

# The Writings of Paul

## Chapter 3

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## Sin is Death, Righteousness is Life

### Justified by Faith

*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*

**Romans 5:1-2**

**Being justified by faith:** what does that mean? The word **“justified”** means, acceptable or reasonable in the circumstances. The word **“faith”** means, having trust in somebody especially without logical proof. Therefore being justified in our faith of God translates to having trust in the promises that God has made to us, because in Jesus he gave proof of his promise of resurrection, and in the Teachings of Jesus, God gives us acceptable **hope** that we too will be resurrected if we live lives as Jesus taught.

As you may have noticed, I underlined the words **“Access”** and **“Hope,”** in the above verse. This is to show that it is not just me, but that Paul also understands that **“Justification”** doesn't mean **“Salvation,”** but that it means, the **“Hope”** or the justified expectation of **“Salvation.”**

To have **“Access,”** doesn't mean that you can simply walk in, but that the door is open to you so long as you do that which is required of you. It is not enough that you are **“Justified,”** you must also **“Work”** towards removing yourself from being a person of sin to that of a person living in **“Righteousness.”** As the word **“Work”** implies, there is a requirement for you to take the time and effort in that process. You must **“Walk the Walk”** and not just **“Talk the Talk.”**

### Jesus the Savior

Many Christians whom I have spoken to believe that being justified by faith; means that they are automatically redeemed, however, as you can see, there is nothing in the above definitions that speak of

redemption, only that we are justified, or **have an expectation of hope**, because of the Teachings and resurrection of Jesus. This tells me that there is still something more that God expects of us who are thus filled with this hope.

It is my personal observation that those who call themselves Christians do not agree with the following, **to declare that Jesus is your savior means that you accept all of what Jesus taught and that it is those teachings that will save you if you live by those teachings**. Instead they believe that you only need to declare Jesus your savior and you are saved, with nothing more needed from you.

**By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.** The word **“Grace”** means: **a capacity to tolerate, accommodate, or forgive people.** Therefore the Grace of God speaks to his ability to give forgiveness of our sins. Therefore, we are justified in our expectation that God will forgive us our sins, because of the Teachings and resurrection of Jesus. But what most Christians seem to overlook when they read these words written by Paul, is that Paul is not saying anything about salvation, but about the **“HOPE”** of salvation. The word **“Hope”** is defined as, **a feeling that something desirable is likely to happen, to have expectation that something that you desire will occur.**

The above verses then tell us, the acts or tribulation that we must endure or engage in, we do gladly, because they build patience in us in order for us to have expectation that God will forgive us our sins, we must first engage in the process of going from those who are sinful to those who are repentant of their sins, and then ask God for his forgiveness. As you can see, there is more to being redeemed than our being justified; we must also act (work) to give God cause to forgive us our sins.

## Glory in Tribulation

*And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. **Romans 5:3-5***

The word **“Tribulations”** means: **something such as an event that causes great difficulty, affliction, or distress, an ordeal.**

Paul is telling us that we are not redeemed only by our justified faith in the promises made to us by God, but that we must also be prepared to endure a time of difficult distress, or a difficult ordeal. This translates out to me to mean that though we are justified in our expectation of God fulfilling his promises, we must do more

than simply profess that Jesus is our Savior, that there is some kind of ordeal or physical act, that we must endure or go through if we want to be redeemed.

*For many are called, but few are chosen. **Matthew 22:14***

It is the effort and process of giving obedience to the Laws and Word of God, which leads to redemption. This requires an effort on your part. As Jesus has said, many will be called, (Justified), but only a few will be taken (redeemed).

## Jesus Died for the Sinful

*For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. **Romans 5:6-7***

*For when we were yet without strength,* refers to when we were without the promise of the resurrection given proof by Jesus. Before Jesus, there was only the Law, which instructed us how not to sin but did not give Hope of Salvation.

*In due time Christ died for the ungodly.* Where the ungodly refers to those who live their lives in sin, either do to ignorance of the sin of their actions or because of their indifference to the will of God.

This then speaks of Jesus giving up his mortal life and enduring death, so that all who were in sin might have the expectation (hope) or justification of forgiveness from God. For this Jesus gave his life. Is it that terrible then that God expects in return that we should end our marriage to sin, and seek out God's truth and through that ordeal, obtain God's forgiveness?

If all mankind had been righteous in their lives, and free of sin, then there would not have been reason for Jesus to give his life for us, but it is because Man is a creature of sin, because of the weakness of the flesh, that we needed Jesus, for without him, we would be forever lost, without any hope of entering into the Grace of God.

## Justified, not Redeemed

*But God commandeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him, for if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. **Romans 5:8-11***

I have explained above that to be justified in the Hope of God's promises does not automatically translate to being redeemed. Paul gives support to this in the following explanation of the above verses.

**Much more then, being now justified by his blood.** As you can see, **being now** refers to **an event that has already occurred, of which there is no other act required.** That event is Jesus dying on the cross for our sins.

**We shall be saved from wrath through him,** but, where the words **we shall**, has as its meaning, "**is not yet,**" it is **a reference to a future event, something yet to come,** and which also suggests an act or work on our part of some kind to bring about this event.

**If when we were enemies, we were reconciled, to God by the death of his Son, much more, being reconciled, we shall be saved by his life.**

To be **an enemy** is to be in opposition to God. To engage in sinful acts, is to be in opposition to the Laws and Word of God, which makes you an enemy of God. Even though as a sinner, we are enemies of God, because Jesus gave his life, we can be reconciled with God. I said, "Can Be" not have been. We must earn righteousness before God can give us redemption.

**While still enemies we were reconciled, but much more than that, we shall be saved,** which is to say that above and beyond being reconciled, we have the potential of being saved. To be reconciled does not automatically insure salvation, we must first stop being God's enemies, which requires an effort by you and me to end our sinfulness and achieve righteousness.

## Saved by Jesus' Life

With the resurrection of Jesus, **we are reconciled with God,** but in order to be redeemed, we shall, **be saved by his life.** What was it about the life of Jesus, which then gives us hope of being saved? It is not that Jesus lived, that we can be saved; it is the Teachings of Jesus, which he gave to us in his life, which gives us hope of salvation.

This then tells me, that we need to educate ourselves in what it was that Jesus taught, if we want to have the hope of salvation. It is this effort of educating ourselves that is one of the tribulations that we must endure to achieve redemption.

The Teachings of Jesus can be found in the four books of the Apostles of Jesus, Matthew, Mark, Luke, and John. I also have given discussion of these teachings in the chapters of this web page titled, “**The Teachings of Jesus.**”

## What is Sin

*Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:* **Romans 5:12**

*Wherefore, as by one man sin entered into the world.* The one man being spoken of here is Adam. It is by the sin of Adam, that sin entered into the world. It is because of sin, that Adam died the first death, the mortal death, and because he was our father, we inherited his sin, and so all men since Adam have or will die the mortal death.

## Until the Law

*For until the law sin was in the world: but sin is not imputed when there is no law.* **Romans 5:13**

*For until the law sin was in the world:* What these words are saying is that even before God gave us the law through Moses and the Ten Commandments, sin still existed in the world. Just think about this. Did Man live in sin before Moses gave Man the Ten Commandments? Yes he did, *but sin is not imputed when there is no law.*

The word *“Imputed”* means: to charge somebody as being responsible for another’ s crime. In this way, all of Man is charged for the sin of Adam, even though we may not have been guilty of the same sin as Adam.

## No Law, No Sin

If there is no law, then there can be no punishment for crime or wrong doing, for how can you break a law, if the law does not exist? What this means is that Adam was subject to the Law of God, or the Word of God, and that he Adam sinned against the law, or was in opposition to the Will of God, and in so doing, committed sin or a crime against God.

What this is telling me is that God had given Adam the Law, and that is why he did sin when he went against the law. This further tells me, that the law existed in the world long before God gave it to Moses to pass

on to us, which is to say, that the Ten Commandments existed before they were reduced to written form by the finger of God on two tables of stone.

## Sin Not Imputed by the Law

**For until the law sin was in the world: but sin is not imputed when there is no law.** Because Adam was our father, we as his sons are imputed, or charged with the same sin that he committed, even though we are innocent of having committed the sin ourselves. Under the law, the father is responsible for the sins of the son, and the son is responsible for the sins of the father, only through Jesus Christ are we charged only with the sins that we ourselves commit.

