

True Judaism & False Judaism According to the Book of Romans

Section #1: The Law in the Book of Romans

Subsections: Chapter 2, Chapter 3, Chapter 4, Chapter 5, Chapters 6:1-7:14, Chapters 7:15-8:17, Chapters 9:1-10:21

The Law in the Book of Romans

At first glance, it can *appear* that Paul's understanding of the Law was contrary to the clear teachings of Old Testament scripture. For example, when Paul spoke of being "dead to" and "delivered from" the Law (Rom. 7:4, 6), he *seemed* to understand that the Old Testament Law was nothing but an old and dead letter (that there was nothing spiritual about it), as if Paul was ignorant of **The Spirituality of the Law**. Making reference to this *seeming* affirmation, Paul spoke of freedom from the Law on this wise, "that we should serve in newness of Spirit, and not in oldness of letter" (Rom. 7:6). This language here, in Romans 7, parallels what was spoken elsewhere in the Book of Romans on many occasions. For example, Romans 6:14 *seems* to attribute the condition of being "under the Law" as the dominion of sin, the opposite of being what Paul calls, "under grace". This *seems* to indicate that, according to Paul, there was no saving grace or spiritual renewal existing under the Old Covenant. Albeit, it's not what it *seems*.

If the commonly held and popularized viewpoint of Paul's statements in Romans 6:14 & 7:4-6 are true – so that, indeed, the Old Testament was nothing but a life-less and grace-less dead religion – how can such statements be reconciled with the Spirit-filled confessions of Old Testament saints who sang and prayed about the Law with radical liveliness, saying things like, "The Law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple" (Ps. 19:7), and, "O how love I Thy Law! It is my meditation all the day" (Ps. 119:97)!? These affirmations are two among a myriad of like confessions from holy men of old who were moved by the Holy Ghost (Ps. 119:31-32, 44-45, 133, Ps. 19:12-14), and their confessions were far from grace-less and dead, my reader. Think of it, the Old Testament saints spoke of the Law in such a glorious way, who can deny that they were utterly in love with it because therein they found *liberty* and *glory* in *righteousness*? And yet Paul *seems* to be contradicting this indisputable reality that existed in Old Testament Law (according to the popularized viewpoint of Paul's statements).

When passages of scripture from Romans and other Books are quoted and interpreted, passages like Romans 5:20, which says, "the Law entered that offence might abound" (Rom. 5:20), it is usually argued or implied that the Old Testament Israelites were slaves to sin and destitute of the Spirit of God like grace-less robots. How about you, my reader, do you believe that the Old Testament saints were heartlessly imprisoned in the rigors of religious bondage? If not, you have certainly heard of this viewpoint before if you've been around 21st century Christendom for a while. I propose that Paul's statement in Galatians 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1), is one of the most misused passages of scripture. Indeed, there was a "bondage" being referenced by Paul, and there was such a thing in the Old Testament as "bondage", no doubt, but was this "bondage" the fact that all Jews were void of the Spirit of God, void of the grace of God, and without a relationship to God through authentic faith in God?

Let's face facts, my reader: When the OT psalmists sang about the Law we can be sure of this: they weren't singing because they were grace-less sinners with no relationship with God. It is certain, my reader, they weren't singing because their relationship with the Law was causing sin and offence to abound in their lives, but the contrary! Their relationship with the Law was apparently different than what popular interpreters of Paul's statements *seem* to be saying. The truth is, the popular interpreters are wrong and their ideas are inconsistent with the wider context of Romans and the whole context of inspired scripture.

Indeed, it does appear that Paul spoke and preached contrary to the Law (phraseologically), and this, we know, was an accusation made against him (Acts 18:13, 21:28), but Paul said of his own preaching and doctrine, "Neither *against* the Law of the Jews, neither against the Temple, nor yet against Caesar, have I offended any thing at all" (Acts 25:8). A bold confession made by an innocent man, my reader! But how can it be? To confront this controversy and satisfy all necessary questions, we are going to have to stop quoting verses with our own viewpoints imposed upon them. We are going to

have to look closer at the inspired text and consider, what is the right, contextual, and holistic interpretation? Attempting to walk through such an exercise, my reader, let us begin with the Book of Romans. Let us look at every significant explanation the Book of Romans offers on the subject of “the Law” and interspersedly branch off from there as necessary.

ROMANS CHAPTER 2

The apostle Paul did not always speak in phraseological pronouncements which emphasized the inferiority and abolition of “the Law”, my reader. In Romans Ch. 2, Paul spoke of the Law being *fulfilled* by Jews and Gentiles as a work of salvation before and after the New Covenant (Rom. 2:13-15, 25-29, 8:4, 13:8, Gal. 5:7). On this wise, also, Paul and James affirmed that we will be *judged by the Law*, which means that the condemnation of Law-breakers is just because keeping the Law is justifiably possible (Rom. 1:32, 2:1-3, 12, 16, Jas. 2:12). Looking closely at the aforementioned verses, my reader, what more can be said? The controversy is evident.

What is Judaism and how can these statements of *fulfilling* the Law be reconciled with the former which *seem* contradictory? The doorway of resolution opened at the answer of a single question: *who* were the true Israelites, the true sons and daughters of Abraham, and why (John 1:47, 8:39, Rom. 9:6-8, Php. 3:3)? The truth be told, Paul was addressing false and hypocritical Jews who were supposing they were justified by the Law and were not, so Paul clarified God’s truth, saying, “not the **hearers** of the Law are **just** before God, but the **doers** of the Law shall be **justified**” (Rom. 2:13). Again, Paul was not stating that *this* peculiarity of justification was an impossibility. This is because here, in Romans 2:13-15 & 25-29, the redemptive operation of inward regeneration resulting in a general obedience to the Law was in focus. Later on in the Book of Romans, Paul will distinguish other angles of redemption via justification which were impossible through the Law, but that is not his point here.

– Key Point #1 –

A peculiarity of justification (Rom.2:13) which was *possible* in the Law is the redemptive operation of inward regeneration resulting in a general obedience to the Law.

Phrases Referential to Heretical Judaism

- “the form of knowledge and of the truth in the Law” – Rom.2:20
- “Outward Jews” who “by the letter and circumcision” suppose they keep the Law “in the flesh” – Rom. 2:27-28

Phrases Referential to True Judaism

- Jews who “do by nature the things contained in the Law” showing “the work of the Law written in their hearts” – Rom. 2:14-15
- “Inward Jews” who “by nature” do “fulfill the Law”, whose “circumcision is that of the heart, in the Spirit” – Rom. 2:27, 29

This being the case, understanding Paul’s audience is key. The unconverted Jews (of 1st century Judaism) were pointedly addressed as, “man”, in Romans 2:1 unto the end of the Chapter. Paul warned them of *the judgment of God* which is impartial in its execution (Rom. 2:1-16), and, thus, he questioned them of sin and hypocrisies which would lawfully disqualify their judgment of other men whether Jews or Gentiles (Rom. 2:17-24), and, meanwhile, Paul clarified to them what inward salvation was via “the Law” according to Biblical Judaism (Rom. 2:13-15, 25-29). Paul was aware that they, the unconverted Jews, could not tell a *true* Jew from a *false* Jew, or a *true* convert from a *false* convert, simply because they, themselves, were blinded by the maladies of an unconverted man. Therefore, when Paul spoke of their Jewish boast of knowledge and understanding which they supposed to have from the Law, he called it, “*the form* of knowledge and of the truth in the Law” (Rom. 2:20). You see, all their knowledge and understanding of Judaism in the Law could be summarized as mere *form*. This word denotes the true condition of the Jews whom Paul addressed in the Book of Romans: they did not understand **The Spirituality of the Law**.

With unbroken and building argumentation, Paul wrote a masterful message to a misunderstood people directly confronting and denouncing their misconceptions while extolling the true meaning of Judaism, and if we, 21st century Christians, quote a verse of Pauline denunciation without its balancing extolment, then we too, like the 1st century Jews, are carried about by our own misconceptions. The truth is, because of the multitude of false Jews and the abundance of false doctrine from heretical Judaism, and because Jesus Christ and the 1st century inspired writers were compelled to write

in such a way which was relevant to the popular heresies which held the people captive, 21st century Christians wrongly suppose that all the Jews which have ever existed in Judaism have been like the 1st century Jews.

ROMANS CHAPTER 3

To authenticate the unwavering existence of true Judaism which was and is, “the faith of God” (Rom. 3:3), over and against a generation of unbelieving and formalistic “Jews” who were obnoxiously ignorant of it, Paul commends truth’s durability. Despite an apostate generation of “Jews”, the unpopular truth persevered and effectually saved those who believed! These “Jews” were not real Jews, as Paul said,

“For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid.” – Rom. 3:3

“Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all the children...” – Rom. 9:6-7

“The faith of God” (Rom. 3:3) possessed by true Jews (Rom. 2:25-29) was referenced as an aspect which existed in the Law as a witness; this was, namely, “the witness of the Law and the prophets” (Rom. 3:3, 21). This means that unbelieving, false, and heretical Judaism of the 1st century did not make the authentic and faith-based Judaism non-existent and void. All true Israelites (“*an Israelite indeed*”-Jn.1:47) had the faith of God as it was available in the Old Testament, and, therefore, Jesus preached denouncing rebukes of false Jews while affirming the faith of true Jews. One place of supreme importance where this took place was in John 5:39-47. Christ said to the formalistic and unbelieving Jews,

“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of Me. And ye will not come to Me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive Me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?” – John 5:39-47

Take heed, my reader, this denunciation of falsely converted Judaism was not new. Unbelieving Jews, like in Jeremiah’s day (Jer. 8:8-9), did always exist in some quantity; and Jesus Christ joined the suffering and persecution which the true prophets had endured for centuries prior. Speaking of this, the Lord said, “Woe unto you, when all men shall speak well of you! For so did their fathers *to the false prophets*”, and, “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake...for so persecuted they *the prophets which were before you*” (Lk. 6:26, Matt. 5:11-12). You see, my reader, Jesus Christ was citing the happenings of true and historical Judaism amidst the whelming floods of unconverted “Judaism”. The Lord Jesus defended “the faith of God” which was still in effect in all of His followers despite the unbelieving “Jews”, saying, “had ye believed in Moses, ye would have believed in Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe in My words” (John 5:46-47). The Law and the prophets did so clearly write and witness of the coming Messiah that it was absolutely certain, if a man believed in the OT they would believe in and receive Jesus as the Christ. “The faith of God” in true Judaism was the point, my reader.

This point was defended by Christ time and time again as He rebuked and denounced the unbelieving Jews (Lk. 16:29, 31), yes, but also as He reprovved, corrected, and instructed the true Jews when they were weak and slow in faith (Luke 24:25-27, 44-49). The apostles did likewise, as can be observed, when they took up the mantle of Christ to defend the truth against the lie (Acts 26:22-23, 27, Rom. 1:2). In these ways both the Lord Jesus and the apostles affirmed the unbroken faith-based Judaism which existed from the OT to the NT (“*the faith of God*”-Rom.3:3); therefore, it was explained that all who were the Father’s in the Old Covenant did inevitably become the Son’s in the New Covenant, faith to faith (John 5:23, 6:37, 17:6, 9-10, 25, 15:23-24, Matt. 11:27, 1 Jn. 2:23, 2 Jn. 1:9).

Now remember, 1st century unconverted Jews really believed they were *better* than others, but Paul had been arguing and continued to argue, “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” (Rom. 2:29). Unconverted Jews didn’t seek justification from God by faith in the atonement; they sought it through *the praise of men* in formalistic Judaism, for example, “by letter and circumcision” in the flesh (Rom. 2:27). Thus they didn’t put their *trust* and *confidence* in God’s unmerited grace but, on the contrary, as Paul did when he was a Pharisee, they had “*confidence* in the flesh” (Php. 3:3; see Gal. 5:1-7). This is, very specifically, Judaism in “letter” and “form” without the “Spirit” (Rom. 2:20, 29), the 1st century Judaism that Pharisaical Paul adhered to while he was on the broad way to destruction!

False & Unbelieving Jews were Blind to...

“ALL the world...guilty” – Rom. 3:19

“by the deeds of the Law there shall no flesh be justified” – Rom. 3:20

“the righteousness of God without the Law” – Rom. 3:21

Why did the unconverted Jews, like Paul, think they were *better* than others, adhere to a faith-less devotion to what they wrongly *supposed* to be the right interpretation of “the Law”, and, thus, put their *trust* in their flesh instead of God’s unmerited grace? Because the false and unbelieving Jews were blind to the Biblical fact that “ALL the world” was “guilty” before God (Rom. 3:19) and that there was no difference between Jews and Gentiles in that they were “ALL under sin” (Rom. 3:9). Fittingly, these points of argument were scrupulously proven by a converted Pharisee, the apostle Paul, quoting scripture after scripture to reach those who did *suppose* they trusted in the Law (“*As it is written...*”-Rom.3:10-19). My reader, do you see what Paul was seeking to do under the inspiration of the Holy Ghost?

False Jews were blind to the fact that, “by the deeds of the Law shall no flesh be justified” (Rom. 3:20), because they did not see or understand their own sinfulness, therefore Paul sought to convince them of their own wretched condition before God. Paul understood that, all the while the Jews were being blind to their own sinfulness, they would consequentially be blind to “the righteousness of God without the Law” (Rom. 3:21). As an aid to comprehend Paul’s purpose of quoting the Moral Law on so many points in Romans 3:9-20, hear Paul tell his own testimony of salvation to the Philippians with the same phraseological terms used heretofore in the Book of Romans.

“For we [true Christians] are **the circumcision**, which worship God *in the Spirit*, and rejoice *in Christ Jesus*, and have no **confidence in the flesh**. Though I [Paul] might also have **confidence in the flesh**. If any other man thinketh that he hath whereof he might **trust in the flesh**, I more: 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; Concerning zeal, persecuting the church; touching **the righteousness which is in the law**, **blameless**. But what things were *gain to me*, those I counted *loss* for Christ. 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, 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**” – Php. 3:3-9

Did you take notice, my reader? Paul needed to be saved from “blamelessness” (Php. 3:6). In Paul’s salvation testimony he spoke of a need to be saved from what he specified as blamelessness in what he called, “the righteousness which is in the Law” (Php. 3:6; “*the deeds of the Law*”-Rom.3:28). Why would he need to be saved from “the righteousness which is in the Law” (Php. 3:6)? When Paul referenced, “the righteousness which is in the Law”, he spoke of those things of the Law which were achieved through outward conformity, and he, being a self-righteous Pharisee, was vainly glorying in what 1st century Jews did wrongly consider to be the teaching of the Law, and in so doing he was despising others (“*certain which trusted in themselves that they were righteous, and despised others*”-Lk.18:9). What “righteousness” did such men like unconverted Paul achieve exactly?

The Lord Jesus did illustrate some prominent points of formalistic righteousness according to the Pharisees in Luke 18:9-14. Outwardly, the unconverted Jews fasted twice a week, gave tithes of all possessions, made prayers of thanksgiving to

God in that they were not outwardly wicked as irreligious men were: such men like extortionists, the unjust, adulterers, and publicans. The Pharisee in the parable said in thanksgiving to God, “I thank Thee, that I am not as other men are...”, but HE WAS WRONG! He was as other men were, for, “they are all under sin” (Rom. 3:9). This Pharisee was, inwardly, exactly the same as the various types of sinners he named. Therefore, it is very clear why Paul was, in Romans 3:1-20, preaching the very same message as the Lord Jesus did in the days of His flesh, only with more explanation than what a parable allows.

