

A Critique of The Holy Bible In Its Original Order -
a Faithful Version, Translation and Commentaries By Fred R. Coulter,
“Appendix Z - Understanding Paul's Difficult Scriptures Concerning
the Laws and Commandments of God”

Introduction

For years I have had written and on my website, “honorhislaw.com”, a book that I entitled “My Problem with Paul”, in which I had laboriously analyzed in the light of Yehovaw Holy Bible every verse written by the apostle Paul that I believed does violence to Yehovaw's toraw or law, my calling having been, with Yehoshua, to “**magnify the law and make it honorable**”! (Isaiah 42:21) But then I was to discover, by the amazing hand of Yehovaw, that another brother in Him had written a work that powerfully dealt with the same problem and confirmed, to my relief, that I had not been one lonely observer in an ocean of non-observers of the problems that I had believed Paul created by his strange teachings!

A beloved granddaughter of mine had a new bible given her by a member of her church who loved her dearly; and in her youthful exuberance, she could not wait to show that large, freshly-printed, black-bound bible to me, her beloved grandpa, whom she knew is enamored by all things relating to Yehovaw, the Creator and Lord God over all the universe!

The new bible proved to be The Holy Bible In Its Original Order - a Faithful Version, Translation and Commentaries By Fred R. Coulter! And, by looking into it, I found that it contained teachings about the bible that are unique to my granddaughter's church - particularly, that the order in which the books of the bible had originally been put had at some time in history been altered, to put the letters of the apostle Paul ahead of letters written by other of Yehovaw's apostles!

The reason for that switch lies in the fact that traditionally the Roman Catholic Church has favored the writings of the apostle Paul over those of the other apostles and, for that matter, over the teachings of Yehovaw through Moses and Yehoshua!

Over the years I had learned that, the Roman emperor Constantine had become a Christian, at one point in his military career, which led to his making Christianity a state religion in Rome, followed by his passing a law forbidding Roman citizens, ostensibly “Christians” by then, from practicing Judaism, which is based upon the Old Testament and Yehovaw's toraw or law, which He gave to the children of Israel through Moses in the first five books of the Old Testament!

Yehovaw then consistently honored His toraw or law throughout the writings of His prophets, which make up the balance of the Old Testament, the importance of which He

then confirmed through Yehoshua, in His New Testament (Matthew 19:17; 23:2 and 3; John 5:46 and 47; 14:15 to 17 and 21), when He had sent Yehoshua to walk among their children and teach them an higher understanding of that toraw!

Constantine's preference was that the Christians in Rome follow the teachings of the apostle Paul, who, if he gave credence to keeping the commandments of Yehovaw's toraw or law (which is Brother Coulter's contention), still stripped from it any significance in relation to obtaining one's salvation through “the righteousness that is in the law” (Philippians 3:6), teaching instead a “righteousness of God without the law” (Romans 3:21) and “that a man is justified by faith without the deeds of the law”! (Verse 28)

Interestingly, because Brother Coulter has not been able to find any corruption of scripture in the part of Paul's writing that does relate to a source of salvation or righteousness “without (or separate from) the law” (Romans 3:21), he actually has done me a favor in substantiating that Paul was presumptuous in claiming any such alternative to “the righteousness that is in the law” (Philippians 3:6), which Yehovaw showed through Yehoshua was perfectly valid, saying:

I am not come to call the righteous, but sinners to repentance! (Matthew 9:13)

Since Yehoshua had not suffered and died on the cross, when He made that statement, “the righteous” (Matthew 9:13) had to be those who had availed themselves of Yehovaw's offer of “righteousness” (Deuteronomy 6:25) in His toraw or law, which was based on one's observing “to do all these commandments before the Lord” (Verse 25) and would have included their seeking His “atonement” (Numbers 15:28) as He had commanded its observance through Moses!

Since in Constantine's day manuscripts relating to Judeo-Christian matters were scattered about without any central place of access, he assembled scholars to canonize those manuscripts by arranging them in what we now know as “The Holy Bible”! The scholars made books of the manuscripts of which they approved; and, since the New Testament's information is difficult to understand without the background of the Old Testament, the scholars arranged them, in a logical order, placing those comprising the Old Testament books first and then those of the New Testament, in which their authors had honored the Old Testament or covenant and particularly Yehovaw's toraw or law! Lastly was put the letters of the apostle Paul, in which he offers a completely new and radically different way to obtain one's salvation and the righteousness and forgiveness usually associated with Yehovaw's toraw or law for His children on Earth!

I came to understand that Constantine's becoming a Christian, making it a state religion and canonizing the bible also led to the founding of the Roman Catholic Church, which well preserved his preference for Paul's lawless writing and doctrine (lawless at least with

respect to a person's spiritual salvation), so much so that eventually a pope ordered a rearrangement of the bible's books, putting Paul's letters immediately after the Book of Acts and leaving the letters written by authors who had honored Yehovaw's toraw or law for the last!

So, when Brother Coulter's translation with its “original order” came to my attention, I was prepared to understand the great significance of that order and rejoice that someone had gone to the trouble of creating a translation that honored the original order, which rightly was used by the scholars under Constantine!

But, when I discovered Brother Coulter's appendix concerning Paul - his “Appendix Z - Difficult Scriptures Concerning the Laws and Commandments of God” - I was in for another surprise and delight; for, in my struggles to deal with the King James version of those difficult scriptures, I had labored, in my book, under the anti-law bias of those translators, which Brother Coulter has now revealed had tweaked the original Greek in certain critical places just enough to make Paul come across as being against not only one's relying upon Yehovaw's toraw or law for his or her salvation but also against his or her keeping the commandments of His law at all for any reason.

So, after dwelling at length upon Paul's teaching of salvation by “grace” and “faith” (without showing how that idea of a lawless salvation is opposed to Yehovaw's salvation as He presents it through Moses and Yehoshua) Brother Coulter finally gives commendable clarification of the Greek underlying Paul's writings in relation to Yehovaw's toraw or law, showing that Paul accurately reflected Yehovaw's problem with Judaism's traditional law and to pagan laws of the day while still retaining the fact that Paul at the same time taught a salvation based upon one's “faith in His (Yehoshua's) blood” (Romans 3:25), which Paul makes clear (at least in his mind) is a belief that must accompany anyone's commandment-keeping!

If you have picked up on the fact that a law seemingly having no relevance to salvation is a law devoid of any motivation to keep it or its many commandments, you have entered into my camp and into my understanding of such matters, which flaw remains as “**a thorn**” not “**in the flesh**” (2nd Corinthians 12:7), as Paul wrote, but in my understanding of biblical doctrine, a “**messenger of Satan to buffet me**” (Verse 7) indeed! For you do not find Brother Coulter nor others who mirror Paul's doctrine giving any attention to Yehovaw's words through Yehoshua:

If thou wilt enter into life, keep the commandments! (Matthew 19:17) - even “**eternal life**”. (Verse 16)

I will be addressing that apparent flaw, throughout this critique of his appendix devoted to these problems! And in the process I will be tiringly redundant, for the simply reason that Brother Coulter, also, is redundant, in his treatment of the many places where the

apostle Paul is exasperatingly redundant in pushing his "righteousness without (or separate from) the law" (Romans 3:21) and downing anyone who did or who still does rely upon the righteousness that Yehovaw offered through Moses in His toraw or law! (Deuteronomy 6:25)

I believe that redundancy was occasioned, largely, by the fact that, in presenting his lawless grace, Paul knew he was bucking the truth of Yehovaw's toraw or law (Psalm 119:142 and 151), which he, Paul, knew well, having been "brought up ... at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers" (Acts 22:3), Gamaliel's having been "a Pharisee" and "a doctor of the law"! (Acts 5:34)

If you have ever known someone whose lifestyle demands that he buck normal ways of doing things, you know how redundant such a person tends to be, forever trying to justify his or her choice of conduct based upon a decision to be different than everyone else!

In the course of reading this critique the question will undoubtedly arise, Why make such a fuss and labor so long and arduously over this difference in doctrine between the words of Yehovaw through Moses and Yehoshua and the words of the apostle Paul?

Only Yehovaw knows how many Christians have simply taken both views and called all of it "the inspired word of God", letting that tangled doctrinal mess settle in their hearts the best that it can! But I personally have been unable to do that, having what I feel is a better idea of Yehovaw's integrity as the Creator and Lord God over all the universe than to use the language He gave His children to require that they go in two directions at the same time! Yehovaw said, through Yehoshua:

No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other! (Matthew 6:24)

The Paul himself allowed that "God is not *the author of confusion, but of peace, as in all churches of the saints*"! (1st Corinthians 14:33)

How applicable that truth is to the difference between Yehovaw's offer of righteousness (Deuteronomy 6:25) and that of the apostle Paul (Romans 3:21) will become painfully evident, as we make our way through the excellent work that Brother Coulter has given us on this question!

Furthermore, in Roman law, which is in use in our country even today, is a principle that a statement left unanswered or not "rebutted", as they call it, becomes a law in itself! Yehoshua seemed to be aware of that principle; because He tirelessly answered virtually everything said by the religious leaders around him that He knew was not right and needed to be corrected!

This being the case, in critiquing Brother Coulter's work on Paul, I continually found it necessary to answer or "rebut" statements by Brother Coulter and Paul that I believe are contrary to parts of scripture, primarily the words of Yehovaw through Moses, His prophets, Yehoshua and certain of His apostles who remained true to His honoring of Yehovaw's toraw or law! He wrote, through His prophet, of Yehoshua:

The Lord is well pleased for His righteousness' sake; He will magnify the law and make *it* honorable! (Isaiah 42:21)

So, although it may have been said an hundred times before, when I ran into another statement of the same error, I felt myself obliged to answer, with the same sound scriptures that I believe comprise Yehovaw's truth in relation to that particular problem!

An additional cause for concern with respect to the doctrinal confusion suffered by students of Yehovaw's Holy Bible is the condition of the world today! If, as I believe, the church made a turn when they should have gone straight, accepting the apostle Paul's teaching as superior to that of Yehovaw through Moses and making that dangerous and misleading substitute their emphasis for the next two thousand years, and if, as I believe, Yehovaw was not pleased with that derailment of His heart's concern for His children (Deuteronomy 5:29), He has had every reason in the book (Leviticus 26; Deuteronomy 28) to curse those who chose to ignore His words and put in their place the words of a troubled apostle!