We are told, not by God, that because of Jesus dying on the cross our sins have been forgiven. This is not true. Only one sin was forgiven by the death of Jesus and that is that no longer does the son pay for the sins of the father, or the father pay for the sins of the son. We each must answer for our own sins. The sin of Adam has been lifted from us, but only if we seek righteousness.

If we engage in sinful act through our lives, then we must answer to God for those sins. They are not automatically forgiven; we must repent and ask God for his forgiveness. This is given support in the following verses.

## Unrighteous can be forgiven

*Yet say ye, "Why doth not the son bear the iniquity of the father?" When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. **Ezekiel 18:19-22***

In short, with the Teachings of Jesus and the establishment of the New or Third Covenant, we as individuals are charged only with our own sins, no longer are the fathers sins charged against the son, nor the sons sins charged against the father. This is given added support in the following.

## The Righteous can fall from Grace

*“Have I any pleasure at all that the wicked should die?” saith the Lord God: “and not that he should return from his ways, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.”* **Ezekiel 18:23-24**

It is this change, in how God looks at us that Justifies us before the Glory of God. It is by the Teachings of Jesus that we are justified in the hope that God will forgive us, before Jesus, there was no hope. When Adam sinned, his punishment was mortal death. Because Man is descendant from Adam, we are the Sons of Adam, and as such are punished for our father’s sins, in that we too will know the Mortal Death. In Jesus, we no longer are condemned because of Adams sin, if we are otherwise righteous unto the Ways of God.

## Through ONE, Sin; through ONE, Forgiveness

*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.* **Romans 5:14-15**

**Nevertheless death reigned from Adam to Moses.** Man, as established on earth during the sixth day of creation, were not subject to sin, not because sin did not exist, for the law of God is everlasting to everlasting, as is God, but they not having the law did not understand right from wrong and evil from good.

God did not give them the law because they were without a living soul, as are the other animals of nature established on the Earth on the Sixth Day of Creation; as such they were not subject to the law. It wasn’t until after the Seventh Day of rest, that God made Adam a living soul. When Adam was made a living soul, he was still free of sin, because he had no understanding of right and wrong. However, God gave Adam the law and it wasn’t until Adam took from the tree of knowledge of right and wrong and good and evil, that he fell into sin. It is for this reason that Paul tells us that from Adam to Moses, all men lived in sin, the sin of Adam.

## Similitude of Man

**Even over them that had not sinned after the similitude of Adam’s transgression.** Because Adam was the first to be made a living soul, all men since have been born a living soul, so therefore, all men since have the

sin of Adam. Paul explains that even those who did not commit the same sin as Adam, they nonetheless share in his sin.

The word "Similitude" means: in the likeness of, or being in similar attributes to Adam. God uses the phrase, "The Sons of Man," to express this similarity of one man to another from the other animals.

**For example:** The Son of an Ape is not and could not be the Son of Man, nor could the Son of Man also be the Son of an Ape.

**Who is the figure of him that was to come.** As men who are similar to Adam, so too is Jesus similar, in that we are all the Sons of Man. Jesus is a flesh and blood Man born of woman, as are all men.

## The Eternal Death

There is however a second death and it is to that death that Paul is speaking of. Before Jesus and his sacrifice for our sins, all men would have known the second death, or eternal death, because we had no way of being reconciled with God.

Because of Jesus and the justification he gives to Man, all men can have hope in the forgiveness of our sins. Not just those who lived since Jesus, but those also who lived before Jesus. Through Jesus, all of Man is reconciled to God. Reconciled, not saved. Only those who live their lives in the effort of avoiding sin, and seek God's truth, will have possibility of redemption however.

## God's Gift

**But not as the offence, so also is the free gift.** Paul then explains, as the offence, (the sin), of Adam caused all men since to be straddled with his sin, so too does **the free gift** offered by Jesus in his death and resurrection, giving hope to all men that sin can be forgiven. Do you understand what I just wrote; that sin **can** be forgiven, not **will** be forgiven.

It is this that is the gift from God. God is under no obligation to offer Man such a gift, but through his Mercy, Glory and Grace, he makes Man this offer. It is only an offer however; we must do that which is commanded of us if we are to actually receive the gift.

**For if through the offence of one many be dead,** as one man, Adam, caused many to be in sin, and the punishment for that sin is the Mortal Death.

Then *much more the grace of God, and the gift by grace, which is by one man, Jesus Christ,* that many will be justified in the hope of salvation.

*And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, 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 the gift of righteousness shall reign in life by one, Jesus Christ.*

#### **Romans 5:16-17**

*The gift of righteousness* is a reference to the acquisition of Grace, which we each must achieve, through the tribulation of effort to becoming one who is in sin to one who gives obedience to the Word of God. If you are in sin and through the Teachings of Jesus you realize those sins and repent your old ways and strive to remove yourself from doing sin, then you have received righteousness, and with that you earn forgiveness by the Grace of God because of 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. **Romans 5:18***

Let me emphasize once more the importance of understanding what the word "**Justification**" stands for. The word "**Justification**" means: **a hope or expectation**, not an assurance.

*For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. **Romans 5:19***

This verse is important that you take note of it. What Paul is saying is that **by the obedience of one (Jesus) shall many be made righteous**. In that Jesus was obedient to the Commandments of God, so too shall we all be if we embrace the Teachings of Jesus, one of which was obedience of the Law of God, then we too shall be made righteous. We are not made righteous by the actions of Christ, but we are made righteous by our own actions, as taught to us by Jesus and because Jesus died that we can have justification in the hope of salvation.

## The Law

*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 5:20-21***

In that sin is manifest because of the law, because there can be no sin where there is no law. The word **“Abound”** means: to contain something in large numbers or amounts, to be plentiful. So too does Grace of God abound, because sin is the path to death, justification in the Grace of God is the path to salvation and eternal life.

Don't be confused, Paul refers to the path of the journey to salvation, not to salvation without the path. We must walk the path to find salvation; it is not a guaranteed given, in the free gift of justification. Paul uses the words, **“So Might,”** to indicate that grace is not assured only that it is a possibility, which tells me that Paul understands that we each have to do something other than simply declare Jesus our savior.

## The Wages of Sin

*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? **Romans 6:1-2***

In that we are dead in sin, Paul is saying; remove ourselves from sin, that we might achieve life eternal. Paul asks the question, **“How shall we, which are dead to sin, live any longer therein?”** If we know to sin is to die, then how can we continue in sin? Would we not endeavor to make ourselves free of sin so that we might thereby live?

It is this act or **“Work”** of our removing ourselves from sin that is the **something else**, over and above declaring Jesus our saviour, which we must each do. To remove ourselves from sin is not something that can be done once and it then frees us of ever sinning again, it is a process of changing our personality and our moral character from one who is in sin to one who is free of sin, this process is the path of righteousness that we must all walk for the rest of our lives.

It is for this reason that Satan does not want you to know what it means to sin. If by blinding us to the Commandments of God, we become ignorant of what it is that constitutes sin, then how will we know when we do sin, with the Sin of Adam, all who have lied since have shared in his sin, so too do we who are ignorant of sin, and then commit sin, become guilty and will know death. Only by educating yourself in the laws and the Word of God, and thereby learn what it is to sin, do you have a chance of salvation.

This is a job that you must do on your own; no one else can save you from yourself. It is for this reason that God tells us, **“I love those who love me, and those who seek me diligently shall find me.”** Those who do not seek out God for themselves but rely on others to interpret the Bible will never know who God is and if you never get to know him how do you expect to give your full love to a stranger?

## Dead in Christ

*Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. **Romans 6:3-4***

Even though Jesus who lived his life free of sin, yet died the mortal death, so too will we all, die the mortal death, however, in embracing the Teachings of Jesus, and living our lives accordingly, thus removing ourselves from sin, will we be raised from the mortal death, in hope of eternal life. If, on the other hand, you do not live your life according to the Teachings of Jesus, then you will only have eternal death to look forward to.

## Freed from sin

*For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. **Romans 6:5-7***

Paul explains, *that our old man is crucified with him*, which means, that as Jesus knew death, so too will our mortal body. In that we will know the mortal death being without the Teachings of Jesus, *that the body of sin might be destroyed*, because of Jesus and what Jesus taught us, through the resurrection, the body of sin will be gone.