As the Lord did convey in the parable, what Pharisical Paul and all the self-righteous Jews called, “the righteousness which is in the Law”, was in truth, rather, “confidence in the flesh” (Php. 3:3; “*certain which trusted in themselves that they were righteous, and despised others*”-Lk.18:9). This was faith in the mere “form” of “outward” Judaism (Rom. 2:20, 28-29), the same thing that Paul confessed was, “mine own righteousness which is of the Law”, a thing completely contrary to “the righteousness which is of God by faith” in the OT or the NT (Php. 3:9), a thing which made him hateful, cruel, and violent against those he deemed *lesser* than himself! This was, in fact, a blood-thirsty heresy concocted by Satan and spawned from hell to murder the true saints of God, even as the Jews were compelled so to do, shockingly, under the leadership of unconverted Paul!

Phrases Referential to Heretical Judaism

- “confidence in the flesh”, “trust in the flesh” – Php. 3:3-4
- “as touching the righteousness which is in the Law, blameless” – Php. 3:6
- “mine own righteousness, which is of the Law” – Php. 3:9

Phrases Referential to True Judaism

- “the righteousness which is of God by faith” – Php. 3:9

Given the prevalence of this self-righteous understanding filling the mind of the common Jew of the 1st century, Paul called it what he called it. He was phraseologically addressing the commonplace understanding so as to refute it, just as he does in the Book of Romans. While Paul phraseologically denounced these popular uses of these terms, misunderstood Christian readers can think that false Judaism is true Judaism; they can attribute to Biblical Judaism what Paul was refuting as False Judaism! Be careful to note this, my reader: false Jews were so self-righteous that they believed they could be justified by the faith-less “deeds of the Law” (Rom. 3:28), they did not see how “faith” and Spirituality were a part of Old Testament Law (evidenced by the question and answer presented in Rom. 3:31). The false Jews thought they were keeping “the righteousness which is in the Law” (Php. 3:6), and, blamelessly doing “the deeds of the Law” (Rom. 3:28), by practicing outward circumcision and the like... but Paul denied that they were keeping the Law in actuality. In actuality they were just glorying in flesh (“*For neither they...who are circumcised keep the Law; but desire to have you circumcised, that they may glory in your flesh*”-Gal.6:13).

Seeing that false Jews actually thought they were better and more righteous than others *in the flesh*, Paul set forth a relevant question: “*What then? Are we better than they*” (Rom. 3:9)? In other words, are true Jews any better than false Jews, or, are true Jews any better than unconverted Gentiles? The Jews were better than Gentiles *formalistically*, yes, but as far as sin is concerned, Paul answered: “*No, in no wise*” (Rom. 3:9). True Jews were beneficiaries of “the faith of God” and the righteousness of God, whether in the Old Testament or the New Testament. Paul argued that this was because all men were born “under sin” (Rom. 3:9) – having no real righteousness to personally confide in and no real righteousness to commend ourselves to God by – therefore true Jews became converts by faith even while being “under the Law” (Rom. 3:19) in the Old Covenant (“*Do we make void the Law through faith? God forbid: yea, we establish the Law*”-Rom.3:31). By faith, I mean, they were saved in an Old Testament sense (while “under the Law”) ...that is, until the New Testament provision of faith dawned upon mankind. Thus, Paul argued, true Jews (under the Law) were convinced of their own sin so that their mouths were stopped (Rom. 3:19), they owned their guilt and came to God in need of justification (Rom. 3:20), and by faith in the Gospel-Shadows the Jews were atoned and forgiven! Faith doesn’t void the Law, it establishes it! That’s the truth.

With this in mind, Paul was compelled to address a point of peculiar relevance in the shadow-to-reality transition from the OT to the NT; and, as you read, take note of the consistent phraseology used heretofore.

“But now *the righteousness of God without the law* is manifested, **being witnessed by the law and the prophets**; 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: For all [Jew and Gentile of every age] have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: 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**; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? *of works*? Nay: but by **the law of faith**. Therefore we conclude that a man is justified by faith without *the deeds of the law*.” – Romans 3:21-28

Though authentic Old Testament Jews were saved by faith, with faithful Abraham (Gal. 3:9), the Old Testament was problematic and insufficient to mediate a lasting and eternal forgiveness before God (Heb. 10:1-14). According to the superior operation of redemption offered in the New Testament – in so much that it is the *reality* of the *shadows* and the essence of typological and metaphorical *figures* (Heb. 8:1-5) – it is the sole means of forgiveness whether in the OT or the NT. “HIS BLOOD” is the eternal provision (Rom. 3:25). “His blood” is the benefactor because “it is not possible that the blood of bulls and of goats should *take away* sins” (Rom. 3:25, Heb. 10:4). Though the LORD honestly declared the words “atonement” and “forgiven” in the Old Testament (atonement: Ex. 29:37, 30:10, 16, Lev. 4:1; forgiven: Lev. 4:20, 26, 31, 35), the atonement of animal’s blood was ultimately insufficient! The truth of this begs the question answered in Romans 3:25 regarding the righteousness of God’s forgiveness of past sins unsuccessfully remitted by animal blood.

Indeed, if the OT saints were atoned for and forgiven without their sins being legally remitted in truth, how was God righteous to forgive them!? This seeming complication is answerable by recognizing the merits of Christ’s blood existing as **an eternal provision** which was in pastime delivered to the OT saints by promise and illustrated by shadow, to wit: “These all, having obtained a good report through faith, received NOT *the promise*: God having provided some *better thing* for us, that they without us should not be made perfect” (Heb. 11:40). On this wise, the OT saints were atoned for and forgiven while the provision whereby this is made possible had not yet been offered, therefore, as Paul mentioned, the unremitted sins were forborne until “His blood” was shed, the blood of Christ Incarnate (Rom. 3:25).

Necessarily so, these unremitted sins were forborne by God, but, righteously so, these unremitted sins were forgiven based upon the vindicatory arrival of Jesus Christ the righteous (“*to declare His righteousness for the remission of sins that are past, through the forbearance of God*”-Rom.3:25). In this one Offering, every sin committed since the beginning of the world was atoneable for real, in reality, because the very substance which the shadows existed to portray did finally manifest (“*for the redemption of the transgressions that were under the First Testament*”-Heb.9:15). Therefore, purposefully, those who had faith in the shadows were also believers in the reality declared by the shadows, and without contradiction, Paul affirmed, “Do we then make *void* the Law **through faith**? God forbid: yea, we **establish the Law**” (Rom. 3:31).

“For if that **First Covenant** had been faultless, then should no place have been sought for the **Second.**” – Heb. 8:7

“Then verily the **First Covenant** had also ordinances of Divine Service, and a Worldly Sanctuary.” – Heb. 9:1

“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.” – Heb. 8:13

The Insufficiency of the Law

- Carnal/Earthly/Temporary Ordinances -Heb. 9:10
- Carnal/Fleshly/Temporary Purification -Heb. 9:13, 10:1-14

The Sufficiency of the NT

- Spiritual/Heavenly/Eternal Ordinances -Heb. 8:1-6, 9:23-24
- Spiritual/Heavenly/Everlasting Purification -Heb. 9:23-10:14

The Insufficiency of the animal's blood for remission and atonement was that it purified the flesh and not the soul (Heb. 9:13, 1 Pet. 1:18-23). The emptiness of the shadow left a man unperfected as pertaining to conscience and unprepared for Heaven (Heb. 9:8-10) because the "carnal ordinances" of the Old Covenant, like a powerless shadow (their earthly personage, sacrifices, ceremonies), were unfit for the infrastructure of Eternal Redemption located in Heaven (the location of the very "image" and "reality" from whence cometh salvation)!

ROMANS CHAPTER 4

Seeing this, that the Law was established by faith (Rom. 3:31), another branch of argumentation was undertaken to prove the point. Abraham was brought into focus as a chief example of justification by faith *prior* to the Law, so as to prove, furthermore, the *perpetuity* of justification by faith *under* the system of the Law and upon the *removal* of the Law. This example is of vital relevance because the false Jews do wrongly contrive their fleshly boasting to what they gained from Abraham, they suppose, being his carnal seed. Albeit we see in Abraham a justification wherein man is not able to glory in the flesh, a man who has not found anything "pertaining to the flesh" to be "justified by" (Rom. 4:1-2)! Rather, "Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). Faith was reckoned to Abraham for righteousness before physical circumcision or any work of the Law (Rom. 4:9-12) as evidence of a divine purpose which is argued in relationship to the Law:

"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**. For if they which are **of the law** be heirs, **faith is made void**, and **the promise made of none effect**: Because *the law worketh wrath*: for where no law is, there is no transgression. 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" – Rom. 4:13-16

The identification, "of the Law" and "through the Law" (Rom. 4:13-14, Gal. 3:12), were labels used to identify the physical and carnal seed of Abraham. To believe that the once-born seed of Abraham was the heir of salvation makes void faith and brings the promises of God to "none effect" because salvation was always by grace through faith apart from works. This is the argument being made here in Romans 4:13-16 (exactly parallel to the framework of the former Chapter on the [Ceremonial Law](#)). Therefore, the spiritual seed of Abraham was identifiable "through the righteousness of faith", according to Romans 4:13 (Jn. 8:39).

In writing to the Galatians, who were leavened by the doctrines of false Jews, the apostle Paul confirmed God's truth still more. He argued that the Old Testament Israelites were never called to be "of the Law" (finding salvation in its outward observance and in the physical seed of Abraham), "*Even as Abraham believed God, and it was accounted to him for righteousness*" (Gal.3:6). Contrary to the erroneous doctrine of Judaizers, Paul concurred, "Know ye therefore that they which are *of faith*, the same are **the children of Abraham**" (Gal. 3:7). This population of people, which were "*of faith*", were contrary to the people who were, "*of the works of the Law*" (Gal. 3:10), even as the contradiction of two ancient children of Abraham: Isaac, who was born of the Spirit by faith, was contrary to Ishmael, who was born of the flesh ("*he that was born after the flesh persecuted him that was born after the Spirit*"-Gal.4:29). Through these terms Paul was seeking to distinguish the real and true interpretation of the Covenant beneficiaries ("*Now to Abraham and his seed were the promises made*"-Gal.3:16), and that seed was "*of faith*" and not "*of the Law*" because God gave it to Abraham by promise (Gal. 3:18).

ROMANS CHAPTER 5

As a fit opening to the Chapter, it was written, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). True Jews were "without strength" as guilty "sinners" before the Moral perfection demanded by the Law (Rom. 5:6, 8), before and after the Mosaic Law (Rom. 5:14) ...but especially afterwards. It was written in Romans 3:20, "by the Law is the knowledge of sin." Before we move forward, let's remember what has been heretofore established.

Phrases Referential to Heretical Judaism

Self-righteous men who do not see their sinfulness and, thereby, their faith & confidence is put in their flesh and not in the atonement, and being thus rendered void of empowering grace these men cannot understand or fulfill the doable aspects of the Law, hence they put their hopes in being justified by a heretical understanding of the Law.

- “the form of knowledge and of the truth in the Law” – Rom.2:20
- “Outward Jews” who “by the letter and circumcision” suppose they keep the Law “in the flesh” – Rom. 2:27-28
- “confidence in the flesh”, “trust in the flesh” – Php. 3:3-4
- “as touching the righteousness which is in the Law, blameless” – Php. 3:6
- “mine own righteousness, which is of the Law” – Php. 3:9

Phrases Referential to True Judaism

Humble men who see their sinfulness and, yet, through faith in the atonement, are empowered by grace to understand and fulfill the doable aspects of the Law through a confidence in God and not dead works.

- Jews who “do by nature the things contained in the Law” showing “the work of the Law written in their hearts” – Rom. 2:14-15
- “Inward Jews” who “by nature” do “fulfill the Law”, whose “circumcision is that of the heart, in the Spirit” – Rom. 2:27, 29
- “the righteousness which is of God by faith” – Php. 3:9

When reading the Book of Romans things can become very confusing because the above phrases will *appear* indistinguishable to the common reader. They are distinguishable, but they can *appear* indistinguishable especially when the references are used so interchangeably one after another. Furthermore, in addition to the two phraseological categories displayed above, there are similar phrases used less frequently made in reference to a slightly different aspect of the Law. This time, in the phrases below, what is in reference is the full demand of the Moral Law being accomplished in Sinless Perfection.

Phrases Referential to Sinless Perfection

- “if thou keep the Law” – Rom. 2:25
- “by the deeds of the Law there shall no flesh be justified” – Rom. 3:20

The purpose of these references was to make heretical Jews grasp how the Law is undoable in the flesh because it commands sinless perfection according to the letter. Those who put their confidence in the flesh to fulfill what they wrongly understood to be the Law needed a wakeup call, a reconsideration, because the purpose of the Law was to prove that no flesh could be justified by personal goodness. This divine purpose of the Law was referenced in Romans 3:20, stating, “by the Law is the knowledge of sin”, and it was reiterated in Romans 4:15, 5:13, & 5:20, saying,

“Because the Law worketh wrath: for where no Law is, there is no transgression.” – Rom. 4:15

“(For until the Law sin was in the world: but sin is not imputed when there is no Law.” – Rom. 5:13

“Moreover the Law entered, that the offence might abound. But where sin abounded, grace did much more abound” – Rom. 5:20

Because this purpose of the Law was not understood by the unconverted, unbelieving, and heretical Judaism of the 1st century, the point was repeatedly and progressively emphasized, but, with moderation, knowing that the Jews would bring an accusation against Paul’s teaching supposing that he is saying that the Law itself is sinful (Rom. 7:7-14). To prevent this misunderstanding, Paul undertook an explanation of condemnation and salvation with the point of reference to condemnation located far before the establishment of the Law. The origin of sin, spiritual death, and condemnation was referenced to one man, Adam, and in comparison to this man from whom spiritual death was inherited there was another Man in reference, Jesus of Nazareth. Paul unfolded his argument thus (while maintaining the aforementioned purpose of the Law in Rom. 5:13 & 5:20), saying,

“Wherefore, as by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. 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. 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. 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. 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.) 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. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” – Romans 5:12-21

The Law was instrumentally relatable to the progress and furtherance of sin and death, but the Law was not its origin! As Paul did specifically clarify, my reader, take a careful look: despite the fact that sin was not imputed when there was no Law, and, that all have sinned and thus were partakers of spiritual death – despite these affirmations and the conclusions they seem to imply – Paul said, “Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression” (Rom. 5:12-14). Therefore, sinning while “under the Law” did NOT on an individual basis cause condemnation through sin resulting in the inheritance of spiritual death then being passed upon all men, there was another origin from whence this came prior to the Law! Adam. If self-righteous Jews could be convinced of their inherited condition of spiritual death, then they would relate to the Law as condemned sinners who no longer trust in their wrong perception of “the deeds of the Law” for justification (Rom. 3:20). Yes, and they would no longer deceive themselves that they are better than others in the flesh when, lo, “in Adam all die” (1 Cor. 15:22)!

This point is very important because Paul has and will continue to argue, as we will soon see, that the Law is insufficient to minister righteousness and sufficient to minister condemnation, but as a minister of condemnation it was also a schoolmaster and a guide to the everlasting arms of salvation in Jesus Christ. Albeit, before this progression in the argument will take place, Chapter 5 existed to prove that in Adam: “many be dead”, “death reigned”, “judgment came upon all men to condemnation”, and “many are made sinners” (Rom. 5:15, 17, 18, 19).