Yehovaw warned, through Yehoshua, that "**many shall come in My name, saying, I am Christ; and shall deceive many**"! (Matthew 24:5) Paul did not say that he was the Christ; but he had no problem boasting that he had received direct instruction in "Arabia" (Galatians 1:17), from the "Christ" (Verse 12) who taught him his lawless contradiction to Yehovaw's toraw, which Yehoshua did not do, while He was teaching among the children of Israel!

So, obviously, something has been wrong ever since; and, again, the condition of the world today is the irrefutable evidence of a doctrinally compromised church's failure to bring salvation to the world, while Yehovaw has been patiently waiting all this time, letting us find out exactly how wrong things can get, when He is ignored!

The Critique

Beginning his appendix on the difficulties attending Paul's teachings, Brother Coulter began by writing:

A foundational doctrine of modern Evangelical Protestantism is that a "born again" Christian is not required to keep the Law of God – especially the Sabbath and holy days as found in both the Old and New Testaments. Citing numerous "difficult-to-understand" passages from his epistles, they claim that the apostle Paul received a

“superior revelation” that supersedes even the teachings of Jesus, and which gave him the authority to do away with the requirement that a Christian is to keep the laws and commandments of God – which in some camps even extends to repentance and baptism. How can that be?

In his book, *Sunday Fact & Sabbath Fiction*, Dr. Russel Tardo boldly declares, “Every bit of the law was nailed to Calvary's cross, having been completed and fulfilled in the person and life of Jesus Christ” (p. 43). Sadly, this broad assertion is widely believed by the majority of Protestants today. Pointing to Colossians 2:14-16 and similar passages, they attempt to use Scripture to justify their belief that *all* Old Testament laws were nailed to the cross – especially the Sabbath and annual festivals, and the laws of clean and unclean meats.

Having recently completed an extensive debate with a fine minister of “The Christian Church” (the name of a denomination within the Christian church at large), on exactly such issues, I can personally attest to the prevalence and persistence of the idea that Yehoshua nailed Yehovaw's toraw to His cross, presumably doing away with it. Brother Coulter continues:

Because of false, convoluted misinterpretations, coupled with poor or inadequate translations of the original Greek texts of the apostle Paul's “hard-to-understand” writings – primarily those in Romans, Galatians and Colossians – Protestants typically believe that the laws and commandments of God are a curse, and unnecessary for salvation. It is claimed, therefore, that such laws were abolished by Jesus Christ – through His life, crucifixion and resurrection. But is that true? What are the correct explanations and correct translations of such difficult biblical passages?

Admittedly, some of Paul's writings are complicated and difficult to understand. Peter himself said as much. [2nd Peter 3:16 - fwr] But as we will see, the problem is *not* with Paul's writings at all; the difficulty arises because some handle the Scriptures deceitfully (2nd Corinthians 4:2), thus wrongly “dividing” the Word of God (2nd Timothy 2:15). Notice what Peter wrote: “Bear in mind that the longsuffering of our Lord *is* salvation, exactly as our beloved brother Paul, according to the wisdom given to him, has also written to you, *as he has* also in all *his* epistles, speaking in them concerning these things; in which are **some things that are difficult to understand, which the ignorant and unstable are twisting and distorting, as they also twist and distort the rest of the Scriptures, to their own destruction**” (2nd Peter 3:15-16)

If that quotation of Peter's words sounds different to the ear accustomed to the King James English, it is because Brother Coulter quoted from his own translation of the bible, to which this study is an appendix! He continues:

Unfortunately, millions choose to believe the numerous “holier than thou” experts who twist and distort Paul's writings. Thus, they fulfill Isaiah's prophecy: “Woe unto them that are wise in their own eyes, and prudent in their own sight! ... Who justify the wicked for a bribe, and take away the righteousness of the righteous from him!” (Isaiah 5:21, 23)

Does this not describe the state of government and religion today? God warns that judgment will come as a result of casting aside the Law of God and replacing it with false interpretations and beliefs. Isaiah further proclaims: “Woe to those who call evil good and good evil; who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter! ... Therefore, as the fire devours the stubble, and the flame burns up the chaff, their root shall be like rottenness, and their blossoms shall go up like dust **because they have cast away the law of the Lord of hosts, and despised the Word of the Holy One of Israel**” (Isaiah 5:20, 24).

This is a perfect prophecy to describe the terrible condition of the world today, to which I made reference earlier, which I personally believe is the result of the church's adoption of Paul's teaching as superior to that of Yehovaw through Moses and Yehoshua and through all who honored the truth of Himself that He gave through them; Brother Coulter continues:

Peter further warned that such teachers would deliberately blaspheme God and cast away the Law of the Lord through their false teachings: “But there were also false prophets among the people [of Israel], as indeed **there will be false teachers among you, who will stealthily introduce destructive heresies**, personally denying *the* Lord who bought them, and bringing swift destruction upon themselves. And **many people will follow as authoritative their destructive ways; and because of them, the way of the truth will be blasphemed**. Also, through insatiable greed they will with enticing messages exploit you for gain; for whom the judgment of old is in *full* force, and their destruction is *ever* watching” (2nd Peter 2:1-3)

Again, this is excellent prophetic language, which I believe also well describes what truly did happen as the result of not recognizing how false Paul's teachings were in relation to his “righteousness of God without the law” (Romans 3:21) and his contempt (1st Corinthians 7:19) for Yehovaw's “**eternal covenant**” (Genesis 17:7) with Abraham that “**every man child among you shall be circumcised**” (Verse 10), regardless of the fact that Paul seemed to have no problem with keeping any other part of Yehovaw's toraw or law.

This devious approach described by Isaiah causes most Protestants to completely misunderstand such critical passages as Galatians 3:13: “**Christ has redeemed us from the curse of the law**, having become a curse for us [to save us from our sins]

(for it is written, 'Cursed is everyone who hangs on a tree')." Typically, they violate this verse, **misreading** it as if it meant, "Christ has redeemed us from the law which is a curse." **Such an absurd reading is completely incorrect and without foundation—because THE LAW OF GOD IS NOT A CURSE!**

The truth is that **the perfect law of God is a wonderful blessing—not a curse!**

I am greatly pleased to hear a brother give honor to Yehovaw's toraw; but then I wonder, when that same brother does violence to the heart of that law by refusing with Paul to accept Yehovaw's offer of "**righteousness**" (Deuteronomy 6:25) by observing "**to do all these commandments before the Lord our God**" (Verse 25) and offer, instead, a "righteousness of God without the law". (Romans 3:21) Brother Coulter continues:

Sin is the curse! Obedience to the laws and commandments of God results in numerous blessings (Deuteronomy 28:1-14; Leviticus 26:1-13). Sin – "the transgression of the law" (1st John 3:4) – **results** in curses (Deuteronomy 28:15-68, Leviticus 26:13-45). Christ has redeemed us not from the law itself, but from the **curse of breaking the law** – the very curse we brought on ourselves because of our sins. He provides forgiveness and redemption through His perfect sacrifice and shed blood – redeeming us from the *death penalty*, which is the *curse* of breaking the Law. **He has not redeemed us from keeping the Law of God** – as if one no longer has an obligation to keep the law and commandments of God.

Up until this point in Brother Coulter's introduction, I was delighted with his idea that "because of false, convoluted misinterpretations, coupled with poor or inadequate translations of the original Greek texts of the apostle Paul's "hard-to-understand" writings – primarily those in Romans, Galatians and Colossians – Protestants typically believe that the laws and commandments of God are a curse, and unnecessary for salvation"! And, as this critique goes on, the student will find that Brother Coulter shows how Paul believed and taught that "the laws and commandments of God" are necessary "for salvation".

In my view, where things get doctrinally difficult is Brother Coulter's reliance upon Paul's statement that "Christ has redeemed us from the curse of the law" (Galatians 3:13) in the sense we read from Coulter's interpretation of that statement: "He provides forgiveness and redemption through His perfect sacrifice and shed blood – redeeming us from the *death penalty*, which is the *curse* of breaking the Law."

Brother Coulter bases that interpretation upon other places in Yehovaw's Holy Bible; and I will be going into more detail about that, as Brother Coulter does; but, for now, let me point out that "Christ has redeemed us from the curse of the law" (Galatians 3:13) by making of Himself "**the Lamb of God**" (John 1:29), the sacrifice of lambs having always been the basis of Yehovaw's forgiveness (Leviticus 16:30; Numbers 15:27 and 28) so long as His law has existed!

The question that arises from out of that observation is: If Yehoshua's making of Himself “**the Lamb of God**” (John 1:29) was, merely, a supreme demonstration of the atonement of Yehovaw's toraw or law, through which atonement Yehovaw has always granted forgiveness to His children (Numbers 15:27 and 28), why was Yehoshua's sacrifice any more “perfect” than the sacrificing of animal lambs, of which Yehovaw also required perfection, having said, through Moses: “**Your lamb shall be without blemish!**” (Exodus 12:5)?

To answer that question much can be argued; and I will not wade into that argument at this point; but I am putting the student on notice that such a question exists and that it bears upon most of the issues upon which Brother Coulter's appendix raises, as he makes his various points, Yehovaw having written through His prophet:

Thus saith the Lord Who created thee, O Jacob, and He Who formed thee, O Israel, Fear not: for I have redeemed thee; (Isaiah 43:1) and

I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee. (44:22)

Please notice that both of these references to Yehovaw's redemption of His children is in past tense: “**I have redeemed thee.**” (Isaiah 43:1; 44:22) This being true, that redemption was in progress and being a reason to “**fear not**” (Isaiah 43:1) and “**return unto Me**” long before Yehovaw wrote, through His author, of Yehoshua, that “**by His own blood He entered in once into the Holy Place, having obtained eternal redemption for us!**” (Hebrews 9:12)

Since that redemption had already been obtained for centuries through the sacrificing of many lambs, one is obliged to see in Yehoshua's obtaining it simply one more instance of it, as the supreme example of the atonement of Yehovaw's toraw! Brother Coulter continues:

The Purpose of God's Laws and Commandments: Before we can grasp what Paul actually wrote, we need to understand God's view of His own law and why He gave it to Israel and mankind. After wandering in the wilderness for forty years – because of Israel's lack of faith and their sin against God – Moses was inspired by God to write this concerning the Law: “And now, O Israel, hearken to the statutes and to the judgments which I teach you, in order to **do them, so that you may live** and go in and possess the land which the Lord God of your fathers gives to you. **You shall not add to the world which I command you; neither shall you take away from it, so that you may keep the commandments of the Lord your God which I command you**” (Deuteronomy 4:1-2)

The children of Israel were to keep the commandments of God so that they might *live* with God's blessings. Thus, God's laws are obviously not a curse. How can

Protestants possibly believe that Jesus abolished the entire Law - “nailing it to the cross” - when God commanded the children of Israel not to add to it or *diminish* anything from it? (Also see Deuteronomy 12:32 and similar references.)

