of God* to us. A work of law is an *action by us* to a ritual or to God. You don’t get forgiveness that way. ***Forgiveness and justification comes from God to us!***

“...has openly manifested *to be* a propitiation...” (v 25)—*continual source of mercy, atonement and forgiveness*. That’s why Jesus says daily you ask forgiveness for sin. Grace is needed because God is not working with us for our outward conduct alone. He is working with us to convert the mind and the heart. So, it’s a lot greater.

Verse 25: “Whom God has openly manifested *to be* a propitiation **through faith in His blood...**” Don’t have to pay a fine, don’t have to pay at court. No! *It’s paid for by the crucifixion, shed blood, resurrection of Jesus Christ!* What law can be greater than that? *None!* God didn’t even make a law. How can man make a law?

How can Catholicism, Protestantism, or Judaism have laws which says, ‘Bless you, my son, your sins are forgiven.’ *No!* That’s confession on your knees before God, understanding what sin really is. That’s why there are few who are chosen.

“...through faith in His blood, in order to demonstrate His righteousness... [justification] ...in respect to the remission of sins that are past” (v 25). ***All sin is past sin!*** You don’t get forgiveness in advance by buying an indulgence so that you can freely sin and you’re forgiven in advance. God doesn’t work that way. The instant you sin, it’s in the past. So, that’s why you repent of it and it’s a past sin.

Verse 26: “Through the forbearance of God; *yes*, to publicly declare His righteousness... [justification] ...in the present time, that He might be just, and the One Who justifies the one who *is* of the faith of Jesus.”

That’s why all can be forgiven upon repentance. Look at the problem that Peter had. Remember when he was told to go to Cornelius. Stop and think of this. Was God working with Cornelius before He sent the messengers? *Yes!* What did Peter say when he walked in the door? ‘*You know that a Jew is not to keep company with a Gentile.*’ That’s a law of Judaism.

The Jews boasted, ‘We’re better and the Gentiles are dogs.’ Yes, that’s what they used to really believe. Some of them still do when you read the *Code of Jewish Law* that we have in the book of *Judaism*. You need that book of *Judaism*, because you cannot understand the New Testament and the writings of the Apostle Paul without that.

Why do you think that Jesus was so absolutely excoriating in Matt. 23 against the scribes and Pharisees? *He called them hypocrites and fools!* You know what fools is in the Greek? *Moros!* That’s what it is, ‘moros.’

- What greater sacrifice is there than Jesus Christ?
- What greater thing can there be in coming to God and repenting from the bottom of your heart?

That’s what Tyndale wrote. He understood this. Many times you read in his writings: ‘From the bottom ground of your heart.’ He believed in commandment keeping so he understood it. But by the time he died and it was put together later by Coverdale, all of the good things of Tyndale were left out.

Verse 27: “Therefore, where *is* boasting? It is excluded. Through what law? *The law* of works? By no means! Rather, *it is* through a law of faith. Consequently, we reckon that a man is justified by faith, separate from works of law” (vs 27-28).

Justification comes with repentance, through the sacrifice and shed blood of Jesus Christ. There is no greater thing that a human being can do to come to God than to really deeply repent of sin and ask God’s forgiveness. There is no greater sacrifice that can be applied to you than the sacrifice of Christ and His shed blood.

That’s why we are under grace; we’ll explain that, v 29: “*Is He* the God of the Jews only? *Is He* not also *the God* of the Gentiles? YES!.... [Paul was very emphatic] ...*He is* also God of the Gentiles... [no more exclusion for the Jews] ...since *it is* indeed one God Who will justify *the* circumcision by faith, and *the* uncircumcision through faith. Are we, then, abolishing *the* Law through faith? MAY IT NEVER BE! Rather, we are establishing *the* law” (vs 29-31).

Why? *Because your sins have been forgiven and you can walk in newness of life!* Then, what must happen? *You have to be baptized because Christ died to forgive your sins!* Now God is expecting something from us. In order to give this precious sacrifice and precious blood of Jesus Christ to apply to your life, God requires more than a work of law. He requires *your symbolic death* through baptism. That’s why it says here that we have been baptized *into the death* of Jesus Christ (Rom. 6:4).

Romans 6:5: “For if we have been conjoined together in the likeness of His death, so also shall we be *in the likeness* of His resurrection.”

It’s not just a matter of saying, ‘I’m sorry; will you forgive me?’ Yes, I forgive you. It is, ‘I forgive you and I’m calling you to eternal life. But

in order for you to get eternal life, you've got to die a symbolic death in the watery grave.'

I don't know of any minister who has held anybody down there long enough to die, yet. Bring them up out of the watery grave so that we can grow in grace and knowledge and walk in the Truth. It's lifelong *from baptism to resurrection. Faithfulness because of God!*

Verse 6: "...our old man was co-crucified with *Him*

Verse 7: "Because the one who has died to sin has been justified from sin."

Verse 8: "Now if we died together with Christ, we believe that we shall also live with Him."

Verse 10: "...He died unto sin once for all..."

Now we're going to get it leading up to being under grace and we'll finish it there.