ROMANS CHAPTER 6:1-7:14

For the sake of maintaining the cohesiveness of Paul’s argument, this section will address Romans 6:1-7:14. The point of origin from which salvation comes into being as an inheritance freely and equally disposed upon all mankind has been clearly set-forth in Chapter 5 – the Man, Jesus Christ! “By the righteousness of One the free gift came upon all men unto justification of Life” (Rom. 5:18)! Jesus is the New Man (Eph. 2:15), the Last Adam (1 Cor. 15:45), and the Head of the Family of Salvation (Eph. 1:22, Gal. 3:28)! He is the Man from whom comes the whole Family of Life, by whom all men are born again and partake of the spiritual inheritance equally owned by all of Jesus’ brothers and sisters (Heb. 2:11). Having read Chapter 5, the Spiritual and Familial union established in Christ for salvation is clearly explained, but how a son or daughter of the first Adam is loosed from their familial and hereditary inheritance of spiritual death is not explained. How is one freed from his own human family, without **dying**? If someone **dies** in an attempt to be free from their human family, how can he be joined together to another human family unless he is **resurrected**? In Chapters 6, Paul addressed this aspect of salvation exactly: salvation by way of *death & resurrection*.

By way of introduction and to prevent any further misunderstanding, Paul brought to attention two notorious questions made by false Jews. Paul spoke candidly about the content of Chapter 5 so as to capture the attention of those intoxicated by the questions of Jewish offenders, and, again, in the middle of the chapter, it was written,

Question #1: “What shall we say then? Shall we continue in sin, that grace may abound? God forbid.” – Rom. 6:1-

Question #2: “What then? shall we sin, because we are not under the Law, but under grace? God forbid.” – Rom. 6:15

Of course the self-righteous Jews were offended at the proposition of salvation which wasn't dependent upon works, personal goodliness, and fleshly boasting (their own heretical understanding of the Law). Of course the works-based and faith-less Jews had difficulty comprehending a salvation proclaimed on the basis of a free gift. Knowing this, Paul brought the notorious perversions of truth into the question, and at the close of the argument Paul will then ask yet another question, and then another, saying,

Question #3: “What shall we say then? Is the Law sin? God forbid.” – Rom. 7:7

Question #4: “Was then that which is good MADE death unto me? God forbid.” – Rom. 7:13

Sadly, false Jews were quicker to admit that the Law was sinful than that they were sinful, when confronted with a sound explanation of the purpose and instrumentality of the Law. How were the first two questions answered (Rom. 6:1-2, 15)? Paul gave three answers. Paul's answers to these two questions began with critical and expressive questions, beginning with the phrase, “Know ye not”, revealing the shame of having to answer what should be obvious based upon the content already set-forth. These questions and misunderstandings were not just or reasonable. Rather, they were vented from the mind of a bitter and self-righteous heretic called a Jew, falsely so called. In an effort to shame them, Paul answered their questions with questions, saying,

Answer #1: “What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are **dead to sin**, *live* any longer therein? KNOW YE NOT, that so many of us as were baptized into Jesus Christ were **baptized into His death?**” – Rom. 6:1-3

Answer #2a: “What then? shall we sin, because we are not **under the Law**, but **under grace**? God forbid. 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?” – Rom. 6:15-16

Answer #2b: “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?**” – Rom. 7:1

The phrase, “Know ye not”, means, in other words, “YOU DON'T UNDERSTAND”. Paul is addressing spiritually blind Jews who gravely misunderstood! Answer #1 explained *the nature* of salvation via inward regeneration. Answer #2a explained *the moral fruitfulness* of salvation inwardly and outwardly because of the nature of salvation. Answer #2b explained the legal freedom made possible by the nature of salvation via a death-to-life emersion through Christ.

As Paul attested to the bountifulness of grace in that it exceeds the numerical volume of sins committed and debt owed, those who gloried in flesh and blood were stubbornly entertaining an inheritance of the Kingdom by their own righteousness “in the Law” (“*unto the Jews a stumblingblock*”-1Cor.1:23; Lk. 3:8, 1 Cor. 1:27, 15:50). What is it that the false Jews didn't understand? Answer #1. Namely, that, those who *lived* in sin did so because they were born in Adam, a sinner. The family of Adam was a family of *spiritually dead* sinners (“*death reigned*”-Rom.5:14), a point formerly proven, but Jesus Christ, the quickening Spirit, the only son of Adam unbound by the hereditary *spiritual death*, He decided to **die** on behalf of sinful man and **rise** again so that they, being “**planted together**” in the **death** that He died and the **resurrection** in which He **lives**, might be *severed* from the Family Tree of fallen humanity (Rom. 6:2-13). Mankind's spiritual union with the death-to-life emersion which Jesus Christ underwent has, at last, begun another Family Tree (1 Cor. 15:45, Matt. 13:31-32) of redeemed humanity who walk in newness of Life via the New Man (Rom. 6:4, Eph. 2:15), an accomplishment nothing short of a second birth (John 3:3,7)! Thus, with the bountifulness of grace which outnumbered sin (Rom. 5:20), the provision to continue in sin has been disallowed and made impossible, as Paul said, “How shall we that are dead to sin live any longer therein” (Rom. 6:2)?

As Paul attested to the nature of salvation via an inward regeneration, the false Jews bitterly opposed it, and questioned the moral integrity of it. Being so engulfed in a superstitious allegiance to a heretical viewpoint of the Law (Jn. 5:39), the false Jews supposed that, without the Law, outward lawlessness was inevitable no matter what happened inwardly (Matt. 23:26). They truly didn't understand ("*know ye not*") that inward regeneration established outward moral integrity and lawfulness! The question of moral integrity was a question of obedience, a question answerable by mapping-out the pathway to life trod by the redeemed. Paul spoke of salvation enjoyed as a "the free gift" (Rom. 5:18), and the Jews stumbled at it... so in Romans 6:14-23 Paul clarified the moral integrity of this "gift" (Rom. 6:23) by affirming the fruitfulness of grace's recipients: they walk in "obedience unto righteousness" (6:16), as "servants of righteousness" (6:18), "servants to righteousness unto holiness" (6:19), "servants to God" (6:22), bearing "fruit unto holiness and the end everlasting life" (6:22). Hence the moral truth is maintained in the New Covenant: there are two paths, one ending in death and the other ending in life ("*the end*" -6:21 & "*the end*" -6:22), as Moses once said, "I have set before you *life* and *death*" (Deut. 30:19).

As Paul attested to the moral integrity of the Law being maintained in salvation by grace in the New Testament, further commentary is necessary because, clearly, not all aspects of the Law have been maintained (in the perspective of false Jews, that is). The unconverted Jews were *thinking* what Jesus Christ told them not to *think*, and Paul knew this ("*Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled.*"-Matt.5:17-18). The unconverted Jews believed that Paul was abolishing the Mosaic Law by *nullifying* the Ceremonial Law, but what they perceived to be an abolition of earthly ceremony was actually [a fulfillment of earthly ceremony on earth and in heaven](#)... and the fulfillment necessitated a cessation of its practice on earth. Without going into greater detail as the Book of Hebrews [would divulge](#), Paul addressed a fundamental point: the indisputable fact that "**death**" necessitated a LAWFUL liberty from otherwise unavoidable aspects of the Law.

"*Death*" is the reason, Paul argued in Romans 7:1-6. Yes, and "*death*" was the root-reason for the former answers as well. In Answer #1, the nature of salvation was proven by a *death-to-life* emersion which liberates from fallen humanity's Family Tree. In Answer #2a, the nature of salvation (*death-to-life*) was proven to create moral integrity both inwardly and outwardly to the end that it upholds the righteousness of the Law. In Answer #2b, it is further explained how certain aspects of the Law are no longer binding upon redeemed humanity because of a legal release provided on the basis of death ("*the Law hath dominion over a man as long as he liveth*"-Rom.7:1), hence, when a man underwent the *death-to-life* emersion of salvation in Jesus Christ, he was lawfully "loosed" from the Law just as a woman was made "free" from the Laws which forbade remarriage until her husband was dead (Rom. 7:2-3). Parallel to this, Paul said to the Galatians, "I through the Law am dead to the Law, that I might live unto God. I am crucified with Christ" (Gal. 2:19-20). Extending from the lawful allowance which death provided, it was further stated in Romans,

"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*. 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*. 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.**" – Rom. 7:4-6

Having read such bold pronouncements, my reader, it can *appear* to some that Paul is morally averse to the Law. Did you read carefully what was stated above? To a 1st century Jewish mind these words were offensive, Paul describing salvation as one in which men, "become dead to the Law" and "delivered from the Law", Paul explaining that this experience was freedom from what he called, "the oldness of the letter". Indeed, the language used can *seem* to imply that the Law itself was sin ("*What shall we say then? Is the Law sin? God forbid.*"-Rom.7:7). This impression must be dealt with carefully because 21st century Christians feel the same way that false Jews felt, for neither of the two properly understand salvation as it existed in Biblical Judaism to begin with, and this renders Paul's arguments unclear and unpersuasive. Sadly, 21st century Christians identify more with how the 1st century unconverted Jews felt about Paul's teaching, and in an effort to convert the Jews to true Judaism the 21st century Christians get lost in the crossfire. We have need to take some pause and consider

this matter comprehensively. For example, parallel to the bold statements made in Romans 7:4-6, Paul wrote to the Corinthians, saying,

“Who also hath made us able ministers of **the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.** But if the **ministration of death**, written and engraven in stones, was GLORIOUS, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which GLORY was to be *done away*: How shall not the **ministration of the spirit** be rather GLORIOUS? For if the **ministration of condemnation** be GLORY, *much more* doth the **ministration of righteousness** exceed in GLORY. For even that which was made GLORIOUS had **no GLORY in this respect**, *by reason* of the GLORY that excelleth. For if **that which is done away** was GLORIOUS, much more that which *remaineth* is GLORIOUS. Seeing then that we have such hope, we use great plainness of speech: And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of **that which is abolished**: But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of **the Old Testament**; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” – 2 Cor. 3:6-18

As you can see, my reader, Paul identified the Law in abrasive terms which, no doubt, communicate strong points. The unsuspecting Jews felt the impact. Do we? Paul identified the Law as, “the letter [which] killeth”, “the ministration of death”, “the ministration of condemnation”, “that which is done away”, and “that which is abolished” (2 Cor. 3:6, 7, 9, 11, 13). In comparison to this, Paul identified the New Testament as, “the Spirit [which] giveth life”, “the ministration of the Spirit”, “the ministration of righteousness”, and “that which remaineth” (2 Cor. 3:6, 8, 9, 11). How can the meaning and purpose of such a comparison be vindicated unless, so it *seems*, the Law is sin? As an answer to this, Paul said, “Nay” (Rom. 7:7). Surely, he has a worthy explanation if only we are granted ears to hear. The methodical emphasis of these abrasive statements is vindicated in Paul’s own words under the inspiration of the Holy Spirit in Romans 7:7-14, saying,

Question #3: “What shall we say then? Is the law sin? God forbid.”

Answer #3: “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. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good.”

Question #4: “Was then that which is good MADE death unto me? God forbid.”

Answer #4: “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. For we know that the law is spiritual: but I am carnal, sold under sin.”

When comparing the Testaments in 2 Corinthians 3:6-18, Paul spoke of the Law as, “the letter [which] killeth” and “the ministration of death” (2 Cor. 3:6-7), but to the Romans he dogmatically stated, “the commandment...was ordained to life” (Rom. 7:10; a more clarifying statement is in Gal. 3:21). In Romans 7:6, Paul spoke of the Law as, “the oldness of the letter”, *seeming* to prove that the Law itself was unspiritual in essence; nevertheless, Paul did on the contrary affirm, “the Law is spiritual” (Rom. 7:14). In 2 Corinthians 3:6-18 the Law was called, “the ministration of death” and “the ministration of condemnation”, *seeming* to prove that its ministry was inherently MADE into death and condemnation because it was an unspiritual, killing, condemning, and evil system (as could be wrongly understood by the statements made in Romans 4:15, 5:13, 20; a more clarifying statement is in Gal. 3:19). Can you relate, my reader? Do you believe that this conflict is reconcilable? Or would you have joined with the 1st century multitude which was stirred up against the apostle Paul by

these words, “Men of Israel, HELP: This man [Paul], that teacheth all men every where against the people, and the Law, and this place: and further brought Greeks also into the Temple, and hath polluted this Holy Place” (Acts 21:28)?

To the flesh these accusations *seem* justified and reasonable, Paul arguing that the killing, death, and condemnation which resulted from the Law were an out-flow of its lack of spirituality in essence (“*the letter*”) – a lack of spirituality which, in turn, revealed its divine purpose of ordination to minister *death* instead of *life*; thus it, being dead and ordained for death, was not a good system but an evil and condemning system, so it *seemed*. My reader, it’s not what it *seems*! The truth is, as Paul affirmed, the Law was “spiritual” in essence (Rom. 7:14), it was “ordained” for “life” and not death (Rom. 7:10), and it was not an evil system of death but, far from it, it was “holy”, “just”, and “good” (Rom. 7:12)!

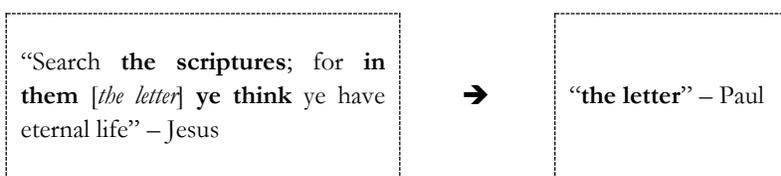
My reader, if the Law was used in *an unspiritual way* and *ministered death*, it is because *unholy, unjust, and evil* men did abuse that which was ordained for *life* and *goodness*. It’s not the Law which was *sinful* (Rom. 7:7), the 1st century false Jews were *sinful*. The Law was not a system “made [into] death” (Rom. 7:13) but, rather, the 1st century false Jews were *spiritually dead* and could not otherwise, but by the Law, come to perceive their own *spiritual deadness*; and, furthermore, when Paul referred to “the letter [which] killeth” in 2 Corinthians 3:6-7, it was not the Law’s *lack of spirituality* which was the manslayer, it was the lack of spirituality of the 1st century false Jews which caused the Spiritual to slay the unspiritual, the Sinless to slay the sinner, the Good to slay the evil, the Holy to slay the unholy, the Living to slay the dead.