God is a God of life. He gave His laws and commandments to be a *blessing* for Israel and a *benefit* to all mankind. “Therefore, know this day and fix it in your heart that the Lord is God in heaven above and on the earth beneath. There is none other. Therefore, you shall keep His statutes and His commandments which I command you this day, so **that it may go well with you** and with your children after you, and so **that you may prolong your days upon the earth**, which the Lord your God gives you forever [Deuteronomy 4:39 and 40 - fwr] ... And you shall be **careful** to do as the Lord your God has commanded you. You shall not turn aside to the right hand or to the left. You shall walk in all the ways which the Lord your God has commanded you **so that you may live** and that **it may be well with you**, and **you may prolong your days** in the land which you shall possess. [Deuteronomy 5:32 and 33 - fwr]

Now these are the commandments, the statutes, and the judgments which the Lord our God commanded to teach you so that you might do them in the land where you go to possess it, that you might fear the Lord your God, to **keep all His statutes and His commandments** which I command you, you, and your son, and your son's son, **all the days of your life**, and **so that your days may be prolonged. Hear therefore, O Israel, and be diligent to observe it, so that it may be well with you**, and that you may greatly multiply, as the Lord God of our fathers has promised you, in the land that flows with milk and honey” (Deuteronomy ... 6:1-3)

With these Scriptures in mind, we need to ask: What is a converted person's attitude toward the laws and commandments of God? Does the Lawgiver reject, despise and ridicule His own laws? Obviously not! Since truly converted people have the laws and commandments written in their hearts and minds (Hebrews 10:16), they will love them, think on them and live by them in the spirit of the Law (Romans 7:6), as did King David. Notice his attitude toward the laws and commandments of God, which he exalted and praised as perfect: “**The law of the Lord is perfect**, restoring the soul; the testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart: **the commandments of the Lord are pure**, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether, more to be desired than gold, yea, much fine gold: sweeter also than honey and the honeycomb. [Psalm 19:7 to 10 - fwr]

“**Moreover, by them Your servant is warned; in keeping them there is great reward.** Who can understand his errors? Oh, cleanse me from my secret faults; and

keep back Your servant also from presumptuous sins; do not let them rule over me; then I shall be blameless, and I shall be innocent of great transgression” (Psalm 19:7-13). [Psalm 19:11 to 13 - fwr]

David never once called the Law a curse! He fully understood that God gave His laws to mankind to **define** righteousness and sin. If we obey, the Law is not a curse, but a blessing. If we disobey, we bring the curse of the Law for disobedience upon ourselves.

We also find much spiritual understanding about God's laws and commandments in Psalm 119. Notice the following key verses:

Psalm 119:142 “Your righteousness is an everlasting righteousness, and **Your law is the truth.**”

Psalm 119:151 “**All Your commandments are truth.**”

Psalm 119:160 “Your word is true from the beginning.”

Psalm 119:172 “**All Your commandments are righteousness.**”

Psalm 119:97 “**O how love I Your law!** It is my meditation all the day.”

Psalm 119:113 “I hate those who are double-minded, but **Your law do I love.**”

Psalm 119:119 “You destroy all the wicked of the earth like dross; therefore **I love your testimonies.**”

Psalm 119:127 “Therefore **I love your commandments above gold** – yea, above fine gold.”

Psalm 119:140 “**Your word is very pure: therefore Your servant loves it.**”

Psalm 119:159 “Consider how **I love Your precepts**; O Lord, according to Your lovingkindness give me life.”

Psalm 119:163 “I hate and despise lying, **but I love your law.**”

Psalm 119:167 “My soul has kept Your testimonies, and **I love them exceedingly.**”

David's solemn, converted attitude of love toward God and His laws – as evidenced throughout Psalm 119 – is undoubtedly prophetic of Jesus Christ's attitude and **love** of God's laws and commandments, which He had during His ministry in the flesh when He “magnified the law and made it glorious” (see Isaiah

42:21), revealing its spiritual intent and purpose. An in-depth study of the entirety of Psalm 119 should be undertaken by the reader for a more comprehensive understanding of the laws and commandments of God.

Quoting Scripture, Jesus expounded on the greatest commandment of all: “ ‘You shall love *the* Lord your God with all your heart, and with all your soul, and with all your mind.’ **This is *the* first and greatest commandment**; and *the* second *one is* like it: ‘You shall love your neighbor as yourself.’ **On these two commandments hang all the Law and the Prophets**” (Matthew 22:37-40).

Reflecting on what Jesus said, the apostle John wrote that love and commandment-keeping go together like a hand and glove: “By this *standard* we know that we love the children of God: when we love God and keep His commandments. For this is the love of God: that we keep His commandments; and His commandments are not burdensome” (1st John 5:2-3).

Jesus Christ Did Not Abolish the Law

Why do so many people – especially religious leaders – have so much defiant contempt for the laws and commandments of God? Paul gives the answer: “Because the carnal mind is enmity against God, for it is not subject to the law of God; neither indeed can it *be*” (Romans 8:7) Lawless minds do not like to be constricted or constrained by “law”. It “cramps” their style of living, exactly as Proverbs says: “All the ways of a man are clean in his own eyes ... **There is a way that seems right to a man, but the end thereof is the way of death**” (Proverbs 16:2, 25). Satan desires that “his children” be “happy” in their rebellious behavior – hence, lawless generations.

On the other hand, when we understand these Scriptures and the fact that “all the Law and the Prophets” are under-girded by the love of God, how can anyone possibly believe that Jesus came to abolish the Law? What did Jesus Himself proclaim concerning “the Law and the Prophets”? He emphatically declared, “**Do not think that I have come to abolish the Law or the Prophets**; I did not come to abolish, but to fulfill. For truly I say to you, **until the heaven and the earth shall pass away, one jot or one tittle shall in no way pass from the Law** until everything has been fulfilled” (Matthew 5:17-18).

As Jesus said, we are not even to think, or suppose – let alone teach in His name – that He came to abolish the Law or the Prophets! Furthermore, He established the heavens and earth as perpetual witnesses that the laws of God will not pass away – not even one seemingly insignificant *jot* or *tittle*! **Therefore, since heaven and earth still exist, Jesus has not abolished the Law or the Prophets!** Perfection is timeless.

Before Jesus came in the flesh, born of the virgin Mary, He was the Lord God of the Old Testament. He was the One Who spoke the Ten Commandments to Israel. Jesus is the Lawgiver in both the Old and New Testaments.

After so long a passage by Brother Coulter without our encountering any problem of doctrine, please let me interject, here, that Yehoshua was, indeed, “the Lord God of the Old Testament” but that “He was the One Who spoke” not only “the Ten Commandments to Israel” but Yehovaw's entire law to them through Moses! I have found it necessary to curb the tendency among Brother Coulter's brethren to count Yehovaw's Ten Commandments as the whole story of His law, which simply is not true!

Yehovaw said, through Moses: “It shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe to do all His commandments ... that ...” (Deuteronomy 28:1) “all these blessings shall come on thee and overtake thee.” “All blessings” for “all commandments”! That seems to be a fair exchange. Brother Coulter continues:

Indeed, when Jesus defeated Satan the devil during His temptation in the wilderness, He clearly stated, “It is written [in the Law], 'Man shall not live by bread alone, but **by every word** that proceeds out of *the* mouth of God' ” (Matthew 4:4; Luke 4:4; Deuteronomy 8:3)

Compare those words of Jesus to this ignorant statement: “The law is a unit of 613 commandments, and all of it has been invalidated ... It has ceased to function as an authority over individuals” (*Sunday Fact & Sabbath Fiction*, Dr. Russel Tardo, p. 31).

If the law was abolished, there would be no sin, because as Paul wrote, “[W]here no law is, *there is* no transgression” (Romans 4:15). Likewise, if there is no transgression, the penalty for sin or the need for forgiveness vanishes. Consequently, there would be no need for a Savior, and Jesus would have died in vain. Ultimately, such anti-law reasoning leads to the conclusion that man is completely sufficient unto himself, which is nothing less than satanic humanism – the end result of *lawless* grace.

That is perfectly true; and Brother Coulter comes across, here, as a wonderful advocate of “a lawful grace” - the one that Yehovaw expressed through Moses when He said that He is a God “**showing mercy unto thousands of them who love Me and keep My commandments**”! (Exodus 20:6) But the “grace” that the apostle Paul teaches, with Brother Coulter cheering from the sideline, goes thus:

⁸By grace are ye saved, through faith, and that not of yourselves: *it is* the gift of God, ⁹not of works, lest any man should boast! (Ephesians 2:8 and 9)

Of course “works” (Ephesians 2:8) are the keeping of Yehovaw's “**commandments**” (Exodus 20:6), which elicits Yehovaw's “**mercy**” (Verse 6), which is excluded in Paul's concept of mercy, which he calls “**grace**” (Ephesians 2:8), the very “*lawless grace*” that Brother Coulter laments as leading to “**satanic humanism**”! He continues:

Notice what Jesus said about those who teach others to break even the “least” of God's commandments: “Therefore, whoever shall break one of these least commandments, **and shall teach men so**, shall be called least in the kingdom of heaven; but whoever shall practice and teach *them*, this one shall be called great in the kingdom of heaven” (Matthew 5:19).