Verse 11: "In the same way also, you should indeed reckon yourselves to be dead to sin..." *No!* Sin is not going to be in our lives. If we do, we repent. We're not going to live in sin. How does God convict us of sin? With the Holy Spirit, He convicts us in our mind first. If not, after you've sinned, He'll convict you in your mind.

Verse 10: "For when He died, He died unto sin once for all; but in that He lives, He lives unto God. In the same way also, you should indeed reckon yourselves to be dead to sin, but alive to God through Christ Jesus our Lord. **Therefore, do not let sin rule in your mortal body by obeying it in the lusts thereof**" (vs 10-12). We fight against the sin because we have the Spirit of God.

Verse 13: "Likewise, do not yield your members as instruments of unrighteousness to sin; rather, yield yourselves to God as those who are alive from *the* dead, and your members as instruments of righteousness to God."

Those who are under law are subject to the Law because it rules over them all their life—every human being. We are also under sin. All human beings are under sin; no one escapes. They are under law and they are under sin. That's why you have to have

- repentance
- forgiveness through Christ
- your sins blotted out
- receive the Holy Spirit

Now your whole category of how God deals with you is changed *by grace*.

Verse 14: "For sin shall not rule over you because you are not under law... [that means if you

are under law, sin rules over you] ...but under grace."

What does that mean? *We are under grace because now we all have direct access to God the Father through Jesus Christ!* The world does not.

- they are under law
- they are under sin

As we pointed out before, God's Spirit from the Father and the Son are dwelling in us. Not dwelling in people in the world. Only those who have been:

- baptized
- repented of their sins
- are believing God
- trusting God
- walking in His commandments
- living in His way

—are under the grace of God.

How many people in the world are under that? *Surely, not the Protestants!* Their version of under grace is just the forgiveness of sin. Under grace with the true Christians is that:

- you have the Spirit of God
- you live by the Word of God
- you are growing and overcoming
- you're developing the character of God in your mind and in your heart

This is what it means to be under grace. Is that happening to people in the world? *No!* Is that happening to Catholics? *No!* Is it happening to Protestants? *Some may come close*, because they're in the category of those who are *for* Jesus and not against Him. But the wall that separates them from passing over into true grace with God is:

- Sunday keeping
- holiday keeping
- Lord's Supper

Under grace we keep the commandments of God:

- through His grace
- through His Spirit
- through His love
- all the things that we do

Verse 15: "What then? Shall we sin because we are not under law, but under grace? **MAY IT NEVER BE!**" Always when you read the word sin, transgression of the Law, or lawlessness. What happens in Protestantism?

- there's no law
- God loves you unconditionally
- doesn't matter what you're doing
- your conduct doesn't make any difference

- once you have been saved, you're always saved
- you're living in the grace of God

Untrue, the way they believe it!

Verse 16: “Don’t you realize that to whom you yield yourselves *as* servants to obey, you are servants of the one you obey, whether *it is* of sin unto death, or of obedience unto righteousness?” There’s that word—obedience. You have to obey God. **Keeping His commandments is the love of God!**

Verse 17: “But thanks *be* to God, that you were *the* servants of sin, but you have obeyed from *the* heart that form of doctrine which was delivered to you; and having been delivered from sin, you became *the* servants of righteousness” (vs 17-18). Far different—isn’t it?

If you want to go further with this, then you ask for the series on grace that we have, *Grace Upon Grace*. That will explain it even more.

Just to summarize that is this. You have direct contact with God with His Spirit in your mind and in your heart. The fact that you received it is **grace from God!** You are in a particular relationship with God that only those who have the Spirit of God and are obedient to God have.

That’s what it means to be under grace!

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

Scriptural References:

- 1) Matthew 9:10-13
- 2) Mark 11:22-26
- 3) Luke 11:2-4
- 4) Romans 2:13-14
- 5) Romans 6:14
- 6) 1-Corinthians 2:4-14
- 7) Romans 6:14
- 8) Romans 7:1
- 9) Romans 3:3-6, 9-12, 18, 20, 19-20
- 10) Romans 2:14-15
- 11) Romans 3:20-21
- 12) Romans 6:14
- 13) Romans 3:21, 28, 21-31
- 14) Romans 6:5-8, 10-18

Scriptures referenced, not quoted:

- Isaiah 64:4
- Romans 3:13-17
- Leviticus 1-7
- Matthew 23
- Romans 6:4

Also referenced:

Books:

- *Judaism: A Revelation of Moses or a Religion of Men?* by Philip Neal
- *Jesus on Trial* by David Limbaugh
- *Interlinear Greek-English New Testament* by George Ricker Berry
- *Code of Jewish Law* by Ganzfried and Goldin

Sermon Series: *Grace Upon Grace*

From *The Holy Bible in Its Original Order*:

- Appendix A: *Fourteen Rules for Bible Study*
- Appendix Z: *Understanding Paul’s Difficult Scriptures Concerning the Law and the Commandments of God*
- Appendix K: *Exegesis for the Translation of the Phrase “the Holy Spirit”*

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