You see, what was utterly inconceivable to the 1st century false Jews was, namely, their own personal wretchedness! And, as a consequence, it was not Paul who was *speaking contrary* to the Law but the false Jews who were *living contrary* to the Law. They, the false Jews, condemned Paul for preaching a correct and accurate application of the Law’s sentence upon 1st century Judaism, but seeing that they could not and would not see their own sinfulness and were righteous in their own eyes, their understanding of the Law was reduced down to a formalistic practice of what to them appeared to be the clear teachings of the Law (this is all that the flesh can conceptualize from “the letter”). Truly, “the flesh profiteth nothing” (Jn. 6:63). Therefore, that which the Jews hoped to be their LIFE was in actuality their DEATH, and they were offended when Paul spoke otherwise (Jn. 1:4-5, 5:43). Paul did not inspire himself to use descriptive language thus, an offended 1st century Judaism rejected Paul who stood in Jesus Christ, the Chief Corner Stone, who was rejected first of all (Isa. 8:13-18, 1 Pet. 2:4-8). This conflict was foretold by the prophet Isaiah and confirmed by the Lord Jesus, saying,

“And He [Jesus] shall be for a Sanctuary; but for a Stone of **stumbling** and for a Rock of **offence** to both the houses of Israel, for a **gin** and for a **snare** to the inhabitants of Jerusalem. And *many* among them shall **stumble**, and **fall**, and be **broken**, and be **snared**, and be **taken**. *Bind up the testimony, seal the law among my disciples.*” – Isaiah 8:14-16

“I am come in My Father’s Name, and ye receive Me not: if another shall come in his own name, him ye will receive.”
– John 5:43

Indeed, the testimony was *bound* and the Law was *sealed* from the self-righteous and unconverted Jews so that they could not understand it! Thus Jesus Christ was a *Stone of stumbling* and a *Rock of offence*, and Paul followed in the same Name and footsteps (Php. 1:21 1 Pet. 2:21). What was sealed from the offended public was revealed to those who met the terms of discipleship from generation to generation, as Jesus said (John 7:16-17, Matt. 10:37-39, 11:25). Even so, make no mistake about it! There was a notable parallelism between Jesus’ and Paul’s preaching to 1st century Judaism when they said, for example,



“there is **one** that **accuseth you**, even **Moses, in whom** [the letter] **ye trust**” – Jesus



“**the ministration of condemnation**” – Paul

What Jesus Christ descriptively and phraseologically termed, “search the scriptures” (Jn. 5:39), He rebuked as superstitious, faith-less, and formalistic. It was a searching of the scriptures for *the glory of man*; it was NOT a searching after God (John 5:39-47)! Therefore, Christ said, “in them ye think ye have eternal life...and ye will not come to Me that ye might have life” (Jn. 5:39-40). The 1st century Jews searched the scriptures and trustfully thought upon the them (Jn. 5:39), this is true... but in *an unspiritual way*. Likewise, also, they trusted in Moses... but in *an unspiritual way*. Therefore, their searching of and trusting in the Law resulted in shallow and outward formalism --- mere lip-service to God (Matt. 15:8). What happened? **The Spirituality of the Law** was heretically reduced into what the flesh could conceptualize and imitate --- what Paul called, “the letter” (Rom. 2:27, 29, 7:6, 2 Cor. 3:6). This selfsame thing, “the letter”, had become a minister of death and condemnation rather than life.

To refresh your mind and to prepare you for further points of reference, my reader, carefully consider Paul’s phraseology used in 2 Corinthians 3:6-18 with the aforementioned points in mind.

2 Corinthians 3:6-18

[6] Who also hath made us able ministers of **the New Testament**; not of *the letter*, but of *the Spirit*: **for the letter killeth, but the Spirit giveth life.**

[7] But if **the ministration of death**, written and engraven in stones, was GLORIOUS, so that the children of Israel could not *stedfastly behold* the face of Moses for the GLORY of his countenance; which GLORY was *to be done away*:

[8] How shall not **the ministration of the spirit** be rather GLORIOUS?

[9] For if **the ministration of condemnation** be GLORY, much more doth **the ministration of righteousness** exceed in GLORY.

[10] For even that which was made GLORIOUS had **no GLORY in this respect**, by reason of the GLORY that excelleth.

[11] For if that which is *done away* was GLORIOUS, much more *that which remaineth* is GLORIOUS.

[12] Seeing then that we have such hope, we use great plainness of speech:

[13] And *not* as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to *the end of that which is abolished*:

[14] But their minds were **blinded**: for until this day remaineth the same vail untaken away in the reading of **the Old Testament**; which vail is done away in Christ.

[15] But even unto this day, when Moses is read, the vail is upon their heart.

[16] Nevertheless when it shall turn to the Lord, the vail shall be taken away.

[17] Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

[18] But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

It will be helpful to examine this passage henceforth by distinguishing two great emphasis found therein.

Emphasis #1: Look carefully, and see, verse 6, 13, 14, 15, and 16 were written in reference to the unspiritual condition of false Jews who, in their attempted relationship with the Law, became heart-less observers of a dead religion, unspiritual followers of mere letters, justified in their own eyes while being utterly void of the Spirit of God. Why? The Spirituality of the Law was indiscernible to the false Jews because, Paul explained, there was a vail over their hearts which blinded their eyes and deafened their ears from the truth.

Emphasis #2: Look carefully, and see, verses 7-16 did also speak in reference to the fading GLORY of the Old Testament and the unfading GLORY of the New Testament. Take note: The apostle Paul did not affirm that the Old

Testament was without GLORY, but that the GLORY which it had was temporary, its purposes inferior, and its goals intermediate, all in reference to the coming of a greater GLORY. Paul's denouncing statements made in regard to the Old Testament in verses 7-16 are evidently justifiable when, very specifically, a comparison of GLORY is being made between the two Testaments. Again, I say, Paul was not saying that the Old Testament was without GLORY, but in comparison to the GLORY of the New Testament the Old Testament was successfully rendered thus ("For even that which was made GLORIOUS had **no GLORY in this respect**, by reason of the GLORY that excelleth. For if that which is done away was GLORIOUS, much more that which remaineth is GLORIOUS.-2Cor.3:10-11).

How can these two emphasis be cohesively and understandably intertwined in a single divine argumentation, rendered in 2 Corinthians 3:6-18? Well, my reader, it was a two-teared argument soundly fashioned from a mind that understood the course of salvation in Jewish History theretofore.

It is seemly for Paul to incorporate rebukes of false Judaism while arguing for the supremacy of the New Covenant because, wittingly, true Judaism did prophesy of the coming domination of false Judaism, and, furthermore, this event did set the stage for the unveiling of an **eternal purpose** which had theretofore been hidden in God. This means that the fall of Judaism into widespread apostasy was instrumentally used for a greater and more supreme **eternal purpose**: the incarnation of the Son of God. To condescend to those who are not versed in Biblical History, a brief overview is necessary.

Moses (the Law) prophesied how there would be a Great Falling Away in the Old Testament dispensation, an experience where God's sons and daughters (Deut. 32:18-20) would be turned to sin, fleshly corruption, and spiritual desolation – even unto the widespread practice of Pagan Idolatry in the name of the God of Israel. Take, for example, the apostate generations of the Judges, the desecration and robbery of the glory of God in Shiloh, the backsliding of Solomon and the subsequent division of the Kingdom of Israel from the Kingdom of Judah in the days of Jeroboam and Rehoboam, and, alas, this marked the beginning of widespread idolatry and apostasy in the Land of Israel and Judah all throughout the generations of the Kings, but especially in Israel. These generations were not without a few brief intermissions of revival under the leadership of righteous Kings and Prophets, but, nevertheless, the falling away foretold by Moses was progressively in the works from generation to generation. This falling away was foretold to progressively reach a climax point at which God would temporarily cast away the Israelites by hiding His face from them (Deut. 32:20-21, Rom. 10:19, 11:11), a time at which God was doing again what He did in Shiloh centuries prior: an utter removal of His presence from His people via the Assyrian and Babylonian Captivities.

This eventual degeneration of Israel (Jer. 2:2-3,21, Isa. 5:1-7, 63:10) was symbolically, metaphorically, and typologically foretold by the dimming of Moses' face in 2 Corinthians 3:6-18 – a symbol that Israel would not be enabled to look steadfastly upon the light of truth which shined therefrom because the Spirit of God was going to progressively depart from the Israelites as their iniquities increased (Lev. 26:14-46, Ezek. 20:4-44, Jer. 11:7,11). Conveying the eventual blinding of the Jewish heart (2 Cor. 3:14, Rom. 11:7,25), Moses put a veil over his face. The Jews, discerning not when or if the glory of the LORD was absent (Ezek. 10:18-22, 11:22-25, Mk. 11:11-21), provoked God to repent concerning them ([God in the ways of Man](#); Matt. 21:33-46), therefore as the veil obstructed the perception of dimming light from Moses' face, a veil of spiritual blindness upon the hearts of Judaism compelled them to boast in a God-less Judaism of no Spiritual glory (Rom. 11:7, Matt. 13:14-15), a religion of mere letters and fleshly formalism (Rom. 2:20, 27, 7:6, 2 Cor. 3:6)!

It was not that the inherent glory of the Old Testament's *liveliness, spirituality, goodness, holiness, and righteousness* did fade, it remained the same and served its purpose in the remnant who was enabled by God to see, hear, and believe (such men and women like Zachariah, Elisabeth, Mary, Joseph, Simeon, Anna, the disciples of John, the disciples of Jesus, etc.). Nevertheless, the prophetic course was fulfilled in that, God's willingness to reveal it and the people's ability to observe it would be progressively decreased. Taking a step outside of human thought and ingenuity, Paul declared **eternal purposes** hidden in God through the inspiration of the Holy Ghost. He rendered reasons for the blindness which befell the Jews unto their eventual fall by giving reference to **the transcending purpose of the Law** in light of the New Covenant in Jesus Christ. With God's **eternal purposes** in mind, a fitting title to give the Law is, "Our Schoolmaster".

“the Law was our Schoolmaster” – Galatians 3:24

“the Law is not made for a righteous man, but for a lawless and disobedient...” – 1 Tim. 1:8-10

“by the Law is the knowledge of sin” – Rom. 3:20

“Because the Law worketh wrath: for where no Law is, there is no transgression.” – Rom. 4:15

“For until the Law sin was in the world: but sin is not imputed when there is no Law.” – Rom. 5:13

“Moreover the Law entered, that the offence might abound.” – Rom. 5:20

“Wherefore then serveth the Law? It was added because of transgressions, *till* the Seed [Jesus] should come to whom the promise was made;” – Gal. 3:19

This transcending & eternal purpose of the Law sheds light on the phraseological word-choice used when Paul spoke of the Law as, “the ministration of death” and “the ministration of condemnation” (2 Cor. 3:6-18).

What does it mean for Paul to say in Galatians 3:24, “the Law was our Schoolmaster”? The above references did identify the eternal purpose behind the Law progressively throughout Romans, but then, in Chapter 7, greater explanation was given, Paul testifying,

“What shall we say then? Is the Law sin? God forbid. 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. But sin, *taking occasion by the commandment*, wrought in me all manner of concupiscence. For without the Law *sin was dead*. For *I was alive* without the Law once: but when the commandment came, *sin revived*, and *I died*. And the commandment, which was ordained to life, *I found to be* unto death. For sin, *taking occasion by the commandment*, deceived me, and *by it* slew me. Wherefore the Law is **holy**, and the commandment **holy**, and **just**, and **good**.

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*. For we know that the Law is **spiritual**: but I am carnal, sold under sin.” – Rom. 7:7-14

I say again, in affirmation of Paul’s clear statements made above to squelch the rampant misunderstanding of 1st century Jews, the inherent glory of the Old Testament’s *liveliness, spirituality, goodness, holiness, and righteousness* did not fade away, it remained the same and served its purpose in the remnant who was enabled by God to see, hear, and believe, but God’s willingness to reveal it and the people’s ability to observe it was progressively decreased, hence the rampant misunderstandings. Thus the Law served its **eternal purpose** in God, Paul argued. The Law gave the knowledge of sin (Rom. 3:20), worked wrath (Rom. 4:15), enforced the imputation of sin (Rom. 5:13), was instrumentally related to abounding offences (Rom. 5:20) so that sin might appear as sin in the eyes of mankind (Rom 7:13), so that sin might become exceedingly sinful and repulsive to all men (Rom. 7:13) ...to what end? What **eternal purpose** is thereby fulfilled? Indeed, it seems like a “ministration of death” and a “ministration of condemnation” ...but is it? On the contrary, the Law enabled and established life and salvation in that it was “our Schoolmaster to bring us unto Christ, that we might be justified by faith” (Gal. 3:24)! In other words, it stripped the garments of self-righteousness from man leaving him naked, ashamed, helpless, and dependent on a plan of redemption which would be by grace through faith, and not of ourselves!

Expounding this in Romans 7, the appeal was made to the audience to reckon the purpose of the Law from the standpoint of conversion from flesh-to-Spirit. Paul, speaking after the flesh (“*when we were in the flesh*”-Rom.7:5), affirmed, “I had not known sin, but by the Law” (Rom. 7:7). The Law did not cause sin or make death, the ferocity and wickedness of sin took occasion through the Law and was thereby aggravated to wreak havoc upon man and further the conquest of spiritual death. “The Law worketh wrath” through “offences abounding” (Rom. 4:15, 5:20, Gal. 3:19), yes, and through just wrath being expressed against abounding offences *the Law schooled the Jews* to perceive their need for salvation via God’s unmerited favor purchased by an atonement (Gal. 3:24); thus the Old Covenant was not a Testament that was void of faith but

instrumental to faith! The **temporary imposing** of shadows (Heb. 9:8-15) did teach and school the OT saints to believe in God so that when the actual image came they would comprehend its magnificence and believe in Christ forever (Gal. 3:24, Heb. 10:1). “Wherefore the Law was our Schoolmaster to bring us unto Christ, that we might be justified by faith” (Gal. 3:24). The Law was not in contradiction with but complementary to faith, shadow-to-reality; thanks be to God!

Before a further survey is conducted to learn exactly how the Old Testament saints were [schooled by the Law via shadows](#), let us consult the Book of Galatians. Paul did further explain details behind the **eternal purpose** of God with respect to the **temporary purpose** of the Law in the Book of Galatians. The argumentation presented there does helpfully confirm all the conclusions we have drawn from the inspired text of Romans heretofore, but it will also lead us to consider another profound reason why Paul was and is vindicated for using the abrasive and seemingly misleading language found in 2 Corinthians 3:7-11 (“the ministration of death”, “glory to be done away”, “ministration of condemnation”, “that which is done away”).

In Galatians Chapters 3-4, which will be our focus, Paul did once again use phrases referential to Heretical Judaism, True Judaism, and Sinless Perfection. This was contextually relevant because in Galatia, yet again, the Gentile Church was being overcome by false Judaism. Paul labored to relieve them from feeling obliged to do “the works of the Law” in the flesh and outward formalism (Gal. 3:5), severely warning them. The Gentile Christians were being turned from salvation by faith through grace unto false Judaism, an anti-faith and anti-Spirit religion of heretics. Paul was bold but comprehensive in his address, and the following select portion of the text will serve our needs in this study.

Galatians 3:1-4:10

[1] O 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?

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

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

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

[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*?

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

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

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

[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.

[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*.

[12] And **the Law is not of faith**: but, The man that doeth them shall live in them.

[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:

[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**.

[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.

[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.

[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**.

[18] For if the inheritance be **of the law**, it is no more **of promise**: but God gave it to Abraham **by promise**.

[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.

[20] Now a mediator is not a mediator of one, but God is one.

[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.**

[22] But the scripture hath *concluded all under sin*, that the promise **by faith** of Jesus Christ might be given to them that believe.

[23] But before faith came, we were **kept under the Law**, shut up unto the faith which should afterwards be revealed.

[24] Wherefore **the Law was our Schoolmaster** to bring us unto Christ, that we might be justified by faith.

[25] But after that faith is come, we are no longer **under a Schoolmaster.**

[26] For ye are *ALL the children of God* **by faith** in Christ Jesus.

[27] For as many of you as have been baptized into Christ have put on Christ.

[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.

[29] And if ye be Christ's, *then are ye Abraham's seed, and heirs according to the promise.*

[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;

[2] But is under **tutors** and **governors** until *the time appointed* of the father.

[3] Even so we, when we were **children**, were in **bondage under the elements of the world:**

[4] But when *the fulness of the time was come*, God sent forth his Son, made of a woman, made **under the law**,

[5] To redeem them that were **under the law**, that we might receive **the adoption of sons.**

[6] And because ye are **sons**, God hath sent forth **the Spirit** of his Son into your hearts, crying, Abba, Father.

[7] Wherefore thou art no more a **servant**, but a **son**; and if a **son**, then an **heir** of God through Christ.