Christ continued: “For I say to you, unless your righteousness shall exceed *the righteousness* of the scribes and Pharisees, there is no way *that* you shall enter into the kingdom of heaven” (Matthew 5:20). Jesus' statement here is enigmatic, to say the least, since the scribes and Pharisees were well known for their “righteousness”. Indeed, how could one's righteousness exceed that of the scribes and Pharisees?

The answer to this question is found in how Christ “fulfilled” the Law (Matthew 5:17). To “fulfill” means “to fill to the full” or “to make complete”. That is quite the *opposite* of abolishing the Law. **Indeed, Jesus “fulfilled” the Law by revealing its spiritual meaning and application in human behavior** – in how humans relate to one another and to God the Father and Jesus Christ. The scribes and Pharisees thought they were quite adept at keeping the letter of the Law – but in their corrupt hypocrisy they completely missed the spirit and intent of the Law. (See Appendix H, “How Did Jesus Christ Fulfill the Law and the Prophets?” page 1273.)

Yehoshua said it, quite plainly:

²The scribes and the Pharisees sit in Moses' seat. ³All therefore whatsoever they bid you observe, *that* observe and do! But do not ye after their works: for they say and do not! (Matthew 23:2 and 3)

For that reason Yehoshua called “**the scribes and the Pharisees ... hypocrites**” (Matthew 23:13) and warned them: “**Ye shall receive the greater damnation!**” (Verse 14) Brother Coulter continues:

The Gospels reveal that Jesus focused on the spirit of the law throughout His ministry. As evidenced in Matthew 5-7, Jesus specifically established this new spiritual standard of the application of the spirit of the Law for New Testament Christians, as compared to the letter of the Law required under the Old Testament.

Brother Coulter gets his idea of “the spirit of the Law” as opposed to “the letter of the Law” from Paul (Romans 7:6); and with Coulter's reference to Yehoshua's “application of the spirit of the Law for New Testament Christians” I have no problem; but, where he speaks of this as a “new spiritual standard ... as compared to the letter of the Law required under the Old Testament”, I have a problem!

In Yehovaw's words through Yehoshua, to “**keep the commandments**” was to “**enter into life**” (Matthew 19:17) - even “**eternal life**”! (Verse 16) To “keep the commandments” has been Yehovaw's requirement so long as He has had a toraw or law; and I submit that so, also, has His eternal life, along with the spirit of the law - more particularly, the Spirit of Himself - that has always been His reward for keeping His toraw; Yehoshua said:

¹⁵If ye love Me, keep My commandments! ¹⁶And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, ¹⁷even the Spirit of truth! (John 14:15 to 17)

He who hath My commandments and keepeth them, he it is who loveth Me: and he who loveth Me shall be loved of My Father! And I will love him and will manifest Myself to him. (John 14:21)

So “the spirit of the Law” or, better yet, the Spirit of Yehovaw Himself or His supernatural manifestations are His gift to those who obey “the letter of” His law, which two considerations were always and will continue ever to be the key combination of factors in His one “**everlasting covenant**” (Psalm 105:10) with “**the house of Israel**”! (Jeremiah 31:31) Brother Coulter continues:

Two examples are sufficient to show how Jesus “fulfilled” the Law by revealing its deep spiritual meaning: “You have heard that it was said to those in ancient *times*, ‘You shall not commit murder; but whoever commits murder shall be subject to judgment.’ But I say to you, everyone who is angry with his brother without cause shall be subject to judgment. Now *you have heard it said*, ‘Whoever shall say to his brother, “Raca,” shall be subject to *the judgment* of the council.’ But *I say to you*, whoever shall say, ‘*You fool*,’ shall be subject to the fire of Gehenna” (Matthew 5:21-22)

“You have heard that it was said to those *in ancient times*, ‘You shall not commit adultery.’ But I say to you, everyone who looks upon a woman to lust after her has already committed adultery with her in his heart” (Matthew 5:27-28).

These examples clearly illustrate the spiritual application of the laws and commandments of God as taught by Jesus Christ and found throughout the New Testament.

Yehovaw's toraw most assuredly has always had its “spiritual application”, whether that application has been understood or not! So for Brother Coulter to reflect the apostle Paul's view that “Jesus specifically established this new spiritual standard of the application of the spirit of the Law for New Testament Christians, as compared to the letter of the Law required under the Old Testament” is a troublesome misunderstanding of the eternal nature of “the law” as Yehovaw's expression of what pleases Him and displeases Him, Who Himself is eternal! Brother Coulter continued:

Over ten years after Jesus' death and resurrection, the apostle James, the “brother of the Lord,” defined the true Christian approach to the Law of God, which he calls the “**Royal Law**.” Notice how his writings agree exactly with Jesus' teachings in Matthew 5-7: “If you are truly keeping *the* Royal Law according to the scripture, 'You shall love your neighbor as yourself;' you are doing well. But if you have respect of persons, you are practicing sin, being convicted by the law as transgressors; **for if anyone keeps the whole law, but sins in one aspect, he becomes guilty of all.**

“For He Who said, 'You shall not commit adultery,' also said, 'You shall not commit murder.' Now if you do not commit adultery, but you commit murder, you have become a transgressor of *the* law. In this manner speak and in this manner behave: as those who are about to be judged by *the* law of freedom” (James 2:8-12).

Finally, notice how God praised Abraham's faithful obedience when He passed the covenant promise on to Isaac: “And I will multiply your seed as the stars of the heavens and will give to your seed all these lands. And in your seed shall all the nations of the earth be blessed, because **Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws**” (Genesis 26:4-5). Abraham is not only the father of Isaac and Jacob and the children of Israel in the Old Testament, he is also called the father of the New Testament faithful: “And if you *are* Christ's, then you are Abraham's seed, and heirs according to *the* promise” (Galatians 2:29). This means that if we are truly Christ's, then we will do as Abraham did. We will obey the voice of God, keep His charge, His commandments, His statutes and His laws. We will never believe that Jesus did away with the Law – or called the Law a curse. With this foundational knowledge concerning the laws and commandments of God, we will be able to understand even the most difficult Scriptures written by the apostle Paul.

All that is well and good; I have for years labored to “**magnify the law and make it honorable**” (Isaiah 42:21) in exactly the same fashion! But as Brother Coulter gets to expounding on Paul's “righteousness without the law” (Romans 3:21) and on Paul's contempt (1st Corinthians 7:19) for Yehovaw's “**everlasting covenant**” (Genesis 17:7)

with Abraham, that “every man child among you shall be circumcised” (Verse 10), he will come across as exactly the reverse!

Brother Coulter quotes Paul's words: “if you *are* Christ's, then you are Abraham's seed, and heirs according to *the* promise” (Galatians 2:29); but Coulter never explains why, if that is so, Yehovaw's “everlasting covenant” (Genesis 17:7) with Abraham no longer applies!

“The promise” (Galatians 2:29) to Abraham's son Isaac was that “in your seed shall all the nations of the earth be blessed, because **Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws**”! (Genesis 26:4-5) Could that have been the case had Abraham refused to take the circumcision?

Has that blessing been the church's as “Abraham's seed” (Galatians 2:29) while ignoring, in obedience to Paul, Yehovaw's “everlasting covenant” (Genesis 17:7) with Abraham, that “every man child among you shall be circumcised”? (Verse 10)

And has that blessing been the church's as “Abraham's seed” (Galatians 2:29) while in obedience to Paul refusing to receive Yehovaw's offering of “righteousness” (Deuteronomy 6:25) by observing “to do all these commandments before the Lord our God”? (Verse 25) Brother Coulter continues:

Paul's Easy-to-Understand Scriptures

Before going on to examine Paul's more difficult writings, it is prudent that we first look at his easy-to-understand Scriptures – which unmistakably demonstrate Paul's attitude toward the Law of God. For example, he wrote the following to the Corinthians: “*For* circumcision is nothing, and uncircumcision is nothing; rather, **the keeping of God's commandments is essential**” (1st Corinthians 7:19).

As did the King James translators, Brother Coulter put, in his own translation, words that he deemed to be helpful to what he believed Paul meant; but they were not in the original; and Brother Coulter's helpfulness in this instance is, in my view, questionable!

For Paul to have said that “circumcision is nothing, and uncircumcision is nothing” is for him to have called nothing the commandments of Yehovaw requiring the circumcision (Genesis 17:10; Leviticus 12:3); and that is blasphemy! But, according to Brother Coulter's translation, Paul's presumably said, “**The keeping of God's commandments is essential**”, which of course is a complete contradiction to the blasphemy that he just got through declaring!

If one sets aside Brother Coulter's presumably helpful “**the keeping of God's commandments is essential**”, we have left the King James translators' choice, “Circumcision is nothing and uncircumcision is nothing but the keeping of the

commandments of God” (1st Corinthians 7:19), which is more confusion, in Paul's associating his presumed nothingness of circumcision with one's keeping the commandments of Yehovaw's toraw, making all of it come across as being nothing. Brother Coulter continues:

He [Paul - fwr] further explained how he reached out to everyone, Jew and Gentile alike, in preaching the gospel. **But never at any time did he proclaim that the laws and commandments of God were no longer in effect for himself or the believer:** “Now to the Jews I became as a Jew, that I might gain *the* Jews; to those who are under law, as under law, that I might gain those who are under law; to those who are without law, as without law (**not being without law to God, but within law to Christ**), that I might gain those who are without law” (1st Corinthians 9:20-21).

Later, after Paul was brought from Jerusalem to Caesarea to stand trial, he stood and defended himself before the Jewish authorities and Felix the governor, emphatically declaring that as an apostle of Jesus Christ he believed *all things* written in the Law and the Prophets: “Neither can they prove *the things* of which they now accuse me [abolishing the laws and commandments of God]. But I confess to you that according to the way which they call heresy [his teachings that Jesus was the Messiah, the Savior of mankind], **so serve I the God of my fathers, believing all things that are written in the Law and the Prophets**” (Acts 24:13-14). Paul also declared, “Therefore, the law *is* indeed holy and the commandment holy and righteous” (Romans 7:12).