If you think of yourself as dead already, that only through the sacrifice and the knowledge of what Jesus taught us will we have been freedom from sin and therefore share in the Glory of God, as does Jesus, in the resurrection. If you think of yourself in this way, *that henceforth we should not serve sin*, but endeavor to obtain knowledge through the Teachings of Jesus, and through knowledge have the tools to fight against sin. To know that you are dead, and only in righteousness can you have life, *for he that is dead is freed from sin*.

**Remember: he that is dead** is unable to give glory to God as well. Eternal death is eternal; there will be no resurrection from it. By accepting that you are already dead, the process of and strength needed in your battle against sin will be made easier. The key to winning the fight against sin is the knowledge of what is sin, and with prayer to God for his guidance and support, you will win.

Many believe that the Law of God was fulfilled by Jesus to the point of rendering it obsolete, and therefore the Commandments of God do not apply. If that is the case, then why is Paul and all the other Apostles adamant about our fight against sin and our striving for righteousness?

## Alive in Christ

*Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. **Romans 6:8-10***

As with Jesus, so shall it be with we who defeat sin to walk the path of righteousness.

*Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. **Romans 6:11***

If you accept that to continue living in sin you are dead, and if you fight against sin, you may live, then you have already struck the first blow against Satan's lies and began on the path to your salvation.

*Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. **Romans 6:12-13***

**Remember:** Man is a creature of Nature, as he was established on the Sixth Day of Creation, full of the same lusts of the other beasts. Only when God made Man into a living soul did Man ascend beyond that of the other creatures of nature.

Do not allow the animalistic lusts of the body to stop you from having eternal life. This is your fight, and only you can save yourself, with Jesus and his teachings to give you direction in your fight. If you ignore these warnings that Jesus is giving you through the writings of Paul, then you will know only eternal death.

When you accept that you are dead in Christ and that knowledge thus empowers you to fight against sinfulness then you become justified in expectation of the Grace of God. If you fail to fight against sin, choosing to wallow in it throughout your life, then you fall short of the Grace of God.

## Not under the Law

*For sin shall not have dominion over you: for ye are not under the law, but under grace. **Romans 6:14***

Because you already think of yourself as being dead and in your grave, and understand that as someone who is dead that the dead no longer sin, then sin has no hold on you, for you are not under the law when you are

dead, but under the Grace of God because of Jesus, which gives you justification for hope of forgiveness and redemption, through the Teachings of Jesus Christ.

What this is saying doesn't mean that you must wait till you are dead, but you must live your life in the knowledge that to do sin is death. It is therefore your fight to remove yourself from sinfulness, and go through the process of becoming a person of righteousness, while you yet live.

*What then? Shall we sin, because we are not under the law, but under grace? God forbid. **Romans 6:15***

In this, Paul is telling you, that even though you're no longer subject or slave to sin, because you already think yourself dead, you must achieve righteousness before you can know salvation, and righteousness is only obtained through removing yourself from the ways of sin.

If you live your life through the morality as taught by Jesus, then you have the possibility of salvation. The path of righteousness can only be walked if you know what is and is not a sin and the only way to know sin is to accept that they are what God lists in the Ten Commandments and again in the Teachings of Jesus. If you consider the Ten Commandments to be fulfilled by Jesus to the point of rendering them obsolete, then Satan has blinded you to what is sin, and you being made ignorant will fall short of the Grace of God.

## True and Correct Worship of God

**Remember However:** you are not saved by your works alone, you must give worship to God as he God commands, anything less is to not give worship to God at all.

The first four of the Ten Commandments are God's instructions as to how we are to worship him. If you change or delete or alter those instructions in even the smallest of ways, then you do not give worship as God commands, and your worship is in vain. If you worship in vain, then you have only eternal death to look forward to.

*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? **Romans 6:16***

If you give obedience to the worship of God as God commands then you will be servant to God. If you disobey God, but rather obey your own desires, then it is to sin that you serve, and to eternal death that you will know.

## Salvation through Christ

*But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made from sin, ye became the servants of righteousness.*

### **Romans 6:17-18**

The above two verses are directed towards those who have already begun down the path of righteousness, that they do this work by their own choice because it is in their own heart to do so. It is to the mercy and love of God for his children that Man who was servant of sin, through his son Jesus, and the doctrine found in the Teachings of Jesus that Man is delivered from sin into righteousness, which then leads to salvation.

**Know This:** had God not sent to Man his only begotten son, then there would be no promise of eternal life and no forgiveness of sins. Only in Christ, (the teachings of Christ), are we saved from sin.

*I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.* **Romans 6:19**

**The manner of men** refers to the animalistic aspects that are inherent in all men. It is because of these natural tendencies of Man, to which Paul gives his warning.

**Righteousness unto holiness,** I've shown you what Righteousness means, to move away from sinfulness and through education and understanding of the Teachings of Jesus, and move to ways not of sin.

The word **"Holiness"** as used here means Truth. Whenever God refers to something or someone as being holy it is another way of saying that it or they are in truth.

When God Hallowed the Seventh Day of Creation, he made it his true day of rest, which is to say that the Sabbath when observed on the Seventh Day of the week, is an observation of your belief or Faith that the Seventh Day is God's True Day of rest.

## As God Commands

If you observe the Sabbath on any other day of the week, then you are saying that you believe that day to be God's Holy Day. It is not what you believe that is right or wrong however, it is as God Commands. If you observe the Sabbath on any other day than the one that God has commanded that you observe it, then you put yourself in opposition to God.

When you give observance to the Sabbath on the day that God has told us that it is to be observed, (the seventh day), then it becomes a **sign** between you and God that you accept that God Almighty is your God, and know therefore that God thinks of you as his child. When you observe the Sabbath on any day other than the day of the week than which God so clearly designates, then you do not keep the Sabbath in truth but in Satan's lie.

## Free from Righteousness

*For when ye were the servants of sin, ye were free from righteousness. **Romans 6:20***

What Paul is telling us in this verse is if you are sinful doing sinful things then you are free of being righteous, because to be righteous is to be void of sin.

*What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. **Romans 6:21***

If you are sinful and free of righteousness, then what reward can you expect of your way of life? Paul tells us that only eternal death awaits those who are free of righteousness and live in sin.

*But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. **Romans 6:22***

**But now being made free of sin** refers to your effort of going from being a person of sin to having achieved righteousness. With this spiritual rebirth you achieve holiness, or truth, and this gives you the justification in the expectation of eternal life, as promised by God and paid for with the blood of Jesus.

*For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. **Romans 6:23***

## The Law of Sin

*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? **Romans 7:1***

The law that Paul is speaking of is the Ten Commandments. Many of the Christian churches preach that you are saved in Jesus' Grace, and because of that the Ten Commandments have no power over you. They further preach that Jesus fulfilled the Law of God by his death on the Cross. Yet here is Paul telling us that in

fact the Law, God's Law, does in fact have authority over you. What Paul is saying, is in direct opposition to what you have been taught by the Christian churches. The question has to be asked, who do you believe, what your church tells you, or what is written in the pages of the Bible, by those who are the Prophets of God?

In this verse Paul is making very clear that the Commandments of God has dominion over us, for as long as we live. The word "**Dominion**" is defined as: **a ruling power, authority over, control over.** Therefore, what Paul is saying is that the Ten Commandments, which is what the Law of God is, have authority over you and your actions, for as long as you live.

**Remember:** Jesus tells us that the Daughters of the Harlot are harlots themselves. As I have shown in other lessons, the Harlot, (the anti-Christ), spoken of in the book of Revelation is the Church of Rome, and the daughters of the harlot, are the Protestant churches that pull away from the authority of the Pope, but which retain many if not all of the Pagan traditions established by the Church of Rome.

In short, Paul is telling us that as long as we have life, we must work to remain free of sin. To be free of sin requires that we know what sin is. The Ten Commandments are the listing, given to us by God, of what is sin. If you continue in the belief that the Ten Commandments have no hold on you because you are Saved by the Grace of Jesus, then you will be ignorant as to if you sin or not. Ignorance is no defense against the law, in human courts as well in in God's Judgment Day.

## Who do you Believe?

Paul is telling us that the Ten Commandments have authority and control over us for as long as we live. If someone tells you that the Ten Commandments were fulfilled by Jesus on the Cross, to the point of rendering them obsolete, that as a Christian you are no longer under the law, because you are saved by the Grace of Jesus, then that person is telling you a lie, "**Satan's Lie.**"

Either you believe the words written down by Jesus' Prophet, "Paul," or you believe that which was told to you by someone else. Paul writes down that which was given to him by Jesus, where does this other person get his information from? If they cannot show that the information comes from the Bible, then where does it come from?