[8] Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

[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?**

[10] Ye observe **days**, and **months**, and **times**, and **years.**

To understand the terminology used in Galatians Chapters 3-4, let's follow the contextual evidence provided in Chapters 1-2 & 5-6. From the beginning, Paul was declaring the existence of "another gospel" which was contrary to both *faith* and *grace* (Gal. 1:6). This was the perverted "gospel" of the invading Judaizers (false Jews) who were corrupting the Christians of Galatia (Gal. 1:7). Paul spoke of the bewitchment whereby they deceived the Galatians, to wit, they were "removed from Him that called [them] into the *grace* of Christ" (Gal. 1:6). How did it happen? By what heresy? Supremely, the Jews were compelling the Gentile Christians of Galatia to believe that they must be physically circumcised for justification in the sight of God (Gal. 2:3, 5:2-4), which meant, in other words, to be "justified by the works of the Law" (Gal. 2:16).

Paul did boldly call this religion, "the Jews' Religion" (Gal. 1:13-14). To no surprise, this phrase was referential to false and heretical Judaism, just like Revelation 2:9 made mention of such, saying, "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." Confirming this, Paul confessed his past relationship with this "religion" and acknowledged the basis of its teachings, saying, "I...profited in **the Jew's Religion** above many my equals in mind own nation, being more exceedingly zealous of **the traditions of my fathers**" (Gal. 1:14). Again, to no surprise, the Lord Jesus gave scathing rebukes to 1st century Jews who dared to make void the commandments of Biblical Judaism because of mere traditions (Matt. 15:2-3, 6). What was "the Jews' Religion", essentially? It was a religion which wrongly taught that one could be "justified by the works of the Law" (Gal. 2:16) in general, but in this case physical circumcision was the focal point in Galatia.

In an effort to loosen the grip of heresy upon the mind of the Gentile Christians, Paul tactfully addressed a situation which arose in Antioch concerning Peter and certain Jews who were blamable and temporarily carried away in dissimulation (denying the Gospel so as to observe the damnable heresies of false Judaism; see Gal. 2:11-21). Paul was using this example of Peter's backsliding as a reproof to the Galatians who were taken in the same snare. To expose this snare, Paul had to expose 1st century Judaism for what it was in truth; and seeing that these Jews, falsely so called, insisted upon the physical circumcision of the Gentile Christians, they were proud to call themselves "the Circumcision" or "the Concision" (Eph.

2:11, Php. 3:2). Albeit, Paul said of them, “neither they themselves who are circumcised **keep the Law**; but desire to have you circumcised, that they may *glory in your flesh*” (Gal. 6:13). You see, this outward sign of physical circumcision became a perverted gospel to them because they gloried in their own flesh, in false Judaism, in formalistic righteousness they wrongly supposed to gain from the Law.

It is important to note what is meant by the phrase written in Galatians 2:15, which said, “**Jews by nature**”. Finding it useful to use 1st century terms of Jewish identification, Paul used this phrase while rebuking Peter, saying, “If thou [Peter], being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live **as the Jews**? We who are **Jews by nature**, and not sinners of the Gentiles, 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**” (Gal. 2:14-16). To be a Jew *by nature* meant to be a Jew by the flesh (“*circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of Hebrews; as touching the Law, a Pharisee*”-Php.3:5), the same thing Paul reckoned as an anti-Gospel and heretical “confidence in the flesh” (Php. 3:3-4) when and if it was pursued as a means of justification. Thus, to reckon a “Jew by nature” in comparison with what was said of the Gentiles, who were called, “sinners of the Gentiles”, it was identifying their condition in the flesh (Gal. 2:15). Therefore, when Paul questioning Peter why he was compelling the Gentiles to live after the manner of the Jews, the Jews who were in reference were those of 1st century false Judaism. It was understood by all 1st century saints that Peter and the other Jews with him at Antioch (before they were dissimulating) were the real Jews of Biblical Judaism, despite the use of Paul’s phraseology. Paul’s point was that Peter and the others were departing from real Judaism to heretical Judaism, the true to the false. These contextual points are important and must be coherently traced throughout the Book of Galatians, lest we misunderstand what is being condemned and what is being extolled.

False Judaism truly believed that they would receive the inheritance of Abraham (Heaven) simply because they were the physical seed of Abraham by birth and by physical circumcision, a confidence in the flesh which John the Baptist rebuked, saying, “Begin not to say within yourselves, We have Abraham as our father: for I say unto you, that God is able of these stones to raise up children unto Abraham” (Lk. 3:7-9). This faith-less and grace-less Judaism which gloried in the flesh did pervade the Land of Israel in the 1st century, thus Peter and Paul, the apostles, and all the disciples of Jesus had to tear down everything they once gloried in for justification on this regard; and referencing this in the context of Peter’s backsliding, Paul said, “If I build gain **the things which I destroyed**, I make myself a transgressor” (Gal. 2:18). Now, truly, this can’t be phraseologically referential to true Judaism, right? Paul was not persuaded of the necessity to destroy the Law as it was correctly taught, interpreted, and applied by the remnant of true Jews who were forsaken by 1st century Judaism, right? God forbid. My reader, I will not forbear to remind you of what Jesus said and Paul echoed, saying,

“Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfill.” – Matt. 5:17

“Do we then make void the Law through faith? God forbid: Yea, we establish the Law.” – Rom. 3:31

This being the case, what was a true and right interpretation of the Law in Peter’s situation of backsliding? It was, as Paul spoke of himself as an example in Galatians 2:19-20. Paul, being a true Jew, gave reference to the Judaism that Peter and the others were temporarily departing from so as to rebuild the works-based system of false Judaism, and using himself as an example he extolled true Judaism, saying: “For **I through the Law am dead to the Law**, that I might live unto God. I am crucified with Christ” (Gal. 2:19-20). This is exactly what was already argued in Romans 7:1-6, formerly covered. In saying this, Paul meant, “I do not frustrate *the grace of God*: for **if righteousness come by the Law**, then Christ is dead in vain.” (Gal. 2:21). We can be certain what Paul was meaning here by, “frustrate the grace of God”, because Paul did later rebuke the backslidden Galatians, saying, “Behold, I Paul say unto you, that **if ye be circumcised**, Christ shall profit you nothing. For I testify again to **every man that is circumcised**, that he is a debtor to do the whole Law. Christ is become of no effect unto you, whosoever of you are justified by the Law; ye are *fallen from grace*” (Gal. 5:2-4). Therefore, when Paul spoke of “righteousness coming by the Law”, as in Galatians 2:21, it is clear he was referencing the formalism of false Judaism who hoped in justification by physical circumcision and the like.

With the aforementioned citations in mind as a contextual casement around Galatians Chapters 3:1-4:10, Paul's word-usage is no longer unclear. When referencing, "the works of the Law" (Gal. 3:2,5) and being "made perfect by the flesh" (Gal. 3:3), Paul was identifying those who were being circumcised so as to be justified, so they thought. In so doing the Galatian Christians thought to become *real* children of Abraham and Israel, so they thought. In so doing the Galatian Christians thought to become *real* Jews, so they thought. They were bewitched by False Judaism! Disproving this, Paul preached and applied true Judaism's doctrine of justification as it was illustrated in the life of Abraham, a *true* Jew, a man who was justified by faith (Gal. 3:6-9)! Consider the following parallelism.

Galatians 3:6-14, 18

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

[7] Know ye therefore that they which are **of faith**, the same are *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.

[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.

[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**.

[12] And **the Law** is not **of faith**: but, *The man that doeth them shall live in them*.

[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:

[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.

[18] For if the inheritance be **of the Law**, it is no more **of promise**: but God gave it to Abraham *by promise*.

Romans 4:10-16

[10] How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

[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:

[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.

[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**.

[14] For if they which are **of the law** be heirs, **faith is made void, and the promise made of none effect**:

[15] Because the Law worketh wrath: for where no law is, there is no transgression.

[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*,

Firstly, let us take note: the people who were "of faith" (Gal. 3:7,9,12) were contrary to those who were "of the works of the Law" (Gal. 3:10,12,18). These phrases were referential to true Jews and false Jews. The false Jews, who sought justification by the works of the Law, were self-righteous and proud because they couldn't see their own wretchedness (thus it behooved Paul to say, "*the scripture hath concluded all under sin*"-Gal.3:22) before the standard of Sinless Perfection demanded by the Moral Law (referenced in Gal. 3:10, 12). Paul was not discounting that true Judaism was a religion of justification by faith, for, you see, he quoted Habakkuk 2:4, which states, "The just shall live by faith." This verse was quoted right in between verse 10 and 12, the two verses where Paul was referencing the moral standard of Sinless Perfection. Sinless Perfection was impossible to achieve (Rom. 3:23), indeed, but God provided a lawful remedy to [fulfill this moral demand of the Law](#) so as to live in a state of innocence, a legal status as if the true Jews were sinlessly perfect and had never sinned at all their entire lifetime – by way of grace through faith in provisional atonement this impossibility was made possible (therefore scripture does affirm, and does not deny the following cross references to Gal. 3:10 [Deut. 11:26-28, 27:26] & Gal. 3:12 [Lev. 18:5, Neh. 9:29, Ezek. 20:11, 13, Matt. 19:17, Lk. 10:25-28, Rom. 10:5-6, Deut. 6:24-25, 4:1-4])! Therefore "the Law", interpreted like the false Jews and related to in a faith-less and formalistic way, "is not of faith", albeit the true and real interpretation of the Law was of faith (the Law was established by faith and fulfilled by the

promises – Rom. 3:31, Gal. 3:21-25)! Before moving forward, my reader, look at the categories below to see the consistency of what has been argued thus far.

Phrases Referential to Heretical Judaism

Self-righteous men who do not see their sinfulness and, thereby, their faith & confidence is put in their flesh and not in the atonement, and being thus rendered void of empowering grace these men cannot understand or fulfill the doable aspects of the Law, hence they put their hopes in being justified by a heretical understanding of the Law.

- “justified by the works of the Law” – Gal. 2:16
- “righteousness come by the Law” – Gal. 2:21
- “the works of the Law” – Gal. 3:2
- “made perfect by the flesh” – Gal. 3:3
- “of the works of the Law” – Gal. 3:10
- “the Law” – Gal. 3:12
- “of the Law” – Gal. 3:18
- “through the Law” – Rom. 4:13
- “of the Law” – Rom. 4:14
- Note: “of the Law” in Rom. 6:16 is different because it identifies Jews by flesh in a broader sense (true or false Jews), rather than identifying false Jews who trusted in their flesh.

Phrases Referential to True Judaism

Humble men who see their sinfulness and, yet, through faith in the atonement, are empowered by grace to understand and fulfill the doable aspects of the Law through a confidence in God and not dead works.

- “of faith” – Gal. 3:7
- “of faith” – Gal. 3:9
- “by faith” – Gal. 3:11
- “of faith” – Gal. 3:12
- “of promise” & “by promise” – Gal. 3:18

Phrases Referential to Sinless Perfection

- “to continue in all things which are written in the Book of the Law to do them” – Gal. 3:10
- “righteousness existing by the Law” – Gal. 3:21
- “a debtor to do the whole Law” – Gal. 5:3
- “keep the Law” – Gal. 6:13

Those who sought justification by the formalism of the Law through the flesh were thereby bound to keep the sinlessly perfect moral standard demanded by the Law, a thing which was impossible; therefore such men were thoroughly condemned. This is the argument used by Paul in Gal. 3:10-13 and 3:19-25 so as to strip the false Jews of their self-righteousness, just as Romans 7:7-14 illustrated.

Galatians 3:19-29

[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.

[20] Now a mediator is not a mediator of one, but God is one.

[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.

[22] But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

[23] But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

[24] Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

[25] But after that faith is come, we are no longer under a schoolmaster.

[26] For ye are all the children of God by faith in Christ Jesus.

[27] For as many of you as have been baptized into Christ have put on Christ.

[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.

[29] And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

“What shall we say then? Is the Law sin?”

God forbid. 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. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the Law sin was dead. For I was alive without the Law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the Law is holy, and the commandment holy, and just, and good.

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. For we know that the Law is spiritual: but I am carnal, sold under sin.” – Rom. 7:7-14

My reader, look carefully at Galatians 3:10 and 3:21 before we proceed.

Has the Law only brought “**curse**” (Gal. 3:10)? **No**.

Has the Law only brought “**death**” and advanced “**unrighteousness**” (Gal. 3:21)? **No**.

Has there ever been any Jews who experienced “**blessing**”, “**life**”, and “**righteousness**” while under the Law (Gal. 3:21)? **Yes**.

To those who related to the Law in a lawful, spiritual, truthful, and faith-filled manner, these men (true Jews) experienced “**blessing**”, “**life**”, and “**righteousness**” inwardly and outwardly, nevertheless the “**blessing**”, “**life**”, and “**righteousness**” was not divinely granted to them because of any virtue contained in the earthliness of the Law. No, but on the basis of this one thing, and only this: because the Law was ordained by God as Earthly Shadows with the **eternal purpose** to testify, declare, and teach mankind of Heavenly Realities, sins were forgiven and God’s wrath was forbore from Old Testament believers because by faith they put their trust in the testimony and witness of the Law given via shadows (Rom. 3:21, Lk. 24:25-27, 44). Thus, even when the actual substance and reality of “**blessing**”, “**life**”, “**forgiveness**”, and “**righteousness**” had not yet come into manifestation – and the Heavenly Ceremonies therewith have not yet been performed so that mankind might be substantially saved – God dispensed these virtues prior to their purchase and performance on the basis of man’s faith in what had been promised but not yet provided.

To those who related to the Law unlawfully, without spirituality, untruthfully, and void of faith, these men experienced “**curses**”, “**death**”, and “**condemnation**”. They experienced this, not because Jesus Christ had not yet come, but because these men were unbelievers! Paul wrote to refute the rampant confusion caused by Jewish heretics, hence all the phraseological references, and, conveniently, Paul did also extol the supremacy of the New Covenant all throughout his writings because the reformation had finally come! True Jews understood this. Meanwhile, indeed, to unbelieving Jews the Law was a “minister of **death**” and a “minister of **condemnation**”, a system which gave no life and provided no righteousness (not even provisionally and certainly not substantially), but to believing Jews the Law was a Gospel Message which bore good tidings of a future provision they were allowed to receive and experience by faith – God counting their faith as righteousness – even though the actual righteousness which they were believing for had not yet come into substance and reality! Thus, what can we call the condition of such men, the true Jews? They were, according to the Book of Galatians, under a Schoolmaster, Tutor, and Governor until the appointed time.

Galatians 3:22-25

[22] But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

[23] But before faith came, we were kept under the Law, shut up unto **the faith** which should afterwards be REVEALED.

[24] Wherefore the Law was our **Schoolmaster** to bring us unto Christ, that we might be justified by faith.

[25] But after **that faith** is COME, we are no longer under a **Schoolmaster**.

Galatians 4:1-10

[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;

[2] But is under **tutors** and **governors** until *the time appointed* of the father.

[3] Even so we, when we were **children**, were in **bondage under the elements of the world**:

[4] But when *the fulness of the time was come*, God sent forth his Son, made of a woman, made **under the law**,

[5] To redeem them that were **under the law**, that we might receive **the adoption of sons**.

[6] And because ye are **sons**, God hath sent forth **the Spirit** of his Son into your hearts, crying, Abba, Father.

[7] Wherefore thou art no more a **servant**, but a **son**; and if a **son**, then an **heir** of God through Christ.

[8] Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

[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**?

[10] Ye observe **days**, and **months**, and **times**, and **years**.