Those may have been Paul's claims concerning his regard for Yehovaw's toraw or law; but his doctrine of salvation is found nowhere in that toraw, while the toraw offered the children of Israel “**your life**” (Deuteronomy 32:46 and 47), which Yehovaw confirmed through Yehoshua means your “**eternal life**”. (Matthew 19:16 and 17) And, as Brother Coulter continues, we run into Paul's doctrine of salvation and Brother Coulter's unquestioning acceptance of it; because, as I explained earlier, he has not been able to find any corruption of the scriptures in that area of Paul's writing!

People of Brother Coulter's doctrinal persuasion believe that from cover to cover Yehovaw's Holy Bible is “the inspired word of God”! Since Paul's writings are a part of that bible, any part of it that cannot be shown as an alteration from the original must therefore be accepted as simply more of that inspired word of God, regardless of the problems that such inclusion makes for understanding what is left of the bible that has not been compromised by such departures from Yehovaw's truth! Brother Coulter continues:

Because a true believer is indeed justified by faith, Paul also answered those who believed in a “lawless grace” and claimed that justification through Christ's sacrifice eliminated the need to keep the laws and commandments of God. Notice

what Paul wrote: “Since *it is* indeed one God Who will justify *the* circumcision by faith, and *the* uncircumcision through faith. Are we then abolishing law through faith? MAY IT NEVER BE! Rather, **we are establishing law**” (Romans 3:30-31).

To me this (Romans 3:30-31) is an extremely troubling claim by Paul: Yehovaw referred, through Yehoshua, to “**faith**” as one of “**the weightier matters of the law**”, while Paul uses “faith” to explain His presumed “righteousness of God without the law” (Romans 3:21) - specifically, a “faith in His [Yehoshua's] blood”! (Romans 3:25)

Yehovaw's faith of the law obviously relates to believing Him well enough to “**hearken diligently unto the voice of the Lord thy God, to observe to do all His commandments**” (Deuteronomy 28:1), while Paul's faith in Yehoshua's blood, which has nothing to do with commandment-keeping and therefore with “**the righteousness that is in the law**” (Philippians 3:6)(Deuteronomy 6:25), is a completely new concept that he brought in, for which Yehovaw has never given any basis either through Moses or through Yehoshua, Who completely confirmed His word through Moses, saying:

⁴⁶Had ye believed Moses, ye would have believed Me: for he wrote of Me. ⁴⁷But, if ye believe not his writings, how shall ye believe My words? (John 5:46 and 47)

In turn, in their accepting unquestioningly Paul's alternate version of salvation, Brother Coulter and his brethren have opened themselves to the very thing he accuses “modern Evangelical Protestantism” of doing, by their “citing numerous “difficult-to-understand” passages from his epistles”, from which “they claim that the apostle Paul received a “superior revelation” that supersedes even the teachings of Jesus”!

What else is more of a “superior revelation” other than the claim that “faith in His [Yehoshua's] blood” (Romans 3:25)” supersedes observing “**to do all these commandments before the Lord thy God**” (Deuteronomy 6:25) to obtain “**our righteousness**”? (Verse 25) Yet Brother Coulter proceeds, by making reference to exactly that kind of “revelation”:

Far from having received some “greater revelation” that supercedes Christ's teachings, Paul's statement here is in full harmony with what Jesus taught: “**Do not think that I have come to abolish the Law or the prophets.**” [Matthew 5:17 - fwr]

Then what happened to Yehovaw's provision through His toraw for one to obtain “**our righteousness, if we observe to do all these commandments before the Lord our God**” (Deuteronomy 6:25), when in “Christ's teachings” He completely endorsed the writings of Moses (John 5:46 and 47), not to mention His referring to “**the righteous**” (Matthew 9:13), when He had not yet shed the blood in which Paul insisted one must believe to obtain his “righteousness of God without the law”? (Romans 3:21)

Regardless of Paul's seeming reverence for Yehovaw's toraw or law, Paul's strange alienation of salvation from that toraw seems completely acceptable to Brother Coulter; yet he at the same time goes right along with Paul's insistence that “commandment-keeping” is a must - irrelevant to salvation yet a key factor in salvation; for Paul wrote:

⁹Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, ¹⁰nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God! (1st Corinthians 6:9 and 10)

Where did Paul get those prohibitions except from out of Yehovaw's toraw or law, which one's failure to observe can according to Paul get one divested of righteousness and barred from “the kingdom of God” (1st Corinthians 6:9), while at the same time Paul insisted that “by the deeds of the law there shall no flesh be justified in His sight”! (Romans 3:28) Still, Brother Coulter continues:

Under the New Covenant, true believers will lovingly obey Jesus Christ and God the Father from the heart. Notice Jesus' teachings concerning commandment-keeping – teachings which Evangelical Protestantism conveniently ignores: **“If you love Me, keep the commandments** – namely, My commandments ... The one who has My commandments and **is keeping them**, that is the one who loves Me; and the one who loves Me shall be loved by My Father, and I will love him and will manifest Myself to him ... If anyone loves Me, he will **keep My word**; and My Father will love him, and We will come to him and make Our abode with him. **The one who does not love Me does not keep My words; and the word that you hear is not Mine, but the Father's, Who sent Me**” (John 14:15,23-24). Notice that Jesus does not say that commandment-keeping is for the Jews only – but that it is required of everyone.

In view of what I already have shown, the question persists, If “commandment-keeping is ... required of everyone”, why is it required, when “faith in His [Yehoshua's] blood” (Romans 3:25) is the basis of Paul's salvation, which has nothing to do with commandment-keeping?

Surely, something is amiss, in all of this; but Brother Coulter continues:

Through the Holy Spirit of God – which God gives to those who obey Him (Acts 5:32) – the Law is not abolished, but *established* by love and grace so that the laws and commandments can be written into one's heart and mind.

I call ha Kodesh Ruakh, Yehovaw's Holy Spirit a “He” not a “which” - and I have Yehoshua's confirmation of that (John 16:13 to 15) - Who is Yehovaw's “**Spirit of truth**” (Verse 16), without Whom Yehovaw could not have established His toraw through

Moses to the children of Israel! He said, through Yehoshua: “**When He, the Spirit of truth, is come, He will guide you into all truth**” (John 16:13); and through His prophet He wrote:

Thy law is the truth (Psalm 119:142); and

all Thy commandments are truth. (Psalm 119:151)

Yehovaw, Who “**is love**” (1st John 4:8 and 16) certainly established His toraw or law “by love”; but, as for “grace”, the one of which Paul spoke is “**not of works**” (Ephesians 2:9) or not of the law that Paul and Brother Coulter say was established by grace; so untangle that convoluted mess, if you will; Brother Coulter continues:

The New Covenant is not for Israel and Judah alone, but is for all converts: “ ‘ This *is* the covenant that I will establish with them after those days,’ says *the* Lord: ‘ I will give My laws into their hearts, and I will inscribe them in their minds; and their sins and lawlessness I will not remember ever again.’ Now where remission of these *is*, *it is* no longer *necessary to offer* [animal] sacrifices [at the temple] for [the justification of] sin” (Hebrews 10:16-18). As we will see, at the heart of the controversy over the Law is this: **Does Justification come by rituals and works, or by faith through grace?**

The proof text that Brother Coulter gives to confirm that “the New Covenant is not for Israel and Judah alone, but is for all converts” is what the author of Hebrews does with a prophecy in Jeremiah (31:31 to 33), which prophecy says exactly the opposite of what Brother Coulter claims! For Yehovaw wrote, through His prophet:

Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel! (Jeremiah 31:31)

Brother Coulter said, “The New Covenant is not for Israel and Judah alone, but is for all converts”, while Yehovaw's words through His prophet say that His New Covenant would be “**with the house of Israel**”! (Jeremiah 31:31) So one would have to be in the house of Israel to have Yehovaw's New Covenant apply to him or her! Yehovaw said, through Yehoshua, while speaking to the house of Israel:

Other sheep I have, who are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold *and* one shepherd! (John 10:16)

When Yehoshua has brought His “**other sheep ... and there shall be one fold *and* one shepherd**”, not Israel and Gentiles but members of the one fold, how can that fold be other than the one to which He was speaking?

Were the children of Israel to become members of a Gentile fold?

I rather believe that the Gentiles were to become members of “**the house of Israel**” (Jeremiah 31:31), with whom Yehovaw's “**New Covenant**” was to be “**with**”! (Verse 31) And Yehovaw defined, through Moses, those members to be those who “**keep the commandments of the Lord thy God and walk in His ways**”! (Deuteronomy 28:9)

Using his own translation, Brother Coulter quotes, from the book of Hebrews, that “their sins and lawlessness I will not remember ever again.' Now where remission of these *is, it is* no longer *necessary to offer* [animal] sacrifices [at the temple] for [the justification of] sin” (Hebrews 10:16-18).”

The author of Hebrews quoted the place where Yehovaw wrote, through His prophet: “**They shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more!**” (Jeremiah 31:34)

People who know Yehovaw are indeed forgiven: for He said, “**I am ... the truth!**” (John 14:6) And “**when He, the Spirit of truth, is come, He will guide you into all truth**” (16:13), which would include knowing Yehovaw!

But one cannot have the supernatural manifestations of ha Kodesh Ruakh without complying with Yehovaw's requirement! Yehoshua said:

¹⁵If ye love Me, keep My commandments! ¹⁶And I will pray the Father; and He shall give you another Comforter, that He may abide with you for ever, ¹⁷even the Spirit of truth! (John 14:15 to 17)

To “keep” means “to guard” (Strong: Greek: 5083), which is to put a value on something; and to value Yehovaw's “**commandments**” (John 14:15) includes one's repenting!