**Remember:** as I have shown in past lessons, Satan has imbedded his lies in the Bible, therefore, there are verses, and where it sounds like Paul has said that as a Christian you are above the Law, but this is because it is being taken out of context. As you can see from how I dissect the verses of the Bible, I am able to gain a much clearer understanding of what Paul is in fact saying.

## Subject to the Law

Because Man is a creature of nature, he is a slave to sin, and for that reason, Man must be subject to the law, so as to understand how to fight against sin. If you do not know what it is to sin, then how will you know if you are in sin or not. Just as it is in Human law, Ignorance of the Law is no defense, ignorance of what is and is not sin is no defense either. It is expected and demanded by God that we seek him diligently, ourselves, and not rely on others to tell us what the Bible says.

## Jesus Taught the Ten Commandments

Only through Jesus, and that which he taught us, can we understand sin, and thus be able to fight against it. Know this, Jesus taught the Ten Commandments, not only did he teach them but he expanded upon their meaning as shown in the following example.

*Ye have heard that it was said by them of old time, "Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:" But I say unto you, "That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, "Thou fool," shall be in danger of hell fire. **Matthew 5:21-22***

As you can see, Jesus is teaching and expanding upon the Sixth Commandment, "**Thou shalt not kill.**" I ask you, what purpose would be served for Jesus to do this if in his death the Ten Commandments are rendered obsolete?

## Marriage is for Life

With this understanding, Paul then tells a parable to help explain his meaning.

*For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. **Romans 7:2-3***

In the above parable, the woman is symbolic of either the wife or the husband, for it is true of both.

Under God's Law, as taught by Jesus, the only time you can get a divorce, is if your spouse is found to be unfaithful to you, otherwise **the marriage is for as long as you both shall live.**

## Tom and Jane

**For example:** Tom is married to Jane, but Tom has found himself attracted to Sue, and because he is weak in the flesh and weak in the morality of God, he engages in an affair with Sue. In this Tom has been unfaithful to his marriage with Jane.

If Jane were to file for a divorce, because of Tom's infidelity, it would be an acceptable divorce in the eyes of God. If Jane then remarries after acquiring the divorce from Tom, Jane would not be in sin, nor would her new husband. The same would be true for Tom if Jane had been the one who had been unfaithful.

On the other hand, if Tom fell in love with Sue, and decided that he wanted to be married to Sue and not to Jane, and so Tom filed for a divorce, and Jane had been faithful to Tom and the marriage they had, then God would not condone Tom getting the divorce. If Tom went ahead and did divorce Jane, and then married Sue, he would cause Sue to become an adulterous, just as Tom had also sinned.

Jane on the other hand, if she remarries after such a divorce, would not be in sin, because it was Tom that committed the sin, and therefore she is free in the eyes of God to remarry without going into sin.

## When a Spouse Dies

**But if the husband be dead,** means that once either spouse dies, the surviving spouse is no longer married. Using the above names; if Tom dies, then Jane is free of that marriage, as such she can remarry without committing a sin and her new husband will be free of sin as well.

Under the Seventh Commandment, "**Thou shalt not commit Adultery,**" marriage is for life. Only if the spouse commits adultery or fornication does God allow for divorce. Therefore, under the law of God, a woman is married, and is therefore bound to her husband as long as her husband lives, being freed from him only in his death. The same is true of the Husband.

## Paul Preaches the Teachings of Jesus

*But I say unto you, "That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. **Matthew 5:32***

If you receive a divorce from a civil court, where no infidelity had occurred then you cause your spouse to become an adulterous if they remarry, just as you become an adulterous if you remarry.

*And I say unto you, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."* **Matthew 19:9**

Though the words in the Bible do not say so, all who are righteous are Saints of God, with no determination given whether they are male or female, therefore, though the words say woman, both genders are subject to the same meaning as to being married for life.

## Satan's 10% the Lie

Most Christian churches, uphold this aspect of the Ten Commandments, even the Church of Rome, which the Book of Daniel identifies as being the anti-Christ.

**Remember:** the best told lies are only 10% lie and 90% truth. It is in this way that the anti-Christ can so easily deceive. If your church upholds the morality of God, then it has the look and feel of being the Church of Christ in truth, but the lie is that the Christian Churches fail to uphold the worship of God as God himself has commanded that we must give worship to him, and that is found in the first four of the Ten Commandments. Jesus gives warning concerning this.

*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. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."* **Matthew 5:18-19**

In brief, what Jesus is saying is that if you break even one of the Commandments of God, the Ten Commandments, then you are guilty of breaking all ten of them. The Law remains, until all is fulfilled. The "**All**" that Jesus is speaking of is until the Old Heaven and Old Earth pass away, and the New Heaven and New Earth come, the Ten Commandment remains intact and is in full force, to be obeyed.

From the very onset of the Church of Rome, shortly after it was established in the 300's A.D. the Church of Rome commanded that the first day of the week was the Lord's Day of Rest, and that anyone found giving worship on the Seventh Day, as it is commanded in the Bible by God, would be removed from the Church of Rome. It is this that became known as the Trials of Inquisition.

It is this blasphemy of the Church of Rome that has been continued by all but a few of the Protestant Churches, that puts those churches in violation of the Ten Commandments, and therefore makes those churches the daughters of the Harlot, and harlot's themselves. This means that those same churches are part of the anti-Christ.

## Relating to Marriage

When you get married it is for life. If you engage in sex with someone other than your spouse, you commit adultery. It is to this law that you, a man or a woman, are bound while your spouse yet lives. When your spouse dies, then the law of adultery no longer binds you. You are free to marry again. Once you do marry again, you are thus placed under the bonds of the law once more.

In the above, I speak only of adultery, engaging in fornication whether you are married or not, is a sin no matter if you're married or not.

**Remember:** all sex is sinful, other than between a husband and his wife, and if you engage in sex outside of marriage, then you sin. The only reason sex is not sinful between Husband and Wife is because God gives to the newly married couple the wedding gift of making the act of sex with the spouse, free from sin.

If either one of the married couple files for divorce, and there was no adultery committed by your spouse, then under God's Law, the divorce is void, regardless whether the Civil Government allows it or not. The Law of God is supreme over the laws of Man. If then you receive this civil divorce, and you remarry, then you are guilty of adultery as is your new spouse. Marriage is for life and only in the death of the spouse do you become free to marry again without entering into sin.

If after this unlawful divorce, both spouses are still married in the eyes of God, and if either remarries, they commits adultery, however, the spouse that does not remarry, and does not engage in fornication with another after the divorce, waits till the spouse is remarried, then the first has committed a sin, and the second can then remarry without sin.

## Married to Christ

Now let's get back to the subject of what Paul is attempting to explain.

## Men are the Fruit for God

*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.*

### **Romans 7:4**

As it is with marriage between a Man and a Woman, we are married to the death of Jesus by the body of Christ and through him we have the hope of resurrection and eternal life as did Jesus. It is from our personal fight against sin while we yet live, that thus brings us before God, and therefore brings fruit unto God. We are

the fruit that God desires, if we fall short and wallow in sin then there is no fruit to be given to God, only spoilt and rotten fruit, and as you would throw such fruit out, so too will God through you into the fires of hell if you come before him in sin.

## Through Jesus is Life

*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. **Romans 7:5-6***

Just as we are all dead in the death of Jesus, so too are we free of sin, just as the woman in Paul's parable was made free of the sin of adultery when her husband died.

In Christ we are therefore free of sin. *That we should serve in newness of spirit,* refers to what Jesus spoke of; *“Only those who go through a rebirth will have hope of salvation.”* The process of rebirth is just that, a *“Process,”* meaning that there is an effort required of you to go from one who is in sin to one who is free of sin.

The Law tells us what is sin; but the Law by and of itself, does not grant us the ability to be redeemed into God. Only through the faith taught by Jesus, in the belief that the Word of God is truth, can we be redeemed. We must have both, righteousness in the law and belief in faith to achieve redemption.

Throughout your life you engage in sinful acts, that is the nature of Man. However, at some point in your life you are introduced to the morality of God. If you chose to embrace God's morality and live by it, then you work towards righteousness. If you reject the morality of God, and chose to continue to engage in sinful ways, then you are deemed unrighteous by God and will face judgment.

If you reject that there is a God, and you live your life in ignorance of God, then you will not have faith, and though you may be righteous in your morality, you must also have the faith of God, else you fall short of all that God commands of you.