Jesus Christ was herein called the possessor/author/owner of, “the faith” and “that faith” (Gal. 3:23, 25). He was “the faith” which was of old, declared by shadows, and at last, “REVEALED” (Gal. 3:23)! Jesus had finally “COME” (Gal. 3:25)! In this shadow-to-reality manner, the Law effectually brought every believing Jew to Christ from faith to faith! Hence the Law was called a “Schoolmaster”, a “Tutor”, and a “Governor” until “*the time appointed*” in which “GOD SENT FORTH HIS SON” (Gal. 3:24, 4:2, 4)! Hallelujah. The Law and the Prophets testified and witnessed of Christ, but they did not substantially reveal Jesus of Nazareth. The Law and the Prophets bore a testimony of *what, who, how, and why* the Jews should and must believe, but they did not testify of or provide the actual Person the Jews were made to look-after. Thus, in this way, they were “kept under the Law” and “shut up”, in what (Gal. 3:23)? True Judaism of the OT was not at enmity to faith, it was a “witness” of faith (Rom.3:21), a Schoolmaster (Gal. 3:24), so that when Jesus Christ came its purpose had been fulfilled and its practice abolished (2 Cor. 3:13). The Law’s inferiority to the New Testament is poignantly expressed in the description that the Law is, “that which is abolished” (2 Cor. 3:13), but let us be careful to understand how the abolition of the Law does not “void” it (Rom. 3:31).

The believing Jews were “kept under the Law” and “shut up” in what the apostles called, “the yoke of bondage” (Gal. 5:1, Acts 15:10). They were constrained by a faith-based system which depicted the Person and Work of Jesus Christ who had not yet come, thus until He comes they were forced and held under, as under a yoke, to keep the Ceremonial Law as Shadow Gospels until, at last, the Heavenly Reality did COME! The Ceremonial Law of Gospel Shadows were enforced on earth, for earthlings, by earthly things, and this is what Paul is referencing when he called the yoke of bondage a confinement in “weak and beggarly elements” (Gal. 4:9). Hence, so as to confirm the superiority of the New Testament, Paul continually referenced the fading glory of the Old Testament – a glory so inferior that it is as nothing in comparison to the reality which the shadows declared – because, by necessity, the earth, earthlings, earthly things, and earthliness are passing away. The earthliness of the Old Testament Ceremonial Law inherently necessitates its transient and temporary existence, as the inspired writer of Hebrews did further prove.

Differing Components in a Singular Gaze: Though Old Covenants and the New Covenant do share this singular gaze, the position from which they stand to gaze is of a differing present-tense inheritance. Because of this, the New Covenant saints are greater in *every way*! The Old Testament is a Covenant agreement between God and man via **earthly shadow** – shadows which were passing away – but the New Covenant is an agreement between God and man via the **heavenly realities** (the substance that the earthly shadows declared). The difference between the two is emphasized in one point, foremost of all: that which is **earthly** is by essence, passing away, but that which is **heavenly** is by essence, eternal and undying. Hebrews chapters 7-9 are devoted to make plain this glorious attribute of the New Covenant, that its eternity is the victory of the “reformation” (Heb. 9:10). That now Christ, who is our Perfection (Heb. 10:14), Sacrifice (Heb. 10:12), Intercessor (Heb. 7:25), Priest (Heb. 5:6), and King (Heb. 1:8; Lk. 1:33), is eternal in His Person and His Work, and therefore the Covenant agreement is eternal.

An Earthly Environment	A Heavenly Environment
<p style="text-align: center;"><u>Old Testament</u> Inferior Covenant Inferior Testament Inferior Promises Inferior Hope Inferior Sacrifices Inferior Ministers Inferior Tabernacle A Lesser and Imperfect Tabernacle Inferior “Worldly Sanctuary” –Heb. 9:1 Something Inferior</p>	<p style="text-align: center;"><u>New Testament</u> “A Better Covenant” – Heb. 8:6 “A Better Testament” – Heb. 7:22 “Upon Better Promises” – Heb. 8:6 “A Better Hope” – Heb. 7:19 “Better Sacrifices” – Heb. 9:23 “A More Excellent Ministry” – Heb. 8:6 “The True Tabernacle” – Heb. 8:2 “A Greater and More Perfect Tabernacle”-Heb. 9:11 “The Sanctuary... which the Lord pitched, and not man” – Heb. 8:2 “some Better Thing for us” – Heb. 11:40</p>

The Old Covenant is found “faulty” ([Heb. 8:7-8](#)) for all the reasons above, and more - every reason centering around the **earthliness** and **carnality** of the Old Covenant. The “law made nothing perfect” ([Heb. 7:19](#)) because it was a “**carnal** commandment” ([Heb. 7:16](#)) of “**weakness** and **un-profitableness**” ([Heb. 7:18](#); and compare this passage with [Eph. 2:15](#), [Gal. 4:3, 9](#), [Col. 2:20](#), [Heb. 8:1-5](#), [10:1](#)). The “heavenly calling” ([Heb. 3:1](#)) and heavenly commandments given by a Testator who is a Heavenly Man, effectually reform the former Law by a “disannulling of the commandment” given in the Old Covenant ([Heb. 7:18](#)). Christ is the eternal Priest after the order of Melchisedec, and with this change of “priesthood” there must be “a change also of the law” ([Heb. 7:12](#)).

The priesthood of Christ was sworn in by an oath, which the scripture states, emphasizes how He is a surety for a better testament... but why? Because the oath ([Heb. 7:21](#)) signifies that He is an everlasting Man (“He ever liveth to make intercession for them”-[Heb. 7:25](#)), and therefore His priesthood is not as the *nominal*, *earthly*, and *meager* ones in the Old Covenant. For this reason Christ’s is in an “unchangeable priesthood” ([Heb. 7:24](#)), specifically because, namely, He is caught up in the “heavenly things” ([Heb. 9:23-24](#))! Christ is “consecrated” -- “*there*” -- behind the “veil” of heaven ([Heb. 6:19-20](#)), standing in office as a High Priest “for evermore” ([Heb. 7:28](#))! This, my reader, is so much greater and better a Covenant than that which is earthly! Of necessity according to the order, and of necessity according to the Man, and of necessity according to the arena of His ministerial office – Christ “abideth a priest continually” ([Heb. 7:3](#))!

When Paul called the Law “old” ([Heb. 8:13](#), [Rom. 7:6](#)), it was to emphasize that it was *passing away*; it was not to indicate it’s lack of spirituality. Albeit, ironically, those who were unspiritual false Jews did relate to the Law as unto a mere letter, being blind to The Spirituality of the Law. Hence, false Judaism did rise and the remnant was small, persecuted, and insignificant, but not to the fault of the Old Covenant. There was no fault in the OT with respect of God’s willingness to reveal glory (it had glory), life (it was ordained for life), spirituality (it was spiritual), and righteousness (it allowed for but did not provide the substance of justification and righteousness) through it, but the glory, life, spirituality, and righteousness which it did offer was like comparing the transient nothingness of a shadow compared to the actual image and substance which does cast a shadow! Therein is the fault, very specifically; it is with respect to its ability to offer real, substantial, heavenly, and eternal redemption, but this fault did not CAUSE or JUSTIFY the rebellion of the people against it.

Apart from the eternal purpose of God to manifest Jesus Christ, there would have been no justification (or salvation) within time at any point prior to the Cross. Justification was allowed by the means of faith in the shadow even though the shadow was insubstantial to save. In this way, apart from the surety of the coming substance and reality of justification and salvation, the insubstantial shadows would have been without value. With respect to the eternal counsels of God ([God](#)

[in the Ways of God](#)), the Old Covenant was ordained as a temporary and insubstantial infrastructure, but through the eternal counsel of God the Lord was able to justify OT believers as they had faith in the shadows which declared the Gospel of the Son of God who was not yet to be manifest (“*he received him in a figure*”-Heb.11:19).

Even when the Law was related to by faith for a means of salvation by true Jews who experienced an inward grace to be real converts (interpreting and understanding the Law in its correct meaning and intent), the Law still offered no *substance* of real redemption (*forgiveness, righteousness, glory, and life*) with respect to the Man, Method, and Infrastructure needed for such an accomplishment; albeit, even though the Law was insufficient in this way, it was still a faithful witness via shadows foretelling the coming of actual redemption, a Gospel message used by God to justify OT saints by faith (their faith counted for righteousness before the substance of “the faith” was unveiled in reality as a Man who would sinlessly and perfectly live on earth and, likewise, perform the ceremony of salvation in the infrastructure of redemption located in Heaven for all eternity).

ROMANS CHAPTER 7:15-8:17

In continuation of the argument we have observed thus far in Romans 7:1-14, Paul did, in Romans 7:15-8:4, embark upon further confirmations and illustrations. Paul sought to prove contrary to what was slanderously reported of his doctrine, namely that the Law was spiritual, holy, just, and good, and he also pointed out the root of all misunderstanding among the false Jews, namely that mankind was unspiritual, unholy, unjust, and without goodness. Having left off with the statement, “For we know that the Law is spiritual: but I am carnal, sold under sin”, in Romans 7:14, Paul began to impersonate a true Jew’s relationship with The Spirituality of the Law in a very specific context for very specific points of argument.

Paul was seeking to prove that the Law was good but men are evil. In reference to the goodness of the Law via impersonation, Paul said, “I consent unto the Law that it is good” (Rom. 7:16). In reference to the wickedness of himself in the flesh, Paul said, “O wretched man that I am! Who shall deliver me from the body of this death” (Rom. 7:24)? In speaking these statements, we can see the conclusive points Paul was seeking to communicate: The Law was good and he (that is, in the flesh) was without goodness. Paul’s points were consistent and building in this regard, affirming: “sin that dwelleth in me” (7:17), “in me (that is, in my flesh,) dwelleth no good thing” (7:18), “sin that dwelleth in me” (7:20), “the law of sin which is in my members” (7:23), “the body of this death” (7:24). In arguing these points, Paul was seeking to strip false Jews from their self-righteous ways of *glorifying in the flesh*. They actually believed that *goodness* did in fact dwell **in their flesh**, my reader, you must remember that. Paul endeavored to uphold that **the Law** was *spiritual, holy, just, good* and **the man of flesh** was *unspiritual, unholy, unjust, and without goodness*, while at the same time illustrating what salvation was in relationship to the carnal man who was nevertheless indwelt by the Spirit of God, and, yet, in it he remained in continuous need of deliverance from the remnant of himself so as to keep the righteousness of the Law.

We know that Paul said, “I am carnal, sold under sin” (Rom. 7:14), and, “in me (that is, in my flesh,) dwelleth no good thing” (Rom. 7:18), but he did this to illustrate what all mankind needs deliverance from – NOT from the Law, as if it was an evil thing in of itself, for the real evil originates from the *sinful nature* and *spiritual death* that all mankind inherited via the fall of Adam (Rom. 5:12-14). You see, my reader, Paul did not want the Jews to misunderstand his doctrine any longer! He didn’t want the Jews to think that he was preaching the *uselessness* of the Law, as they did slanderously accuse! And in refuting the false Jews thus, Paul was intending to deliver all Christians (true Jews) from the strong allurements of false Judaism. The heretical doctrines of false Judaism would prove alluring as long as they did appear reasonable, but if the truth was effectually told then those bewitched would be liberated (Gal. 3:1, 5:7)! Hence, Paul argued that the Law was *useful* and *effective*, and to be *fulfilled*... but not **by the flesh** of man.

“For **the Law of the Spirit of Life** in Christ Jesus hath made me *free* from **the Law of Sin and Death**. 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*: That **the righteousness of the Law** might be *fulfilled* in us, who *walk not after the flesh*, but **after the Spirit**.” – Rom. 8:2-4

Paul was preaching the effectiveness of the Law to reveal the *wretchedness* and *uselessness* of **man’s flesh** (and, shamefully, the false Jew’s *gloried in their own flesh*). So, in other words, Paul was seeking to show the *un-profitableness of the flesh* in relationship to the *righteousness* and *goodness* of **the Law** morally speaking, hence the gripping illustrations of Romans 7:15-25. This meant, in other words, Paul was trying to show the inability (or “*weakness*”) of the Law to save a man **through the flesh**, and, point of fact (on the contrary) – Jesus Christ came to “condemn **sin in the flesh**: that **the righteousness of the Law** might be *fulfilled* in us [Christians/true Jews], who *walk NOT after the flesh* but **after the Spirit**” (Rom. 8:3-4). My reader, do you see the clear refutation being made? The righteousness of the Law was to be *fulfilled*, yes, but **by the Spirit and not the flesh!**

In an effort to show the rightful use of the Law in distinction from the heresies of false Judaism, Paul made an impersonated illustration depicting the intimate experience a true Jew would have with the Law while being *dependent on the flesh* instead of **the Spirit** (in Rom. 7:15-25) – a bewitchment of false Judaism. Emphasizing this, Paul spoke of a true Jew from the standpoint of *reliance upon the flesh* while he was, nevertheless, ingratiated with a sincere desire in the Spirit to keep the moral commandments of the Law, hence because of the “*warring*” inside of the man as a result of *reliance upon the flesh*, what he did morally pursue after he could not perform... being rendered unable to do anything as long as the endeavor was made **by the flesh** instead of **the Spirit**. You see, to illustrate the *goodness* of the Law in its rightful usage, Paul needed to illustrate it in reference to the spiritual goodness of a Spirit-indwelt man; and to illustrate the deadliness of heretical Judaism so as to protect and recover any susceptible Gentile Christians who had fallen thus, Paul needed to impersonate a backslidden Christian’s actual experience of ensnarement. This was a moving illustration to backslidden Christians! They understood what he was talking about. Think of it, my reader, without a truly converted Jew as a reference point, it would be impossible for Paul to argumentatively prove the righteous and sound usage of the Law that unconverted Jews were oblivious to, and, surely, I say again: Paul sought to convert to the truth any Christian who had been ill-affected by false Judaism and thus had temporarily fallen from grace thereby (for an example of this see Gal. 5:1-18). In summary, Paul wanted to show the use of the Law as it really was in truth, while maintaining the *un-profitableness of the flesh* at the same time.

Paul was referencing a true Jew (a regenerated Jew) by the following affirmations: “that which I do I allow not: for what I would, that do I not; but what I hate, that do I” (7:15), “I do that which I would not” (7:16), “to will is present with me” (7:18), “the good that I would” (7:19), “the evil which I would not” (7:19), “I do that I would not” (7:20), “I would do good” (7:21), “I delight in the Law of God after the inward man” (7:22), “with the mind I myself serve the Law of God” (7:25), “they that are after the Spirit [do mind] the things of the Spirit” (8:5). This point needs to be proven very carefully because this one thing is certain: a *false, unconverted, and unspiritual* Jew cannot “delight in the Law of God after in the inward man” (Rom. 7:22). As proof of this, see the Spirit-filled and Spirit-empowered confessions of true Jews in Psalm 119:47, Psalm 119:77, and Psalm 40:8, and notice how salvation was experienced from “the inward man” (2 Cor. 4:16, Eph. 3:16, Rom. 2:28-29) among true Jewish believers. Furthermore, it was written, “they that are **after the flesh** do *mind the things of the flesh*” (Rom. 8:5), thus how can *unconverted and unspiritual* Jews make the aforementioned confessions? They couldn’t. They didn’t even comprehend **The Spirituality of the Law**, my reader! Like unconverted Paul (a Pharisee), they supposed they could fulfill “the Law” **in the flesh** via outward Jewishness, according to Philippians 3:5-6. This is because unconverted Paul didn’t know his own wretchedness and didn’t see the Law’s spiritual goodness in truth, and neither did all the unconverted Jews who were of lesser zeal than him. Therefore, what unconverted Paul needed to see was that he didn’t *delight* in the Law, he didn’t *desire* what was good, he didn’t *seek* after what was commanded, and thus didn’t have any *inward religion* at all, just as Romans 3:9-20 did masterfully pronounce from the Law!