Yehoshua said, “**Repent: for the kingdom of heaven is at hand!**” (Matthew 4:17) And “repent” means “to think differently” (Strong: Greek: 3340) He said:

I am not come to call the righteous, but sinners to repentance! (Matthew 9:13)

So Yehoshua came to call sinners “to think differently” (Strong: Greek: 3340) about sinning! And “**sin is the transgression of the law**”! (1st John 3:4) Yehovaw wrote, through His faithful apostle:

If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness! (1st John 1:9)

If “**they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more**” (Jeremiah 31:34), a time would have to have come when “all” would have repented (Matthew 4:17; 9:13) and confessed their sins (1st John 1:9), so that Yehovaw could “**forgive their iniquity and ... remember their sin no more**”. (Jeremiah 31:34)

But to use all persons knowing Yehovaw as the reason why “the New Covenant is not for Israel and Judah alone but is for all converts” is to assume that being a member of “**the house of Israel**” (Jeremiah 31:31) is irrelevant, regardless of that Covenant's being “**with the house of Israel**” (Verse 31) and to assume that the ideal future state where all will know Yehovaw, His having forgiven them, relates to Gentiles!

But Gentiles cannot know Yehovaw; because Gentiles are “**them who sit in darkness**” in “**the prison house**” (Isaiah 42:7); and Yehoshua's mission was to “**to bring out the prisoners from the prison**”, not to leave them there in the condition that identified them as Gentiles in the first place; He said:

Other sheep I have, who are not of this fold: them also I must bring, and they shall hear My voice! And there shall be one fold *and* one shepherd! (John 10:16)

Indeed, “the New Covenant is ... for all converts”; but to receive its benefits, they must be in “**the house of Israel**”, which means that they must “**keep the commandments of the Lord thy God and walk in His ways**”! (Deuteronomy 28:9) Brother Coulter continues:

As we will see, at the heart of the controversy over the Law is this: **Does Justification come by rituals and works, or by faith through grace?**

There are two ways to obtain “**Justification**”, according to Yehovaw's Holy Bible: The first is by “**the righteousness that is in the law**” (Philippians 3:6), about which the apostle Paul knew - for I am quoting from him - and which he counted as “**dung**”! (Verse 8) Then there is the way offered by Paul, which is “**through faith in His blood**” (Romans 3:25) or by simply believing that the blood Yehoshua shed on the cross was “**for the remission of sins**” (Verse 25) in the sense of its being the event by which the forgiveness was presumably to be accomplished!

“**The righteousness that is in the law**” (Philippians 3:6) is obtained by one's observing “**to do all these commandments before the Lord**” (Deuteronomy 6:25), which is not “**by rituals and works**” in and of themselves but to “**observe**” (Verse 25) to do them, which means to “guard” (Strong: Hebrew: 8104) or put a value on them; and one can hardly disassociate valuing commandments from doing them.

“**Our righteousness**” (Deuteronomy 6:25) is not obtained by the doing of the commandments but by the guarding or putting a value on them, which also is “**faith**” (Matthew 23:23) or one's believing that Yehovaw meant it, when He said through Moses:

¹It shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe to do all His commandments ... that ... ²all these blessings shall come on thee and overtake thee. (Deuteronomy 28:1 and 2)

“**All these blessings**” (Deuteronomy 28:2) comprise “**your life**” (32:47), which Yehoshua explained relates to “**eternal life**” (Matthew 19:16 and 17), which embraces all that Yehovaw's one “**everlasting covenant**” (Psalm 105:10) “**with the house of Israel**” (Jeremiah 31:31) has ever offered!

But the apostle Paul taught quite another way of obtaining Yehovaw's life, upon which Brother Coulter expounded:

Christ was raised from the dead so that we may be justified by faith through grace and put into **right standing** with God the Father. Paul shows that faith *and* belief are required for God to impute righteousness to us: “And he [Abraham] was fully persuaded that what He had promised, He is also able to do. As a result, **it was also imputed to him for righteousness**. But it was not written for his sake alone, that it was imputed to him; rather, *it was also written* for our sake, to whom it shall be imputed – **to those who believe in Him Who raised Jesus our Lord from the dead, Who was delivered for our offenses, and WAS RAISED FOR OUR JUSTIFICATION**” (Romans 4:21-25).

Once we have been justified to God the Father – through the death and resurrection of Christ, having our sins forgiven by faith in Jesus – we are under the grace of God.

Whereas the apostle Paul taught a “righteousness of God without the law” (Romans 3:21) being obtained by “faith in His [Yehoshua's] blood” (Verse 25), now we find that our faith must be “**in Him Who raised Jesus our Lord from the dead ... FOR OUR JUSTIFICATION**”! (4:24 and 25)

“Justification” (Romans 4:25; Strong: Greek: 1347) means exactly the same as “righteousness” (Romans 3:21; Strong: Greek: 1343); and, again, we find that Paul's version of salvation, which comes of either of those conditions, conveniently sidesteps Yehovaw's toraw as having any bearing whatsoever upon “our justification” or “righteousness”: it is accomplished not by anything we do but by what Yehovaw did in raising “**Jesus our Lord from the dead**”, which leaves Yehovaw's toraw or law in the limbo of irrelevancy, so far as whether or not one shall “**enter into the kingdom of Heaven**”! (Matthew 5:20)

The apostle Paul wrote: “⁸by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God, ⁹not of works!” (Ephesians 2:8 and 9)

According to Paul, Yehoshua “was delivered for our offenses and was raised for our justification”! (Romans 4:25) In other words, the mere fact that Yehoshua suffered and died on the cross forgave our sins and the mere fact that He was resurrected justified us, leaving nothing whatsoever for us to do but to believe those things to be “saved”! (Ephesians 2:8)

But Yehovaw had something else in mind; for He wrote, through His faithful apostle:

If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness! (1st John 1:9)

Sin is the transgression of the law! (1st John 3:4)

Yehoshua said:

I am not come to call the righteous but sinners to repentance! (Matthew 9:13)

If thou wilt enter into life, keep the commandments!

So by Yehovaw's words through Moses (Deuteronomy 6:25) and through Yehoshua (Matthew 19:17) one's obtaining righteousness or being "saved" comes by satisfying Yehovaw's requirement, which is to keep or put the highest possible value on the commandments of His toraw or law! But Brother Coulter would have "us understand the true meaning of "grace" ", saying, "grace denotes **the state of the relationship** between God and the believer through Jesus Christ"!

Grace is the free and undeserved gift of God the Father through Jesus Christ. The grace of God is the greatest expression of God the Father's love and all-encompassing mercy. Grace is more than the forgiveness of sins. To be "**under grace**" means to *continually* be receiving God's divine love, favor, blessing, gracious care, help, goodwill, benefits, gifts and goodness. God the Father is the source from which grace comes to the believer. Furthermore, the **ONLY MEANS** by which grace is granted to the believer is through the birth, life, death and resurrection of Jesus Christ as the perfect sacrifice of God the Father. The believer enters into the grace of God through faith in the sacrifice of Jesus Christ for the forgiveness of his or her sins. God the Father grants His grace to each believer upon repentance of sins and baptism by immersion, which is our "covenant death" into Christ's death and is the outward manifestation of our repentance. Through grace, the believer's sins are forgiven and the righteousness of Jesus Christ is imputed to him or her.

Grace establishes a **new spiritual relationship** between the believer and God the Father and Jesus Christ. Through the unearned and unmerited gift of grace, the believer is not only called, chosen, forgiven and accepted by God the Father through His Beloved, but is also begotten with the Holy Spirit, making him or her a child of God and an heir of eternal life. From this point forward, the spiritually begotten believer begins a new life under grace. As the Scriptures reveal, living under grace requires the believer to **live by every Word of God** with complete love and devotion to God the Father and Jesus Christ. **Grace does not grant one license to practice sin by ignoring or rejecting the commandments of God.**

Only those who keep His commandments can abide in His love and remain under His grace. Every believer who receives the grace of God has a personal obligation to God the Father and Jesus Christ to forsake his or her old, sinful thoughts and practices and to **live a new life, daily growing in the grace and knowledge of Jesus Christ**. For every believer who lives under grace, Jesus Christ acts as Redeemer, High Priest and Advocate. If a Christian commits a sin, then Jesus – upon the believer's repentance – intercedes before the Father to obtain His mercy and grace, thus becoming the propitiation for such sins.

Far from abolishing the laws and commandments of God, this personal relationship between God the Father, Jesus Christ and the true believer *establishes* the Law through love and obedience.

It would have been helpful had Brother Coulter graced his statement of faith with the scriptures from which he got it; and he does go into more detail later; but to absorb his above flight into doctrinal fantasy I must deal with it, line by line, until we indeed understand “grace”, as it was taught by the apostle Paul, Brother Coulter's having taken most of his claims from those teachings, at the expense of Yehovaw's words through both Moses and Yehoshua!

Grace is the free and undeserved gift of God the Father through Jesus Christ.

The apostle Paul wrote:

By grace are ye saved, through faith, and that not of yourselves: *it is* the gift of God! (Ephesians 2:8)

Life itself is “undeserved”! Who did what to “earn” his or her place in the midst of an awesome universe, on a fantastic planet called “Earth”, in a family that obviously was sufficiently functional to have supported and raised him or her, in a body that was “**fearfully and wonderfully made**” (Psalm 139:14), “**in the image of God**” (Genesis 1:27), no less?

Earning anything is a human concept; Yehovaw has not required any of His children to hand over dollars, pesos, yens or euros for the natural resources He has freely put at their disposal!

But down through the centuries, we have learned that, by putting up fences and putting men with weapons at the gates, we can bar others from obtaining the produce, minerals and even water of the land, unless they can hand over units of money upon which we have put some kind of value, leaving those who do not happen to have the money for whatever reason to starve, thirst, freeze and die! Yehovaw said, through Yehoshua:

Give to him who asketh thee. (Matthew 5:42)

In that one commandment, Yehovaw made, through Yehoshua, the human monetary system inappropriate and obsolete! He did not say, Sell to him who asketh thee; He said, **“Give to him who asketh thee”** (Matthew 5:42); and that is, simply, one application of the commandment in His toraw to **“love thy neighbor as thyself”**! (Leviticus 19:18) One does not charge himself money to use what he or she already has!

Actually, loving one's neighbor is loving Yehovaw (Deuteronomy 6:5), Who gave that commandment in behalf of His children, whom He loves, upon both of which commandments **“hang all the law and the prophets”**! (Matthew 22:40)

So “grace”, whatever that actually is, being presumably from “God the Father through Jesus Christ”, is undoubtedly going to be free, except for one thing that the Christian church does not want you to know, which is that Yehovaw's giving of anything to His children has always involved a part for them to play to receive the gift.