## Without Law there is no Sin

*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. **Romans 7:7-8***

The word **“Concupiscence”** is defined as: **a powerful physical desire, lust.** Paul then asks us the question. **Is the law sin?** Paul responds by saying **“God forbid.”** No, the law is not sin, the law reveals sin, that through this revealing, we will know sin, and therefore fight against it having power over us. If there is no law, then there can be no sin, for how can you break a law that does not exist?

Paul then gives us an example. Before God gave us the law, the sin of coveting did not exist, which meant that to covet was not a sin. This was the case of Man before God made us a living soul, but with the soul and our ability to comprehend right from wrong, so to come the law.

The Law of God is summarized by the Ten Commandments, but long before God gave us the Ten Commandments written down on two tables of stone, the law still existed. The Law is who God is, his personal honor, his personality and his moral character. Adam was given and knew the Law, Abraham was given and knew the Law, Moses was given the Law and God recorded it on two tables of stone so that there would be no misunderstanding as to what the Law consisted of. Then God caused that Moses should write the Law down and publish it, so that all future generations of Man would be aware of God’s Commandments.

## Knowledge Brings Life

*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. **Romans 7:9-11***

**Take note here:** Paul is giving instruction concerning one of the Ten Commandments, **“Thou Shalt Not Covet.”**

Doesn’t it make sense to you that Paul accepts that Jesus fulfilled the Ten Commandments by giving greater meaning to them, not by rendering them obsolete? This is yet another piece of evidence showing how Satan has taken what is written in books of the Bible and by distorting their meaning, causing the interpretation of what is written to be a lie. If you change the Word or the Meaning of God, then it is no longer of God.

What Paul is explaining above is, before the law, Man was without sin, but with the law came understanding of sin and that it was the path to death for those who do not fight against sinful acts. But in the law also comes knowledge with which sin can be overcome, and life achieved. Therefore knowledge of the law, (The Ten Commandments), gives you a weapon to stave off sin.

## The Law is Holy

*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.* **Romans 7:12-13**

The law is of God, for he gave us the law, and all that is of God is holy, holy being another name for truth. In knowing the truth of sin then we can fight against sinfulness. If you are ignorant of what constitutes sin, then how will you know if you sin, and how then will you be able to fight against sin?

## The Law is Spiritual

*For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.* **Romans 7:14-15**

Because the law is of God, it is spiritual and not earthly. In that man is earthly (carnal) by nature, and sin being carnal, we are easily prone to sin. Paul then goes on to explain that which at first might appear a riddle.

**For that which I do I allow not:** Paul is telling us that we have a choice that it is our choice, and depending upon which direction we chose will decide our fate. In that sin is carnal and therefore natural for Man, we even so have the choice to say, **I will not.**

**For what I would, that do I not:** If the animal tendencies call you to sin, but you say **I do not**, then you have won the fight, for you have put your spiritual self in control or dominion over your carnal self.

**But what I hate, that do I:** The spiritual self is hateful to the carnal self. It is not natural for Man to subjugate himself to the laws of God, this God knows. So when you place your spiritual self in dominion over your carnal self, you do what you hate, for what you love is to be Earthly. It is this battle that rages within you that God looks at in judgment. God is spiritual, and he lauds the spiritual in you, and hates the carnal. To be carnal, returns you to the animal. God lifted you up from animals when he made you a living soul, for you to submit to the ways of the animal is abominable to God.

## The Law is Good

*If then I do that which I would not, I consent unto the law that it is good.* **Romans 7:16**

By placing your spiritual self in dominion over the earthly self; by your action of doing so you give consent to the rightness of the law, and agree with God that the law is good. In this way you become, “**One With God.**”

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

**Romans 7:17-18**

**For I know that in me dwelleth no good thing.** Because Man is of the Earth and it is natural for him to live in opposition to the Laws of God, which is to say that the evil of sin dwells within all of us, it is our natural way.

## Natural Tendencies

**But how to perform that which is good I find not?** Because we are of the Earth or carnal there is nothing in us that gives us to know the way of righteousness.

*For the good that I would I do not: but the evil which I would not, that I do.* **Romans 7:19**

Another way of putting this is as follows: because we are naturally Earthly in our nature, we do not have in and of ourselves the tools to fight against our natural way. Only through knowledge of the law, as given to us by God in the Ten Commandments and in the Teachings of Jesus Christ, do we have the weapons to fight against our natural tendencies.

## To Sin comes Naturally

*Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. 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.* **Romans 7:20-23**

You see, it is this internal war raging inside you between that which comes natural to you against that which your mind and soul tells you through knowledge are wrong. The more you understand what constitutes sin, the stronger your ability to fight against that which comes natural to you.

## Serve the Law or Serve Sin?

*O wretched man that I am! Who shall deliver me from the body of this death? 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.*

### **Romans 7:24-25**

With the mind, relates to the choice that we all have to not sin, and in so doing serve the law of God, but when you chose to indulge in the ways of the flesh by allowing your animal instincts to rule your actions, then you are lost to death through sin.

## Our Love of God Abounds from our Mind

### No Condemnation from sin

*There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.* **Romans 8:1**

You cannot be judged sinful, if you walk in the Ways Of Jesus Christ, and **not** after the ways of the sinful flesh, whereas if you do give into the ways of sin, then you are condemned already.

There is therefore now no condemnation to them which are in Christ Jesus. These words taken alone suggest that Paul is telling all who claim to be Christian that they are above the law of sin. But if you look at the rest of the words, who walk not after the flesh, you will notice that Paul places a comma after these words, which tells us that he has more to say on the subject. With this rest of what he is saying, Paul put a qualifier to the words before the comma. You can only know the full meaning and intent of what Paul is saying by understanding the qualifier as well as his first words.

It is in this example that I reiterate the need to look to the context of what is being spoken of before deciding the meaning thereof. If you had not covered Chapter 7 of the Book of Romans beforehand, you would not understand the context of this verse and might accept a meaning that is unintended. It is in this way that Satan tells some of his lies.

There is therefore now no condemnation to them which are in Christ Jesus, refers to the fact that as those who have embraced the Teachings of Jesus, we are no longer “Condemned to Eternal Death.” If you do not live your life according to that which Jesus taught, then you live in sin, and are therefore “Condemned to Eternal Death.”

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

## **Romans 8:2**

*Who walk not after the flesh, but after the Spirit.* These words are then a qualifier of those above. A “Qualifier” is something that gives greater or more specific meaning to or definition to another word or phrase. In order to put the first words into context you need to understand the words that qualify the first.

Paul thus tells us that those who he considers as being in Christ Jesus are *those who do not walk in the ways of the flesh,* but those who do walk in the *way of the Spirit,* as Paul explained it in Romans Chapter 7. To walk after the ways of the flesh is to engage in those things that are pleasurable to the body. To walk after the ways of the Spirit is to engage in those things relating to the Morality of God. If you are ignorant of what the Law of God is, then how can you know if you are walking in the ways of the Spirit or not? The ways of the flesh include but are not exclusive to acts of sexual promiscuity, which if you knew the Law of God you would know is a sin, *“Thou shalt not commit adultery or fornication.”*

## **Knowledge is the Key**

What I am trying to point out based on how Paul defines those who are in Christ Jesus, is the root to understanding what Paul is saying, and that lies in knowing the Law of God. If you do not know the Law of God, then you cannot know whether you walk in the ways of the Lord or not. Knowledge is the key, which is why Satan has lied concerning the fulfillment of the laws by Jesus.

If Satan did not exist then the only words you would know would be the word of God, but Satan does exist and he tells lies, so it is imperative that you have knowledge of the Word of God, else you will only know Satan’s lies. Satan’s lies will lead you to death, only in knowing God’s Truth and acting upon that truth, will you know Eternal Life.

## **Jesus Completes the Ten Commandments**

The Law of God as listed in the Old Testament is incomplete. The Teachings of Jesus adds to that which is given in the Old Testament and brings them to completion. When you bring something to completion, it is not then thrown out or rendered obsolete, it is brought to its fullest potential so that when made use of, makes it more perfect than what it had been.

Only in knowing the fulfilled laws of God can you understand what it means to be in Christ Jesus? The Law of God includes a listing of the morality of God. In the Old Testament there were only six commandments that pertained to God's Morality, but Jesus expanded upon those six, which give greater definition of who God is. After all, who we are is defined in a large part by the moral character that we display. It is to this morality of God that Paul is referring when he talks about those who are in Christ Jesus.