Furthermore, let us take note: those who believe that the Romans 7:15-25 illustration speaks of a man in need of true conversion (an unregenerate Jew who is void of the Spirit) must affirm that verse 25 is the statement of victory found in true conversion and real salvation, but Paul doesn’t offer any new aspect of spirituality in verse 25. When Paul said, “So then with the *mind* I myself serve the Law of God” (Rom. 7:25), he was simply reiterating what had already been established

theretofore since verse 15, which stated, “For that which I do *I allow not* [in the mind]: for what *I would* [in the mind], that do I not; but what *I hate* [in the mind], that do I” (Rom. 7:15). This impersonated man was serving the Law of God in his *mind* from verses 15 to 25. The man was also serving the Law of Sin **in his flesh** from verses 15-25. Both of these points never changed! Theretofore, unto verse 25, the man was always serving God in the *mind*... but, alas, he was not performing in deed what he *desired* in his heart! Hence, my reader, there was a “*warring*” within the man of two natures (or two Laws) – **the Law of the Spirit and of Life warring against the Law of the Sin and of Death**. This inward experience which Paul called “warring” can only be experienced by a Spirit-indwelt man, my reader! These two Laws were contrary one to another within the Spirit-indwelt man, as Galatians 5:17 did specifically reference: “For **the flesh lusteth against the Spirit, and the Spirit against the flesh**: and these are *contrary* one to the other: so that *ye cannot do the things that ye would*” (Gal. 5:17). In Galatians 5:17, like in Romans 7:23, the man could do what the Spirit was compelling him to desire. The “lusts” – the forces or Laws – of the two natures were fighting and wrestling against one another and, fearfully, the flesh was overcoming the Spirit so that the Spirit-indwelt man could not do what he wanted to do (“*the things that ye would*”-Gal. 5:17, Rom. 7:23). What is the point?

<p>“For the flesh lusteth <i>against</i> the Spirit, and the Spirit <i>against</i> the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.” – Gal. 5:17</p>	<p>“For I delight in the law of God after the inward man: 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.” – Rom. 7:22-23</p>
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The reference point of saving grace was not the “*willing*”, it is the “*performing*” (Rom. 7:18). In other words, the reference point of saving grace was not about *desiring in the Spirit* while failing to *walk in the Spirit*. Saving faith in the Gospel of Grace results in a “*walking*” and not merely a “*willing*” (Rom. 8:1 KJV). This declaration is the climax of saving grace, written in Romans 8:1 and paralleled by Galatians 5:16, 25... but for who? For an unconverted man? Impossible. The man in reference was a backslidden Christian who was temporarily snared in the damnable heresies of false Judaism, hence the inward *battle* between the flesh and the Spirit. I say again, only men who have two natures (two Laws working within) do experience such an inner-*warring* like the one described by Paul in Rom. 7:15-25 (Gal. 5:17, Rom. 7:22-23; see also 1 Pet. 2:11, Jas. 4:1, 1 Tim. 1:18, 2 Cor. 10:3, 1 Tim. 6:12). But how did a soundly converted Christian become backslidden? Why would Paul ever speak of a Spirit-indwelt Christian as one who is in “*captivity*” instead of “*freedom*” (Rom. 7:23, 8:2)?

With all things considered, it is very clear that Paul was seeking to refute the ill-effects of false Jews and denounce false Judaism so as to recover any backslidden Christians from the adverse heresies of *walking/glorifying in the flesh* in an attempt to keep “*the Law*”, exactly as Galatians 4:21-5:26 exemplifies in perfect parallelism. My reader, do you think it is impossible for a Spirit-indwelt Christian to go from *freedom* to *captivity* (Rom. 8:2, 7:23)? Or, do you think it is impossible for a Spirit-indwelt Christian to go from *walking in the Spirit* to *walking in the flesh* (Rom. 8:1, 4, Gal. 5:16, 25)? The damnable heresies of false Judaism did “just that” to real, authentic, Spirit-indwelt Christians who backslid, my reader. Speaking of such backsliders, Paul commanded: “Stand fast therefore in the *liberty* wherewith Christ hath made us *free*, and be not *entangled again* with the yoke of *bondage*” (Gal. 5:1).

Supremely, this is why Paul’s illustration in Romans 7:15-25 conveyed a person who had the Spirit of God dwelling in him (evidenced by the *desire, will, delight, and sincere endeavor* to do what the righteousness of the Law commanded), but Paul maintained the argument the whole way through, saying, “the body is dead because of sin” (Rom. 8:10); this meant, in other words, there was still a need to “*walk*” **after the Spirit** and not **after the flesh** (Rom. 8:1), or, to *kill* the flesh through the Spirit (Rom. 7:23, 8:10, 12-13), otherwise the regenerated man would be held *captive* by the flesh and thus *walk* after its lusts to his own *spiritual death* (Rom. 8:13). Oh, do you see the plain truth, my reader! The contextual parallelism of Romans 7:15-8:17 and Galatians 4:21-5:26 is profound, to say the least, for the letters were divinely authored in this way so that scripture would interpret scripture (Isa. 28:10, 1 Cor. 2:13) and all controversies would be thereby dissolved. Take a closer look at the inspired passages of scripture side-by-side and see for yourself, my reader.

Romans 7:15-8:17

[15] For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

Galatians 4:21-5:26

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

[16] If then I do that which I would not, I consent unto the Law that it is good.

[17] Now then it is no more I that do it, but sin that dwelleth in me.

[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.

[19] For the good that I would I do not: but the evil which I would not, that I do.

[20] Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

[21] I find then a **law**, that, when I would do good, evil is present with me.

[22] For I delight in **the Law of God** after *the inward man*:

[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.

[24] O wretched man that I am! who shall deliver me from **the body of this death**?

[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.

[1] There is therefore now **no condemnation** to them which are in Christ Jesus, who **walk not after the flesh**, but *after the Spirit*.

[2] For **the law of the Spirit of life** in Christ Jesus hath made me *free* from **the law of sin and death**.

[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:**

[4] **That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.**

[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.

[6] For to be carnally minded is death; but to be spiritually minded is life and peace.

[7] Because **the carnal mind** is enmity against God: for it **is not subject to the law of God**, neither indeed can be.

[8] So then they that are *in the flesh* cannot please God.

[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.

[10] And if Christ be in you, **the body is dead** because of sin; but **the Spirit is life** because of righteousness.

[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

[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**.

[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.

[25] For this Agar is mount Sinai in Arabia, and answereth to Jerusalem *which now is*, and is in **bondage** with her children.

[26] But Jerusalem *which is above* is **free**, which is the mother of us all.

[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.

[28] Now we, brethren, as Isaac was, are the children of promise.

[29] But as then he that was *born after the flesh* persecuted him that was *born after the Spirit*, even so it is now.

[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**.

[31] So then, brethren, we are not children of the **bondwoman**, but of the **free**.

[1] Stand fast therefore in the **liberty** wherewith Christ hath made us **free**, and be not **entangled again** with the yoke of **bondage**.

[2] Behold, I Paul say unto you, that if ye be circumcised, Christ shall *profit you nothing*.

[3] For I testify again to every man that is circumcised, that he is **a debtor to do the whole Law**.

[4] Christ is become of *no effect unto you*, whosoever of you are **justified by the law**; ye are fallen from grace.

[5] For we *through the Spirit* wait for the hope of righteousness by faith.

[6] For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

[7] Ye did *run well*; who did *hinder you* that ye should *not obey the truth*?

[8] This persuasion cometh not of him that calleth you.

[9] A little leaven leaveneth the whole lump.

[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.

[11] And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

shall also quicken your mortal bodies by his Spirit that dwelleth in you.

[12] Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

[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.**

[14] For as many as are led by the Spirit of God, they are the sons of God.

[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.

[16] The Spirit itself beareth witness with our spirit, that we are the **children** of God:

[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.

[12] I would they were even cut off which *trouble* you.

[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.

[14] For all the **Law** is **fulfilled** in one word, even in this; Thou shalt love thy neighbour as thyself.

[15] But if ye bite and devour one another, take heed that ye be not consumed one of another.

[16] This I say then, **Walk in the Spirit, and ye shall not fulfil the lust of the flesh.**

[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.

[18] But if ye be led of the Spirit, ye are not **under the Law**.

[19] Now **the works of the flesh** are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

[20] Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

[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.

[22] But **the fruit of the Spirit** is love, joy, peace, longsuffering, gentleness, goodness, faith,

[23] Meekness, temperance: against such there is no law.

[24] **And they that are Christ's have crucified the flesh with the affections and lusts.**

[25] **If we live in the Spirit, let us also walk in the Spirit.**

[26] Let us not be desirous of vain glory, provoking one another, envying one another.

Paul strategically said to the Galatians, “Tell me, ye that desire to be under the Law, do ye not hear the Law” (Gal. 4:21)? This means, in other words, “know ye not” (Rom. 6:3, 16, 7:1)? They had gravely misunderstood, as we have heretofore observed. Misunderstood concerning what? They misunderstood true Judaism for false Judaism. They did not understand the teachings of the Law in truth, thus Paul said, “do ye not hear the Law” (Gal. 4:21)? We can be sure that what follows is a harmonious refutation of false Judaism.

Remember, for the Gentile Christians of Galatia to desire to be “under the Law”, Paul was signifying the doctrine which was presently snaring them – namely, how false Judaism indoctrinated the Galatians to this misguided aspiration – an aspiration which meant, in other words, they desired to be justified by the works of the Law, by outward Jewishness, by glorying in the flesh, and thus by physical circumcision, as we have heretofore observed. Surely the Law itself rebukes such carnality, right? Indeed. Paul begins to unfold an allegory to portray the contradiction of the spiritual seed of Abraham as opposed to the physical seed of Abraham, both of whom were physically circumcised as the sons of Abraham. Who were these two sons? Ishmael and Isaac.

Furthermore, just as the sons were held in contrast one to another, so were their mothers: Hagar and Sarah. Paul said, “Abraham had two sons, the one by a bondmaid, and the other by a freewoman” (Gal. 4:22). The point being, not both

of them were born again after the Spirit of God to become the spiritual seed of Abraham. This was plainly stated by Paul in the following verse, Galatians 4:23, and it was repeatedly defended elsewhere in inspired scripture.

“But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.” – Galatians 4:23

“For what if some did not believe? shall their unbelief make the faith of God without effect?” – Rom. 3:3

“Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sara shall have a son.” – Rom. 9:6-9

Apparently, physical circumcision and physical birth from Abraham does not determine justification before God. Apparently, such things do not determine whether someone is or isn't the child of Abraham, Israel, or God! This is a shockingly relevant citation to refute the heresies of 1st century Judaism. Paul doesn't cease from proving his point there. He further confirms that this is his argument in Galatians 4:28-5:1, and what was Paul trying to do? He was endeavoring to divorce the Gentile Christians of Galatia from the heresies of 1st century Judaism, and, meanwhile, uphold before their confounded gaze the subjects of true Judaism of old exemplified in the lives of Isaac and Sarah, the true Jews. Is not this what Paul was arguing in the plainest of terms, saying,

“Now we, brethren, as Isaac was, are **the children of promise**. But as then he that was **born after the flesh** *persecuted* him that was **born after the Spirit**, even so *it is now*. 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**. So then, brethren, we are not **children of the bondwoman**, but of **the free**.” – Gal. 4:28-31

Apparently Ishmael was born after the flesh unto Abraham, merely, and he was thus found to be an illegitimate son. Apparently Isaac was born after the flesh and Spirit, thereby confirmed to be an heir indeed! My reader, now do you see why Paul was appealing to the Galatian Christians, saying, “And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offence of the cross ceased. I would they were even cut off which trouble you” (Gal. 5:11-12). Paul was identifying “the Jews” who were deceiving the Galatian Christians, calling them modern day Ishmaelite's, and the Gentile-Born Galatians included together with the Hebrew-Born apostle Paul, they were sons of Isaac and children of the free – the true Jews! Paul was identifying false and true Judaism in ancient to modern day parallels! Just as Ishmael was separated from and cast out of the Church in the days of Abraham because he was persecuting Isaac, the true son of Abraham, the Galatians are exhorted to separate from and cast out the persecutors who preach that they need to be circumcised (Gal. 5:11-12).

Obviously, the allegory of Galatians 4:21-31 was not a denunciation of true Judaism as an exclusively fleshly, once-born, Spirit-less, promise-void bondage, no! Such a description was referential to the veiled-heart population of Jews who did ascribe to the Law and Covenant superiorities of Mount Sinai over Jesus Christ, as it was then understood (“*Then they reviled him, and said, Thou art His disciple; but we are Moses' disciples*”-Jn.9:28, Rom. 2:17), yea, and it was referential to earthly “Jerusalem” which did then exist (the two were one in dogma; Matt. 23:37, Lk. 19:41-46), but all those who did thereby hope to be justified by earthly locations, carnal ordinances, and physical ceremonies were extending as one Family whose entire lineage was in bondage (see Gal. 4:24-25). Albeit, my reader, there was a Spiritual Jerusalem, a Spiritual Family, and a Spiritual Dogma which existed in the 1st-century and was, on the contrary, bondage-free and standing fast in liberty, having been born after the Spirit as children of promise unto Abraham! – “But Jerusalem which is above is FREE, which is the Mother of us all” (Gal. 4:26)! My reader, now can you understand Paul's charge to the Galatian Christians, saying, “Stand fast therefore in the *liberty* wherewith Christ hath made us *free*, and be not entangled again with **the yoke of bondage**” (Gal. 5:1)?

Indeed, this freedom was not lawlessness but rather true lawfulness, contrary to the clams of false Judaism, “For all the Law is fulfilled in one word, even in this; Thou shalt love Thy neighbor as thyself” (Gal. 5:14, Rom. 8:1-4). The Judaizers were deceived and thereby in bondage, and what they supposed to keep in the Law resulted in bondage and consequences damnation, “For neither they themselves who are circumcised keep the Law; but desire to have [the Galatian and Roman Christians] circumcised, that they may glory in [their] flesh” (Gal. 6:13). A religion and “law-keeping” lifestyle of fleshly glorying was bondage, thus Paul said, speaking of liberty: “This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh” (Gal. 5:15, Rom. 8:1). The ultimatums of freedom were harmoniously paralleled in the Book of Romans and Galatians: Paul emphasizing the fulfillment of the righteousness of the Law (Rom. 8:4, Gal. 5:14) by walking in the Spirit (Rom. 8:1, Gal. 5:15, 25), which was, in other words, a mortifying or crucifying of the flesh (Rom. 8:13, Gal. 5:24); for this, and only this, was sonship to God and freedom from bondage in truth (Rom. 8:15, Gal. 5:1)! This was true Judaism; thanks be to God!

ROMANS 9:1-10:21

Certain accusations did flare up as a reaction to Paul’s strong stand against false Judaism, men honestly believing he hates Israelites and prejudicially prefers Gentiles. The temptation would also be to think that the word of God had “none effect” (in relation to the promises of God to Israel), seeing that so many Israelites after the flesh refused to follow their Messiah. Paul was determined to uncover and refute these undermining accusations and doubts, and he did in Romans Chapters 9-11. It is important that, firstly, we follow the argument of Paul as it progresses from Romans 9:1-10:21, before moving in Chapter 11.

Romans 9:1-3 --- Paul attested to his sincere love for Israelites who are born after the flesh, contrary to the doubts and accusations of rebellious Israel who considered him an enemy of the state.