Fruit may grow on trees! But one must pick it off of the trees, before he or she can enjoy it.

Wheat may grow in the fields! But one must harvest it, for it to become bread!

And, surely enough, according to the doctrine expressed by Brother Coulter, to receive the Father's “gift of grace” one “enters into the grace of God through faith in the sacrifice of Jesus Christ for the forgiveness of his or her sins”! No faith; no grace! So how free is that gift?

Furthermore, “God the Father grants His grace to each believer upon repentance of sins and baptism by immersion”! So now we have four things one must do to receive this “unearned and unmerited gift of grace”:

1 Have “faith in His [Yehoshua's] blood ... for the remission of sins”! (Romans 3:25)

2 Have faith ^{“24}**in Him Who raised Jesus our Lord from the dead ...** ²⁵**FOR OUR JUSTIFICATION”**! (Romans 4:24 and 25)

3 Repent of our sins.

4 Be baptized by immersion.

“Living under grace” also “requires the believer to **live by every Word of God** with complete love and devotion to God the Father and Jesus Christ”, Brother Coulter wrote; so in addition to the four things already mentioned, this “unearned and unmerited gift of grace” also requires complete submission to God's will, as He has expressed it through **“every Word”**! Indeed, Brother Coulter would have us understand that “only those who keep His commandments can abide in His love and remain under His grace!”

Furthermore, “every believer who receives the grace of God has a personal obligation to God the Father and Jesus Christ to forsake his or her old, sinful thoughts and practices and to **live a new life, daily growing in the grace and knowledge of Jesus Christ**”! So this “unearned and unmerited gift of grace” also requires one's giving up former “thoughts and practices”, which by one standard or another have been judged to be “sinful”! And that of course requires that one somehow learn what sin is!

Brother Coulter wrote that “far from abolishing the laws and commandments of God, this personal relationship between God the Father, Jesus Christ and the true believer *establishes* the Law through love and obedience”! So, by requiring that one obey “the laws and commandments of God”, this “unearned and unmerited gift of grace” “*establishes* the Law” as the standard of conduct to which one must adhere!

Brother Coulter tells us that “if a Christian commits a sin, then Jesus – upon the believer's repentance – intercedes before the Father to obtain His mercy and grace, thus becoming the propitiation for such sins”; so, again, we find an ongoing requirement, “the believer's repentance” specified as one more thing one must do each time he or she sins for this “unearned and unmerited gift of grace” to mean anything or for “Jesus” to become “the propitiation for such sins”!

I am hoping that by now the reader will have seen what I have been trying to show, which is that the benefit of Christ's suffering and dying on the cross as it is perceived by Brother Coulter and others of his persuasion – primarily, the apostle Paul, who is responsible for most of this doctrine – is far from “unearned and unmerited”; because, according to this doctrine, God the Father requires all the above-enumerated things one must do to “earn” and “merit” receiving that benefit; he or she must

- 1) believe that “the sacrifice of Jesus Christ” on the cross was “for the forgiveness of his or her sins”,
- 2) believe that Yehovaw ^{“24}**raised Jesus our Lord from the dead ...** ²⁵**FOR OUR JUSTIFICATION**”! (Romans 4:24 and 25)
- 3) repent of his or her sins,
- 4) be baptized by “immersion”,
- 5) live by every word of God, by which He gave His “laws and commandments”
- 6) forsake his or her old, sinful thoughts and practices, which is simply the other side of the coin of living “by every Word of God”!

But in that doctrine we have a problem! If “the sacrifice of Jesus Christ” on the cross was “for the forgiveness of ... sins” in the sense of its being the event to cause that forgiveness and if ,Yehovaw ^{“24}**raised Jesus our Lord from the dead ...** ²⁵**FOR OUR**

JUSTIFICATION” (Romans 4:24 and 25), the sacrifice being made, the sins of all people are forgiven, and Yehoshua's resurrection having taken place all people are justified are they not?

So what is left for anyone to do but reap the benefit of that forgiveness and justification without regard to anything that he or she is supposed to do about it?

So why is anyone required to “repent”, “be baptized”, “live by every word of God” or “forsake ... sinful thoughts and practices”?

Then we have the matter of what this doctrine claims has made the perceived benefit available! “God the Father is the source from which grace comes to the believer”, Brother Coulter wrote, and it comes “through the birth, life, death and resurrection of Jesus Christ as the perfect sacrifice of God the Father”!

In contrast to that idea are Yehovaw's words through Moses, declaring Himself to be a God “**showing mercy unto thousands of them who love Me and keep My commandments**”! (Exodus 20:6)

To “**keep**” (Exodus 20:6) the commandments of Yehovaw's toraw is to “guard” (Strong: Hebrew: 8104) or put the highest possible value on them, which is exactly what happens when one repents (Mathew 4:17), which is “to think differently”! (Strong: Greek: 3340) Yehoshua said:

I am not come to call the righteous but sinners to repentance! (Matthew 9:13)

Yehovaw wrote, through His faithful apostle:

Sin is the transgression of the law! (1st John 3:4)

So Yehoshua came to call transgressors of the law to think differently about it; and He did that, by letting wicked men crucify Him and then praying that Yehovaw forgive them, Who wrote, through His author:

How much more shall the blood of Christ ... purge your conscience from dead works to serve the living God? (Hebrews 9:14)

So “**the blood of Christ**” (Hebrews 9:14), rather than being Yehovaw's event to cause the forgiving, as it is seen by the apostle Paul (Romans 3:25), can be understood to be an influence upon the consciences of Yehovaw's children, to “**call ... sinners to repentance**”! (Matthew 9:13) Yehoshua prayed, the night before He was arrested:

For their sakes I sanctify Myself, that they also might be sanctified through the truth! (John 17:19)

That “**truth**” (John 17:19) was the same as the truth revealed by every sacrificing of an innocent lamb, that sin, which “**is the transgression of the law**” (1st John 3:4), brings suffering and death! Does that not indeed “**purge your conscience from dead works to serve the living God**”? (Hebrews 9:14)

The apostle Paul knew the adverse effect that his doctrine would have upon one's keeping of Yehovaw's toraw or law, asking, “Do we then make void the law through faith?” (Romans 3:31) - that is “faith in His blood”! (Verse 25) Then he answered himself: “God forbid: yea, we establish the law.” (Verse 31)

But Paul never gets around to explaining how teaching a “righteousness of God without the law” (Verse 21) establishes it, when such a righteousness is an outright contradiction to Yehovaw's toraw, in which He said through Moses:

It shall be our righteousness, if we observe to do all these commandments before the Lord!(Deuteronomy 6:25)

Brother Coulter then continues:

With this background we can now begin to understand the true meaning of Paul's difficult Scriptures. We will first examine the seventh-day Sabbath question, because it is at the heart and core of the dilemma of understanding Paul's difficult passages. Our study will begin by looking at Paul's teaching concerning Sabbath-keeping in Hebrews 4:9.

The True Meaning of *Sabbatismos* in Hebrews 4:9

“There remaineth therefore a **rest** to the people of God” (Hebrews 4:9, *King James Version*). As we will see, this is an incorrect translation, rooted in Orthodox bias against the holy Sabbath day of God.

Because of this erroneous translation – due largely to Protestant hostility against the seventh-day Sabbath and their preference for Sunday – this verse is almost universally misintepreted and misunderstood. In fact, the true meaning of Hebrews 4:9 is the *very opposite* of the false interpretation assumed and taught by many churches, ministers and theologians.

Today, mainstream “Christianity” teaches that Christians are no longer required to observe the seventh-day Sabbath. They misconstrue Hebrews 4:9 to mean that Christ has given them “rest” (or, as some say, a “release”) from commandment-keeping. This false claim feeds the premise that Jesus has “fulfilled the law” [Matthew 5:17 - fwr] *for* them. As a result, people are told, the Christian has entered into a “spiritual rest” from sin, and that Jesus Himself is their “spiritual Sabbath”, because Jesus kept the Sabbaths in their stead.

Such absurd reasoning is completely contrary to the Word of God. Jesus Himself said that He did not come to abolish or “do away with” the law and commandments of God (Matthew 5:17-18). Nor did He fulfill any commandment in order to release Christians from their obligation to keep God's laws. Indeed, He set the perfect example for us to *free us* from committing sin, which is the transgression of the Law (1st Peter 2:21-22; 1st John 3:4) Jesus did not come to keep the commandments *in our stead*. Years into his ministry, the apostle Paul said that he was still *zealous* for the laws of God (Acts 22:3) – which would certainly include the Sabbath commandment.

When we understand and absorb the full meaning of the Greek text of Hebrews 4:9, there is no question that the New Testament upholds the authority of the Fourth Commandment. The Greek word used here for “rest” is *sabbatismos*, which means “Sabbath rest, Sabbath observance” (Arndt and Gingrich, *A Greek-English Lexicon of the New Testament*).

This definition is confirmed by other historical works: “The words 'sabbath rest' are from the [Greek] noun *sabbatosmos*, [which is] a unique word in the NT. This term appears also in Plutarch (*Superset. 3 [Moralia 166a]*) for sabbath observance, and in four post-canonical Christian writings which are not dependent on Hebrews 4:9” (*The Anchor Bible Dictionary*, Vol. 5, p. 856). This is historical evidence that *true* Christians continued observing the seventh-day Sabbath long after Emperor Constantine declared in 325 AD that Sunday was the “Christian” day of worship.

While *sabbatismos* is a noun, the verb form of the word is *sabbatizo*, which means, “to keep the Sabbath” (*A Greek-English Lexicon of the New Testament*)

This definition of *sabbatizo* is confirmed by its use in the Septuagint, a Greek translation of the Old Testament dating from the third century BC. Jews used the Septuagint in synagogues throughout the Romans Empire; Greek-speaking Jewish and Gentile converts used this translation throughout the early New Testament period. This is why the apostle Paul quotes extensively from the Septuagint in his epistle to the Hebrews, which went to all the true churches of God – Jew and Gentile.