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

In previous chapters Paul explained that the Law of God reveals sin. But for those laws, we would not know what sin is and what sin is not. It is this knowledge of the law that gives us knowledge of sin, and therefore it is the Law of God that are of the Spirit, for if we know sin, and are thus capable of avoiding sin, then that gives sustenance to the Spirit. The law of sin is the absence of the Law of God, for if we are ignorant then we will not know if we sin or not.

**Remember:** the Spirit relates to the promises of God, and our trust and acceptance through faith that the promises are true. **That which God intends God will also perform.** Just as it is important to have knowledge of what is and what is not sin, it is also necessary that we accept through faith the truth in the words spoken by God.

## Believing in God's Promise

*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, 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. **Romans 8:3-4***

**For what the law could not do, in that it was weak through the flesh,** because of our animalistic urges from our evolutionary heritage, we are weak in the flesh, and by itself, the law was incapable of giving Man the strength to fight off those urges. It is one thing to know what sin is, but another to have an incentive to fight off your desires of the flesh.

Before Jesus there was no promise from God that gave us incentive to fight against sin. This is proven true in looking at the Jews, they had the law, yet did not have belief in the promises of God, and therefore they could not rise above sin by their knowledge of the law alone.

Through the first advent of Christ we have proof of God's promise, and this then gives us strength in waging war in ourselves against the pull of sinfulness.

**God sending his own Son in the likeness of sinful flesh.** For this reason of weakness, God sent his own son, not as a God or a Spirit, but in the flesh of Man, having all the same animalistic urges of the rest of us. Through his example, Jesus showed that we can rise above the animal in us and attain the holiness of the Spirit.

**For sin, condemned sin in the flesh,** in the knowledge as taught to us by Jesus, we thus know sin, and in knowing sin we have through the faith of the promises of God-Jesus, the strength to overcome the sin in the flesh.

**That the righteousness of the law might be fulfilled in us.** As Paul has shown, the law is not sin, but reveals sin, which in doing so makes the law righteous. In having the knowledge of sin, the law is thus fulfilled in us. God gave us the law that we would have the tools to fight off sin; the knowledge of the law thus fulfills this intent of God. If the law is fulfilled in us, then it is imperative that we have knowledge of the law. It is this that Satan attempts to hide from Man, and has been successful so far in doing.

**Who walk not after the flesh, but after the Spirit.** Paul once more gives definition of who he considers to be in Christ Jesus, which is those who walk in the Spirit of the Lord, and not in the sinfulness of the flesh.

**For they that are after the flesh do mind the things of the flesh;** if you are of the sort who goes out with the intent and desire to have a sexual encounter with someone, then you are one who minds the things of the flesh. If you are one who's purpose in life is to obtain wealth and the things that wealth can buy, then you are one who mind the things of the flesh. When you look to the things of the Earth for your pleasures then you are one who minds the things of the flesh. If you mind the things of the flesh, then it leaves little left of your mind to look to the things of the Spirit.

**But they that are after the Spirit the things of the Spirit.** If you take pleasure in the study and understanding of the word of God, then you are one who seeks after the things of the Spirit. If you embrace the morality of God and strive to be equal in morality to God, then you are one who seeks after the things of the Spirit. If you take pleasure in building up the wealth of the Spirit and have no interest in the things of the Earth, other than that which you need to sustain the body, then you are one who seeks after the things of the Spirit.

## Enmity against God

*For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.* **Romans 8:5-8**

**Remember:** That which Paul has explained before. Man is a creature of nature, and it is unnatural for Man to live by the Morality of God. In the above three verses, Paul is saying the same thing. The ways of the natural Man is enmity, (contrary) to the ways of God, and for Man to indulge in those earthly pursuits puts Man in opposition to the ways of God. To be in opposition to the ways of God is to sin. To sin is to travel the road to eternal death. The laws of God, reveal sin, and thus show Man the path of righteousness. Therefore, the ways of the flesh cannot please God, for they are sin, and contrary to the ways of God.

*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. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. **Romans 8:9-10***

If you work in the ways of God, then you are not in the flesh, but in the Spirit. If you have faith in the promise of Jesus, of eternal life, then you have the Spirit of Christ in you. If you work towards accomplishing the fulfillment of the promises of Jesus, then you are in the Spirit of righteousness. If you are otherwise, then you are not in the Spirit of Christ, and Jesus will have none of you. If you profess to be Christian, but do not do as is the way of God, then you lie to yourself, because God will know, so the lie is not to him it is to yourself.

## God is in you

*But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. **Romans 8:11***

The Spirit that rose up Jesus from the dead is God. If you work in the ways of God, then that same spirit dwells in you. As God rose up Christ from the dead so too will God rise your body up from the dead.

*Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 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. **Romans 8:12-13***

The word **“mortify”** means to: **attempt to subdue the body or desires and passions by self-imposed discipline, hardship, and abstinence from pleasure.** In this Paul is telling us the same thing I suggested before. To live for the pleasure of Earthly things is to live for death, but to subdue (mortify) those pleasures through faith then you will live for life.

## Adoption by God

*For as many as are led by the Spirit of God, they are the sons of God. 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.*

### **Romans 8:14-15**

Those who live in the Spirit of the Lord are the sons of God, otherwise known as the Saints of God. All of mankind is children of God, but only those that live in the Spirit of the Lord are Sons of God. To be a Son of God is to be entitled to the inheritance of the gifts of God. To be a child of God does not.

The Spirit of bondage is a life in sin. Those in sin are slaves to sin, and sin leads to death.

Only in repenting those sins and embracing the morality of God, do you have a chance of salvation. Those who are the Saints of God are adopted by God and become the Sons of God. It is this adoption that God calls redemption and salvation.

Think of this in the same way as if you and your spouse adopt a child into your family. With this adoption, the child becomes your son or daughter, just as if they had been born unto you. This is as we who live in the ways of God are the sons and daughters of God. As the good father loves and cares for his children, so too does God love and care for his children. If we love our Father in Heaven back, by showing our love through our fight against sin and striving for righteousness, then God will adopt us, and we will be brethren to Jesus, and he to us.

## Heirs of God

*The Spirit itself beareth witness with our spirit, that we are the children of God: 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.* **Romans 8:16-17**

*For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* **Romans 8:18**

## Man the Creature

*For the earnest expectation of the creature waiteth for the manifestation of the sons of God.* **Romans**

**8:19**

The "**Creature**" spoken of here is the body of Man. As I have said, Man was established upon the Earth during the Sixth Day of Creation, but was not made into a living soul until after God had rested and then took Adam from Man and breathed in the living soul. This did not happen until after God had rested on the Seventh Day, which is to suggest that Adam's assentation from that of an animal to that of a living soul occurred on the Eighth Day. Therefore the creature is the animal that is the body of Man.

Those who are the Saints of God will ascend, **with the manifestation of the sons of God**, upon the Rapture. Not again into a body that is an animal of the Earth but instead into the body of a heavenly being. This is given support in the following verses.

*For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. **Romans 8:20-21***

**Remember:** Paul is a Prophet of Jesus, and as such those things written by Paul are not always his opinion but words given to Paul from God-Jesus. This is true of all the Profits of God, who are defined as those through whom God speaks.

## Made of the Earth

Paul then explains that the creature, (body of Man) was made of the Earth, which is why it was subject to vanity. Paul continues to explain that Man was made subject to vanity, not because he chose to be, but was made that way by God, so that though imperfection, Man would know and understand hope, because the creature, (the Body) shall also be delivered from the bondage of sin, into the body of the glorious liberty of the children of God.

In short, God made Man an animal of the Earth, full of the wants and needs of an animal. Of those who fight against those animalistic urges and overcome them, (the Saints of God), they will be given, upon the Rapture, new bodies in kind with the other heavenly beings.

## Waiting for the Adoption

*For we know that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. **Romans 8:23-23***

*For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. **Romans 8:24-25***

God made Man in the body of imperfection so that we wanting perfection would thus Hope for redemption through the Grace of God. If you already have that which you desire, (as do the Angels), then there would be no purpose to hope for it. When you have Hope you also are forced to act (work towards) in whatever form that is required to achieve fulfillment of that hope.

## The Spirit of Man

*Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. **Romans 8:26-27***

The Spirit of Man, which strives to be one with the Spirit of God, assists in fulfilling hope. Where the body is of the flesh and desires things of the flesh, by itself will not have interest in hope of perfection, thinking it is already perfect, whereas the Spirit will know it falls short of perfection and will therefore hope to be made perfect through the glory of God.