Romans 9:4-8 --- A needful qualification made on behalf of who the true Israelites are, both ancient and modern, for the sake of proving how the word of God was not without effect among true Jews and within true Judaism; hereby Paul introduced the argument he was about to prove by Old Testament scripture.

Romans 9:9-24 --- To prove the qualification made in Romans 9:4-8, Paul cited the origin of true Israelite birth to be by promise and after the Spirit and not after the flesh (like Galatians 4:28-31 did already confirm), using Isaac as an example. Furthermore, to make this origin evident, Paul compared the birth and purpose of Jacob and Esau with their eternal election and predestination in view, proving that Israelites after the flesh are not the inheritors of salvation. These points are followed with a discourse on eternal election and predestination with other citations in view, proving that salvation is not of flesh and blood, nor of the will of man, but of God through sovereign election, and to Him belongs the glory and the praise!

Following this, in Romans 9:25-10:21, Paul began to expound and justify the work of Jewish salvation as it did then exist in a remnant, despite the overwhelming masses of apostate Israel. Paul cited prophecies which foretold the rejection of Israel as a whole, a remnant excluded, while vindicating the righteousness of God which was accessible by faith, and not by the works of the Law, using Old Testament Judaism to confirm New Testament Judaism.

Romans 9:25-10:21

[25] As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

[26] And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

\ Old Testament Citations

\ “I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.” – Hos. 2:23

\ “and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.” – Hos. 1:10

[27] Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

[28] For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

[29] And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

[30] **What shall we say then?** That the Gentiles, which *followed not* after righteousness, have attained to righteousness, even **the righteousness which is of faith.**

[31] But Israel, which *followed after the law of righteousness*, hath not attained to **the law of righteousness.**

[32] **Wherefore? BECAUSE they sought it not by faith**, but as it were **by the works of the Law.** For they stumbled at that stumblingstone;

[33] As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

[1] Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

[2] For I bear them record that they have a *zeal* of God, but **NOT according to knowledge.**

[3] For they *being ignorant* of **God's righteousness**, and **going about to establish their own righteousness**, have **NOT submitted themselves unto the righteousness of God.**

[4] For Christ is **the end of the Law for righteousness** to *every one that believeth.*

[5] For Moses describeth **the righteousness which is of the law**, **That the man which doeth those things shall live by them.**

[6] But **the righteousness which is of faith** speaketh on this wise, *Say not in thine heart, Who shall ascend into heaven?* (that is, to bring Christ down from above:)

[7] *Or, Who shall descend into the deep?* (that is, to bring up Christ again from the dead.)

[8] But what saith it? *The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;*

[9] That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be **saved.**

“For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.” – Isa. 10:22-23

“Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.” – Isa. 1:9

“The stone which the builders refused is become the head stone of the corner.” – Ps. 118:22

“And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence...” – Isa. 8:14

“Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.” – Isa. 28:16

“Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.” – Lev. 18:5

“And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them.” – Ezek. 20:11

“It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.” – Deut. 30:12-14

[10] For with the heart **man believeth unto righteousness**; and with the mouth confession is made unto salvation.

[11] For the scripture saith, **Whosoever believeth on him shall not be ashamed.**

“he that believeth shall not make haste.” – Isa. 28:16

[12] For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

[13] For whosoever shall call upon the name of the Lord shall be saved.

[14] How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

[15] And how shall they preach, except they be sent? as it is written, **How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!**

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!” – Isa. 52:7

[16] But they have not all obeyed the gospel. For Esaias saith, **Lord, who hath believed our report?**

“Who hath believed our report? and to whom is the arm of the LORD revealed?” – Isa. 53:1

[17] So then faith cometh by hearing, and hearing by the word of God.

[18] But I say, Have they not heard? Yes verily, **their sound went into all the earth, and their words unto the ends of the world.**

“There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world.” – Ps. 19:3-4

[19] But I say, Did not Israel know? First Moses saith, **I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.**

“I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.” – Deut. 32:21

[20] But Esaias is very bold, and saith, **I was found of them that sought me not; I was made manifest unto them that asked not after me.**

“I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name. I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;” – Isa. 65:1-2

[21] But to Israel he saith, **All day long I have stretched forth my hands unto a disobedient and gainsaying people.”**

After Paul proved the sovereignty of God in election unto salvation, he clarified the subjects of election to be “not of Jews only, but also of the Gentiles” (Rom. 9:24). How can Gentiles, who aren’t Israelite in the flesh, become a part of a “holy nation” of Israelites to God (1 Pet. 2:9)? For the same reason, Paul said, “they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children”, and, again, “they which are the children of the flesh, these are not the children of God” (Rom. 9:6-8). Such affirmations as these are not new but old, Paul argued, “As [God] saith also in Osee, I will call them My people, which were *not* My people; and her beloved, which was *not* beloved...” (Rom. 9:25-26). At the time that this prophetic utterance was spoken by the prophet Hosea, Israel was soon to undergo the horrendous judgments uttered by the prophet Isaiah (Isaiah 10:22-23 & 1:9) wherein only a remnant of physical Israel would be saved. Upon proving that the mass rejection and annihilation of physical Israel was not impossible but rather historical, Paul said, “**What shall we say then?**”, and, “**Wherefore?**” Meaning, can such verses really mean the mass reception and salvation of the Gentiles instead of the Jews?

Indeed, Paul argued, when and if the Israelites do seek after “the Law of righteousness” (Rom. 9:31) as they wrongly understood it to be “by the works of the Law” (Rom. 9:32), their rejection is sure “because they sought it not by faith” (Rom. 9:32). Pursuing “the Law of righteousness” is not the issue. Rather it was that they sought it not by faith, like the

Gentiles did (Rom. 9:30-32). They sought it in a blind way and thus stumbled at “a Stumblingstone” (Rom. 9:33). All of Israel’s “zeal” and “knowledge” was at last, utterly “ignorant of God’s righteousness”, thus all of their supposed righteousness by the works of the Law was a “going about to establish their own righteousness” ...and they had none (Rom. 10:2-3)! This pseudo “righteousness” has been heretofore identified as the damning deception which veiled the heart of the 1st century Jews.

False Judaism --- “the Law of righteousness” (“by the works of the Law”) – Rom. 9:31-32

True Judaism --- “the Law of righteousness” (“by faith”) – Rom. 9:31-32

By this point, we should understand the language of Paul’s comparison made in Romans 9:30-10:8. What Paul called “the righteousness which is in the Law”, was not real Jewish righteousness, and what Paul called “the righteousness which is of God by faith”, was real Jewish righteousness (Php. 3:9). For, remember, the 1st century false Jews kept the earthly, outward, and ceremonial attributes of the Law, and in these works of the Law they did boast of justification, but they were ignorant of God’s righteousness which was communicable to them through faith in the Shadow Gospel (they were, in other words, ignorant of **The Spirituality of the Law**), and, thus they were ignorant of their own spiritual wretchedness which The Spirituality of the Law would teach them, and being thereby rendered unable to truly repent of sin... all of their keeping and doing of the Law was an abomination to God. This means that if the Jews did seek after “the righteousness of the Law” by faith instead, they would have found the righteousness of God provided through Christ (in the OT or the NT, via the pre-incarnate or post-incarnate Christ), “For Christ is the end of the Law for righteousness to every one that believeth” (Rom. 10:4). This means, even Old Testament Jews (true Jews) didn’t trust in the *carnality*, *earthliness*, and *ceremonial outwardness* of the Law... no, they trusted in the Shadow Gospels which preached Christ! Thus, whether in the Old Testament or the New Testament, faith in Jesus Christ did always made void the works “of the Law for righteousness”, and if the 1st century Jews sought the righteousness of God they would have sought it by faith, ending their heretical ideologies of fleshly glory (a heresy coined, “*the Law for righteousness*”-Rom.10:4). Even so, there is a “Law of righteousness” which was “by faith”, which was true Judaism, and there was a “Law of righteousness” which was “by the works of the Law”, which was false Judaism (Rom. 9:31-32, 10:3). I entreat the reader to remember the consistency of the following phraseological identifications which have been heretofore defined before we move forward.

Phrases Referential to Heretical Judaism

Self-righteous men who do not see their sinfulness and, thereby, their faith & confidence is put in their flesh and not in the atonement, and being thus rendered void of empowering grace these men cannot understand or fulfill the doable aspects of the Law, hence they put their hopes in being justified by a heretical understanding of the Law.

- “the form of knowledge and of the truth in the Law” – Rom.2:20
- “Outward Jews” who “by the letter and circumcision” suppose they keep the Law “in the flesh” – Rom. 2:27-28
- “confidence in the flesh”, “trust in the flesh” – Php. 3:3-4
- “as touching the righteousness which is in the Law, blameless” – Php. 3:6
- “mine own righteousness, which is of the Law” – Php. 3:9
- “the Law of righteousness” (“by the works of the Law”) – Rom. 9:31-32
- “going about to establish their own righteousness” – Rom. 10:3

Phrases Referential to True Judaism

Humble men who see their sinfulness and, yet, through faith in the atonement, are empowered by grace to understand and fulfill the doable aspects of the Law through a confidence in God and not dead works.

- Jews who “do by nature the things contained in the Law” showing “the work of the Law written in their hearts” – Rom. 2:14-15
- “Inward Jews” who “by nature” do “fulfill the Law”, whose “circumcision is that of the heart, in the Spirit” – Rom. 2:27, 29
- “the righteousness which is of God by faith” – Php. 3:9
- “the Law of righteousness” (“by faith”) – Rom. 9:31-32
- “God’s righteousness” – Rom. 10:3
- “the righteousness which is of the Law” – Rom. 10:5

Indeed, the authorial intent of Romans 10:4 is not easily misunderstood without all things considered. The phraseological language can appear very misleading to those who have not understood the phraseological consistency used by Paul in every epistle wherein false Judaism is a central issue of contention. Of course, Paul was not saying that “Christ was the end of the Law for righteousness” in the sense, to say, Christ was the end of the Law as it existed in Old Testament Judaism whereby Jews were justified by works instead of faith, by outward ceremonies instead of imputed righteousness,

by earthly and fleshly generation instead of inward and spiritual regeneration. All those who hold to this interpretation do wrongly conclude that Christ is the end of a works-based, faith-less, formalistic, self-righteous, fleshly, and unspiritual religion called Judaism. Nay, rather, Christ is the end of a works-based, faith-less, formalistic, self-righteous, fleshly, and unspiritual religion called false Judaism! For, false Judaism does not nullify the existence of true Judaism! And true Judaism was a faith-based, inward, and spiritual religion!

Romans 10:4-5 need to be taken in rolling context with the argument begun in Romans 9:30. It is obvious that Paul was endeavoring to strip the false Jews of the self-righteous and erroneous assumption that they could achieve the moral and ceremonial standard of the Law through the flesh, dependent upon themselves, without dependence upon grace, without the mechanism of faith, and without spirituality in God. When faced with the Mosaic command referenced by Paul in Romans 10:5, "That the man which doeth those things shall live by them", Paul was seeking to strip the false Jews from their perception of "the righteousness which is of the Law" which was, as Paul formerly specified, a false righteousness which they supposed to achieve "by the works of the Law" (Rom. 9:31-32, 10:5). Thus, when the Mosaic command confronts a grace-less and God-less man of flesh, though Jewish he may be, they needed to reckon with and face-up to the unachievable glory which belonged to God's righteousness in sinless perfection, and feel condemned. This was the aim of the apostle Paul when he quoted from Moses in Romans 10:5.

Nevertheless, let us take heed that we do not misunderstand Paul's intent in quoting Moses. By such a standard laid forth in the Law by Moses ("*That man which doeth those things shall live by them*"), God intended to strip all men from self-righteousness and make them dependent upon Him, this is true, but in so doing God did graciously and gloriously *fulfill* this Mosaic command by the provision that He supplied in that dispensation and this one (the OT and the NT). Think of it, my reader, Paul goes on to quote from the Mosaic Law salvation defined by faith through grace ("the righteousness which is of faith"), using Deuteronomy 30:12-14 to prove it in Romans 10:6-8. Paul does furthermore confirm the existence of the Gospel being preached to the Jews via Isaiah 28:16 (Rom. 10:11), Isaiah 52:7 (Rom. 10:15), and Isaiah 53:1 (Rom. 10:16-17), namely that they were confronted by the provision of God's righteousness by grace through faith, and they refused to submit themselves to it (Rom. 10:3)! Instead, they sought out their own righteousness, when they had none (Rom. 10:3). Proving that the Gospel appeal made by God to Judaism was conscientiously understood and rejected by false Jews ("*Did not Israel know?*"), Paul quoted Deuteronomy 32:21 and Isaiah 65:1-2 in Romans 10:19-21.

With these things being understood, how should a true Jew respond to the Mosaic command quoted in Romans 10:5 and Galatians 3:12? How would a religion of faith and grace via the Gospel incorporate such words which threatened death if the moral and ceremonial standard was *unfulfilled*? Certainly, there must be some means of *fulfilling* the Mosaic command quoted in Romans 10:5 and Galatians 3:12, right? Otherwise all Jews would have died. When the Mosaic command is related to as "the Law of righteousness" achievable "by faith", all things can be *fulfilled* even though sinless perfection is *unfulfilled*. Please, let me explain.

Paul went on to ascribe to the righteousness which did indeed exist in the Law through Christ (formerly referenced by the saying, "the Law of righteousness" "by faith" – Rom. 9:31-32), by quoting all the passages of the OT from Romans 10:6-21. Therefore, the righteousness described by Moses, which Paul rendered, "For Moses describeth the righteousness which is of the Law, That the man which doeth those things shall live by them" (Rom. 10:5), was achievable by grace through faith... but not by the works of the Law as the false Jews supposed. We know that Paul was not citing a false "righteousness" or a false "law-keeping", otherwise everyone who failed to attain to this righteousness would have literally died according to the promise, "the man which doeth those things shall live by them (Rom. 10:5), but according to the crooked interpretation and vain pursuit of false Jews who sought righteousness from the Law dependent upon themselves, this verse was an unachievable standard which, in turn, was a scathing rebuke to the self-righteous Jews. So what did true Jews do? What solution did true Judaism provide for those who fell short of the moral standard of God's glory in sinless perfection? How is it possible that anyone was declared righteous in the Old Testament? How is it possible that, according to the Mosaic threat, everyone didn't die under the wrath of God? How was it possible that any Jew lived on to see the glory and blessedness of God in the Old Testament with such a standard of morality which was impossible to fulfill?

My reader, the solution of grace in the OT or the NT was and is apprehended by faith through grace, but those who seek righteousness in dependence upon themselves to achieve the moral and ceremonial commands of the Law, these men must reckon with the demise of falling short of God's glory in sinless perfection. Indeed, the righteous commands found in the Law cannot be achieved by the God-less man whose faith was in himself and whose glory was in the flesh! But, on the contrary, we must also reckon with the vast quantity of scripture which has been dedicated to confirm the *fulfillment* of Mosaic commandments in the lives of Old Testament true Jews! Even though the contextual placement of the OT quotation, "the man which doeth those things shall live by them" (Rom. 10:5, Gal. 3:12), was used to humble the false Jews who sought an unachievable righteousness, this OT command was *fulfilled* in true Jews by grace through faith in a non-sinlessly perfect way, according to true Judaism. My reader, familiarize yourself with the language of the Moral Law being *fulfilled* in the life of Old Testament Jews, despite the fact that they were not sinlessly perfect, and upon being utterly convinced of these affirmations of moral righteousness in fulfillment with the aforementioned OT scriptures, we will then move into a clarification of how it is possible that such things are truthfully affirmed by God and written in scripture in perfect unison with the aforementioned conclusions of Romans and the like.