## Jesus is First Born of Many

*And we know that all things work together for good to them that love God, to them who are called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. **Romans 8:28-29***

All who strive to be in the Spirit of God know that whatever occurs to them is for the good. Even tribulation is ultimately for our good. Jesus was the firstborn of Man of the resurrected into eternal life, and all others so resurrected will be brothers in Jesus. Jesus endured the tribulation of death upon a cross, when we are in tribulation, remember that which Jesus endured, and look to him to help you through the difficult times.

*Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. **Romans 8:30***

This verse gives support to what I have been saying. In Christ we are justified, but we must then endeavor through our own efforts to also be glorified in salvation. Jesus tells a parable that gives understanding to this.

## The Parable of the wedding party

*The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. **Matthew 22:2-3***

In this parable, the King is God, the marriage is between Jesus the Son of God, and Mankind. Though many of Man have over the centuries been called to the true worship of God first through Moses, a few heard the calling and came unto the Lord, these were the Saints of God.

*Again, he sent forth other servants, saying, "Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise, and the remnant took his servants, and entreated them spitefully, and slew them. **Matthew 22:4-6***

Then God sent forth his Prophets, giving warnings and explanations of the Word of God, but those of the Nation of Israel rejected the prophets, being too busy with their pursuit of the wealth of the Earth, and others of the Nation of Israel, took the prophets and beat and imprisoned them and murdered them.

*But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. **Matthew 22:7***

This relates to God giving Babylon leave to destroy the nation of Israel.

*Then saith he to his servants, "The wedding is ready, but they which were bidden were not worthy, go ye therefore into the highways, and as many as ye shall find, bid to the marriage." So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guest. **Matthew 22:8-10***

The Jews, or the people of the Nation of Israel, reject God's offer of heaven and eternal life, so God sends forth other servants, (the Apostles) and they invite not just from the people of Israel, but of those not of the Nation, the Gentiles, and the Gentiles, hungry for God, accept and come to the wedding.

*And when the king came in to see the guest, he saw there a man which had not on a wedding garment: and he saith unto him, "Friend, how camest thou in hither not having a wedding garment?" And he was speechless. **Matthew 22:11-12***

The "Wedding Garment" is symbolic of being in the faith as taught by Jesus. This man came into the wedding, but was not a true convert to the faith, but is an impostor and a transgressor.

In this God will know if you are truly a Saint of God or just an impostor, pretending to be a saint. These are all the false prophets and Churches that give lip service to Jesus Christ, but who preach Satan's False Gospel.

*Then said the king to the servants, "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." **Matthew 22:13***

These false churches and their congregations will be bound and destroyed, for they speak of Jesus, they preach the False Gospel of Satan. Because these people of these false churches think themselves saved in Jesus and think that they have given worship to God, their worship is in vain, because it is a worship not as God commands.

Even though they have the Teachings of Jesus in front of them, they gave false meaning to what Jesus taught, and therefore would not come to the marriage, for they were blinded by Satan's lies.

After giving this parable and explanation Jesus said:

**For Many are called, but few are chosen. Matthew 22:14**

What Jesus means is that many, the Jews, the Christians, have been called to the true worship of God over the Centuries, but of those called only a few from each generation are actually chosen by God to be the Saints of God.

This is true today as well. There are over 7 Billion people living on the Earth today, but of all of that number God only recognizes 144,000 of them as being the Saints of God.

*And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. **Revelation 14:1***

## God is with us

*What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? **Romans 8:31-32***

God gave as sacrifice his only begotten son, so that mankind could be saved and redeemed unto the Father in Heaven. Those therefore that embrace Jesus and all that he stood for, are thereby made the Saints of God. As such, they are given freely all that God has created.

*Who shall lay anything to the charge of God's elect? It is God that justifieth. **Romans 8:33***

If in partaking of what God has offered, the Saints of God are condemned by others, then it is the others who are wrong, for those who God justifies, no man can condemn.

*Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. **Romans 8:34***

Those who endeavor to become Saints of God, are brethren to Jesus, and as such Jesus will intercede for them before God on Judgment Day.

*Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? **Romans 8:35***

Being a Saint of God will not be easy, as Jesus endured tribulations, beating, and a hideous death on the cross, so too will the Saints of God have to endure their own tribulations. Through these tribulations, the true Saints of God will be tested and their faith will be cemented in righteousness or they will fall away and be sent to the fires of hell.

## The Love of God

*As it is written, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. **Romans 8:36-39***

In these verses, comes support to what I have just written. As the Saints of God, those who follow in the Way of Jesus Christ, we will have to endure our own tribulations, but through all of this, those that love Christ, and who therefore are love by Christ, will endure. Once the love of God is entered into your heart, there is nothing on this Earth capable of removing it from your heart.

## God's Promise is the Purpose of Faith

*I say the truth in Christ; I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: **Romans 9:1-3***

In the above three verses, Paul is lamenting about the nation of Israel and its people. Paul sees that the Jews as a whole are blind to the truth of Jesus Christ, and laments that his brethren, will not know the Love of Christ, and for that reason are lost to eternal death.

**I say the truth in Christ; I lie not, my conscience also bearing me witness in the Holy Ghost.** First Paul informs us that he is telling the truth and that his truth is given support by his having been touched by the Holy Ghost.

**I have great heaviness and continual sorrow in my heart.** Then Paul explains his heart ache.

**If I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.** Paul professes that he would experience the displeasure of God if he could in some way save his people and his nation from the error of their seeking the pleasures of the flesh rather than God's True Word.

I am sympathetic of Paul's anguish, for my family and friends reject that which those of you who come to this Web Page have come to accept. Strangers, who I have never met, come to this Web Page by the thousands, but my own family refuses to read even a single essay that God has given me to write.

## The Israelites

*Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen. **Romans 9:4-5***

**Who are Israelites;** Refers to the definition of who and what an Israelite is. In short, a Jew is not always an Israelite, and a Gentile can be an Israelite even though they are not blood decedents of Jacob. I have given discussion to this in the Lessons.

In short however, an **Israelite** is **one who keeps the Commandments of God.** With the first advent of Christ that definition has been fulfilled and expanded to the following. An **Israelite** is **one who keeps the Commandments of God and has the Testimony of Jesus Christ.** As you might have noticed, this new definition is exactly as is the definition as to who the Saints of God are, and that is because they are one and the same.

**To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law.** God renamed Jacob to Israel because Jacob overcame his sins and reconciled with God. The term Israelite pertains to all who in like kind overcome their own sins, and reconcile with God as well. To reconcile with God is to

give obedience to the Word of God, and live by the set of rules that God placed upon Man, that we call the Ten Commandments and the Teachings of Jesus Christ.

**Of whom as concerning the flesh Christ came.** God sent his son to earth to save his people, (the Jews), from themselves. The Jews had turned their backs on the laws of God and followed the lusts of this world, which is what Paul refers to as the lusts of the flesh.

## Not All Israel

*Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:*

### **Romans 9:6**

**Not as though the word of God hath taken none effect.** What Paul is saying, that the Word of God is still God's Law, and it has not been changed or rendered obsolete.

**For they are not all Israel, which are of Israel:** In this Paul is saying that which I have been saying all along. An Israelite is that because like Jacob they have overcome their sins and have been reconciled with God. The Jews of the Nation of Israel are not Israelites in that they have not overcome their sins and therefore are not reconciled with God. Those who are not of the Nation of Israel, (the Gentiles), can be Israelites, if like Jacob they overcome their sins and look to God for forgiveness.

*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. **Romans 9:6-8***

This then gives support from Paul of what I have been saying; **the children of the promise are counted for the seed.** Those who accept the promises of God and believe the Word of God, are counted for the seed of Abraham. It is not required that you be a blood descendant of Abraham to be of the seed of Abraham, because the seed relates to the belief in the promises of God, not in the blood lineage of the man.

In the same way, God change the name of Jacob to Israel and made a promise or covenant with his children, but what Paul is saying is that any and all who like Jacob, overcome their sins, are counted for the seed of that promise.

**Not as though the word of God hath taken none effect.** This follows through with what I was just saying to be an Israelite is not the same things as being a citizen of Israel. This is also the difference between the Old Covenant and the New Covenant. The Old or Second Covenant was given to the Nation of Israel, the

nation as a whole. But for a very few, the people did not keep the Law of God because they did not have faith, which as you may recall relates to the belief and trust in the promises of God. As a nation, the terms of the Old Covenant give an area of land to that nation, (The Promised Land), but the New Covenant offers a personal and intimate relationship between each one of us and the God of Creation.

## A Personal and Intimate Relationship

The New Covenant is all about God having a personal and intimate relationship with each of us on a one on one basis, no longer as a nation but as individuals.

**For they are not all Israel, which are of Israel.** In this Paul is saying the same thing that I have been saying through out my writings. An Israelite is not that because they are blood descendants of Jacob, they are that because like Jacob they have overcome their sins and been reconciled with God. To be a Jew does not make you an Israelite, only by reconciling yourself with the Ways of God do you become an Israelite.

**Neither, because they are the seed of Abraham, are they all children:** Paul is making a very profound statement here. Just because you might be a blood descendant of Abraham, does not make you an inheritor of the Covenant that God made with Abraham. To understand this fully you need to understand the relationship that Abraham had with God, and compare it to the relationship that Isaac had with God. It would also be helpful if you kept in mind that God made the Covenant for the sake of Isaac more so than for the sake of Abraham.

**But, in Isaac shall thy seed be called.** Paul then gives support to this when he tells us that it is through Isaac that the seed is called. The seed of Isaac does not mean his blood decedents, but those who give worship to God as God commands, as did Isaac. This is another way of saying that those who worship God as he commands and not as is their own personal inclination are those of the seed that are the inheritors of the First Covenant.

## Children of the Flesh

**That is, they which are the children of the flesh, these are not the children of God:** In these words, Paul gives additional support to what I just said. Those who seek the pleasures of the flesh are not the children of God, and therefore have no inheritance, even though they are blood descendants of Jacob.

**But the children of the promise are counted for the seed.** Those who worship through faith are those who believe and trust in the promises of God, these are also those who are inheritors of the promises of God. If you do not believe in the promises, and do not put your trust in God, then you are not of the Sons of God.

## The Promise for Abraham

*For this is the word of promise, "At this time will I come, and Sarah shall have a son." **Romans 9:9***

God made a promise to Abraham and to Sarah, that they would have a child, even though Abraham was 100 years old and Sarah was 90 years old. It was that Abraham believed this promise, and put his trust in this promise that reveals his faith in God.

*And not only this; but when Rebecca also had conceived by one, even by our father Isaac; for the children being not yet born, neither have done any good or evil, that the purpose of God According to election might stand, not of works, but of him that calleth; it was said unto her, "The elder shall serve the younger." As it is written, "Jacob have I loved, but Esau have I hated." **Romans 9:10-13***

To understand these three verses you need to read and understand the story revolving around Sarah during the time she was pregnant for the twins, Jacob and Esau. In this story Esau the first born of the twins is by right of law as eldest son of Isaac, given all the wealth, property, and honor of Isaac, as well as Isaac's place as the patriarch of the true and correct worship of God.

Even before their births, God told Sarah that Jacob would overshadow Esau, which he does in the historical account.

What this all relates to is that God makes promises, as well as predictions of future events. It is in faith in God that those given these insights from God believe, and trust that they will be just as God says. It is this faith that determines who is an Israelite and a Son of God. To believe is to have Faith.

## God's Mercy

*What shall we say then? Is there unrighteousness with God? God forbid. **Romans 9:14***

*For he saith to Moses, "I will have mercy on whom I will have mercy, and I will have compassion."*

**Romans 9:15**

*So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, "Even for this same purpose have I raise thee up, that I might shew my power in thee, and that my name might be declared throughout all the Earth." **Romans 9:16-17***

Think of it in this light, if Pharaoh had been willing to allow the Hebrew slaves to go without contention, then would history even remember the Exodus? The entire story of the Exodus might never have

been told. It is because God made Egypt the most powerful nation on the Earth for over a thousand years, and then caused Pharaoh to resist that the story of Exodus holds such power in the worship of God.

*Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.* **Romans 9:18.**

This is another way of saying that God decides who will be the Saints of God and who will not. If you are a person who shuns morality, and live for your own pleasure, then you are not the sort of person God has any interest in, therefore it is less likely that you will ever repent your sins, for God will not have any reason to encourage you to do so.

In this God has shown his mercy on me. I was a man of sin. I had no interest in the Bible or in God, and I went through life in ignorance of just how evil I was. But God saw in me something that I do not see in myself, and because of this, I am now zealous in the Teachings of Jesus and the promises of God.

*Thou wilt say then unto me, "Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? "Shall the thing formed say to him that formed it, why hast thou made me thus?"* **Romans 9:19-20**

**Why doth he yet find fault?** If God decides who he will encourage to repent and who he will not, then how can he find fault in those who do not?

**For who hath resisted his will?** Who has there ever been that when approached by God did resist him. Even Moses, who fought against being the one to lead the decedents of Jacob out of Egypt, eventually gave in to the will of God. Even Jonah eventually succumbed to the will of God.

**Nay but, O man, who art thou that repliest against God?** Paul admits this, yet says, "Who are you to question God and his motives."

**"Shall the thing formed say to him that formed it, why hast thou made me thus?"** How can one who has been made by God, question the one who made him.

I add this thought to Paul's comments; this is God's sand box, all the toys in it belong to God, therefore all must adhere to God's rules, we cannot tell God what to do, or how to do that which is his will to do.

## The Parable of the Potter

*Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, endured with much*

*longsuffering the vessels of wrath fitted to destruction: And that he might make known to riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called not of the Jews only, but also of the Gentiles?* **Romans 9:21-24**

The above parable as given in the three verses brings excellent clarity to why God chooses one over the other. **Hath not the potter power over the clay?** The potter is he who creates jars, vases, cups, etc. It is he who decides what he will create, from any given lump of clay. It is the potter who decides **of the same lump to make one vessel unto honor, and another unto dishonor?** If a customer orders a fine vase or pitcher with ornamentation and another customer orders simply a vase, the potter will thus make one of quality and craftsmanship, and the other simply of usability, thus one is to honor, and the other to dishonor.

If God chooses those who will be his children, and from the same, chooses who will not be his children, then who are we to question his choices?

## The Children of God

Paul goes on to ask the question, **“What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction?”** In this question Paul suggests that perhaps God desiring to show all of Man his wrath, and in so doing, reveal his mercy, made one of us prone to his morality and another prone to immorality. How better to show the contrast than to make two in such contrast one to the other?

**And that he might make known to riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called not of the Jews only, but also of the Gentiles?** In the above parable, Paul gives a possible reason why God chooses who will be most likely to embrace God’s morality and who will not.

## God’s People

*As he saith also in “O’-see, I will call them my people, which were not my people; and her beloved, which was not beloved. 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.”* **Romans 9:25-26**

Those who were not the People of God are all those who are not blood decedents of Jacob, otherwise known as the Gentiles. Therefore, God will call the Gentiles that convert to the Teachings of Jesus, his people, even though they were not his children before their conversion.

*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: For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."* **Romans 9:27-28**

*And as Esaias said before, "Except the Lord of Sabbath had left us a seed, we had been as Sodom, and been made like unto Gomorrah."* **Romans 9:29**

In these verses Paul is showing that even the Prophet Esaias was aware of the difference of what it meant to be an Israelite, and that of a Jew, the seed being reference to those who fit the definition of an Israelite. He explains that Israel might have gone the same way as Sodom and Gomorrah into extinction except for the seed left by God. The seed are those defined as Israelites, whereas the rest of the nation of Israel does not fit that definition.

## Righteousness through Faith

*What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith, but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness, wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at the stumblingstone; as it is written, "Behold, I lay in Zion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed."* **Romans 9:30-33**

Paul then asks the question, **"Is it then that the Gentiles will attain righteousness through their faith, (belief in the promise), whereas the Jews who had the law failed to achieve righteousness because they had no faith?"**

**"Behold, I lay in Zion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed."** The **"Rock"** in this verse is a reference from the Book of Daniel, and a prophecy that depicts the Messiah (Jesus) as a rock cut out, but not by hands, that will grow to be a mountain to cover all the earth. It is this Rock, Jesus, which is the stumblingstone to the Jews.

Jesus represents the promise and therefore the faith, which the Jews refuse, and therefore will be barred from being one of those who are the Saints of God. With the first advent of Christ, those who are righteous are synonymous with those who are the Saints of God, which is further defined as **those who keep the Commandments of God, and have the testimony of Jesus Christ.**