When Paul used *sabbatismos* in Hebrews 4:9, he did so knowing that its meaning was **well known** to the Greek-speaking believers of that day. After all, its verb form (*sabbatizo*) is widely employed in the Septuagint – which, as a translation, was as familiar to the Greek-speaking Jews and Gentiles of the early Church as the King James Bible is to Christians today.

For example, the use of the verb *sabbatizo* in Leviticus 23:32 in the Septuagint substantiates its meaning. *The Greek English Lexicon of the Septuagint* defines

sabbatizo as “to keep [a] sabbath, to rest” (Lust, Eynikel, Hauspie). The English translation of this verse in the Septuagint reads: “It (the Day of Atonement) shall be a holy sabbath [literally, a Sabbath of Sabbaths] to you; and ye shall humble your souls, from the ninth day of the month: from evening to evening **shall ye keep your sabbaths**” (*The Septuagint With the Apocrypha*, Brenton).

The phrase “shall ye keep your Sabbaths” is translated from the Greek, *sabbatiete ta sabbata* – which literally means, “you shall **sabbatize** the Sabbaths.” The form of the Greek verb *sabbatizo* is the second person plural *sabbatiete*, which means, “you **all** shall keep” - meaning *everyone* is to keep the Sabbath. Throughout the entire Septuagint, the verb *sabbatizo* is never used except in relation to Sabbath-keeping. Understanding this definition, the *KJV* translators [mis]translated *sabbatismos* in Hebrews 4:9 – because of their Sunday-keeping bias in following the lead of the Roman Catholic Church, as *Rome's Challenge to the Protestants* (see Appendix N, page 1306) so forcefully argues.

There is no question that the Greek verb *sabbatizo* in Leviticus 23:32 is specifically referring to Sabbath observance. This meaning equally applies to the noun form *sabbatismos* as used by Paul. Thus, the continuity of the Septuagint's use of *sabbatizo* and the use of *sabbatismos* in Hebrews 4:9 confirms that Paul was upholding the observance of the seventh-day Sabbath for all true Christians.

The use of *sabbatismos* in Hebrews 4:9 directly contradicts any false teaching that the Fourth Commandment has been abolished. As the context of Hebrews 4 demonstrates, the observance of the seventh-day Sabbath as a day of rest and worship is as literally binding for the people of God today as it was since creation, or in the days of King David, or for Israel of old.

It becomes clear that Hebrews 4:9 does not mean that Christians have entered into some sort of “spiritual rest” which exempts them from their obligation to keep the Sabbath, or any other commandment of God. Rather, this verse must be taken as *instructive* – that Christians are indeed commanded to keep the Sabbath day. Consequently – in accordance with the original Greek – this verse should be translated : “**There remains, therefore, Sabbath-keeping for the people of God**” - Jew and Gentile alike.

The *true* meaning of Hebrews 4:9 is diametrically *opposite* the false misinterpretation of Orthodox Christendom. Paul is emphatically declaring that Sabbath-keeping – and this means the annual holy day Sabbaths as well – is *required* for true Christians. He is not “spiritualizing away” or eliminating the weekly Sabbath or the annual Sabbaths of God.

**The True Meaning of Galatians 4:8-10 –
Did the Apostle Paul Abolish the Sabbath and Holy Days?**

Understanding Paul 32

Orthodox Christianity views God's weekly Sabbath, annual feasts and holy days with hostile disdain, rejection and hatred. In their combative determination to retain their “Christianized” pagan Sunday and occult holiday worship, religious leaders, theologians and their followers have blindly and deliberately misinterpreted the writings of the apostle Paul to suit their own agendas, rather than seeking the “truth of God's Word”. These intentionally misleading interpretations are designed to give the impression that Paul had taught Gentile Christians to abandon the biblical Sabbath and holy days of God – to reject anything “Jewish”. To such religious leaders and theologians, “Jewish” means the *entire* Old Testament, viewed as the embodiment of Judaism. According to their way of thinking, the Old Testament is to be fully rejected or dismissed as though it had been entirely fulfilled or abolished. As a result, millions of professing “Christians” assume that in Galatians 4:8-10 Paul denounced any observance of God's Sabbath and holy days as “heretical”!

There is no question that Paul taught both Jews and Gentiles to observe the weekly Sabbath, as evidenced by the correct translation of Hebrews 4:9: “There remains, therefore, Sabbath-keeping for the people of God.” Furthermore, when we examine Paul's ministry to the Gentiles, we find that **he taught them on the Sabbath day**, not on Sunday. At the beginning of his first evangelistic tour, Paul and Barnabas began preaching to the Jews and the Gentile proselytes **on the Sabbath day** in a synagogue in Antioch of Pisidia, in Asia Minor. After preaching the Gospel of Jesus Christ, His resurrection and the forgiveness of sins, Paul warned his listeners not to reject the words of God: “Therefore, be it known to you, men *and* brethren, that through this man **the remission of sins** is preached to you. And in Him everyone who believes is justified from all things, from which you could not be justified by the Law of Moses.

“Take heed, therefore, lest that which is spoken in the Prophets come upon you: “Behold, you despisers, and wonder and perish; for I work a work in your days, a work that you will in no way believe, *even* if one declares it to you.”’ **And when the Jews had gone out of the synagogue, the Gentiles entreated him that these words might be spoken to them on the next Sabbath.** Now after the synagogue had been dismissed, many of the Jews and the [Gentile] proselytes who worshiped *there* followed Paul and Barnabas, who, speaking to them, **persuaded them to continue in the grace of God. And on the coming Sabbath, almost the whole city was gathered together to hear the Word of God**” (Acts 13:38-44). From this account we learn several fundamental truths about Paul's teaching of the Gospel of Jesus Christ.

- 1) If Paul's fundamental purpose was to teach Gentiles that they no longer needed to keep the laws and commandments of God – especially the Sabbath

and holy days – why did he not simply encourage them to assemble on the next day, Sunday? Rather, **they assembled on the next Sabbath** to hear Paul and Barnabas preach the wonderful words of God.

2) Paul told them to “continue in the grace of God”, which is not a repudiation of the laws and commandments of God. Grace is the operation of God to forgive sins, and put one in right standing – justified – through the blood of Jesus Christ from **past** sins. On the other hand, sin is the transgression of the Law (1st John 3:4). Once forgiven and justified, one is to cease living in sin. (John 5:14; 8:11; Romans 6:1)

3) **faith in Jesus Christ and forgiveness of sin does not abolish the law.** Paul wrote to the Romans, a Gentile church, “Are we, then, abolishing law through faith? **MAY IT NEVER BE! We who died to sin, how shall we live any longer therein?**” (Romans 6:1-2)

4) This is a perfect example of how Sabbath-keeping and the grace of God go hand-in-hand. They are not opposed to one another. The Gentiles continue in the grace of God and met on the next Sabbath.

Although Brother Coulter works well to establish that the apostle Paul upheld “Sabbath-keeping” as well as “commandment-keeping” in general, this does not, as I have shown above, remove the problem that Paul's teaching of “the grace of God” does remove the relevance of keeping Yehovaw's toraw or law to “**enter into life**” (Matthew 19:17) - even “**eternal life**” (Verse 16) - as He taught that relevance through Moses (Deuteronomy 30:19; 32:46 and 47) and Yehoshua! (Matthew 19:16 and 17)

Instead, Paul's teaching of “the grace of God” offers alternative ways to obtain both forgiveness and justification, which are two sides of the same coin, forgiveness by believing that Yehoshua's death caused everyone to be forgiven - “faith in His [Yehoshua's] blood” (Romans 3:25) - and justification by believing that His resurrection caused everyone to be justified! (Romans 4:25) Brother Coulter continues:

The Gospel of Paul and Galatians: The Gospel of Jesus Christ that Paul taught to the Galatians included keeping the laws and commandments of God. Following Jesus' example and teachings, Paul never sanctioned or endorsed the religions or laws and commandments of men – Jewish or Gentile (Mark 7:1-13; Acts 17:22-31). Neither did he teach a lawless grace. Rather, he taught that *all* had to forsake their ways, repent of their sins and keep the laws and commandments of God, and worship Him in spirit and in truth (Acts 17:30; Romans 7:6; John 4:23-24)

In combating those who were teaching a different gospel, Paul proclaimed in the opening of his epistle to the Galatians that he preached the *true* Gospel of Jesus Christ – the same one that Jesus taught!

How Brother Coulter can claim that Paul “preached the *true* Gospel of Jesus Christ – the same one that Jesus taught” is a mystery to me, when forgiveness for everyone by Yehoshua's having died (Romans 3:25) and justification for everyone by His having been resurrected (Romans 4:25) makes irrelevant any need for one to “**keep the commandments**” (Matthew 19:17) to “**enter into life**”! (Verse 17) Brother Coulter continues:

Because of such false teachers, Paul emphatically wrote, “I am astonished that you are so quickly being turned away from Him Who called you into *the* grace of Christ, to a different gospel, which *in reality* is not another *gospel*; but there are some **who are troubling you** and are desiring to pervert the Gospel of Christ. But if we, or even an angel from heaven, should preach a gospel to you that is contrary to what we have preached, LET HIM BE ACCURSED! As we have said before, I also now say again, If anyone is preaching a gospel contrary to what you have received, LET HIM BE ACCURSED!

“Now then, am I striving to please men, or God? Or am I motivated to please men? For if I am yet pleasing men, I would not be a servant of Christ. But I certify to you, brethren, that the gospel that was preached by me is not according to man; because neither did I receive it from man, nor was I taught *it by man*; rather, *it was by the revelation of Jesus Christ*” (Galatians 1:6-12). If Paul had preached a gospel as distorted by theologians, past and present, he would have indeed been teaching *another* gospel.

The distortion to which Brother Coulter here alludes is the corruption of Paul's original writing in the Greek by mistranslations that Brother Coulter reveals in this work, which make Paul appear to abandon the keeping of the commandments of Yehovaw's toraw or law! But, ironically, he may as well have abandoned that keeping, insofar as its irrelevancy to the salvation that Paul taught! Brother Coulter continues:

In fact, the book of Galatians is one of the most universally misinterpreted and misconstrued books of the New Testament. While it is beyond the scope of this Appendix to give a complete commentary on Paul's Epistle to the Galatians, there are four pressing problems in Galatians Two and Three which should be addressed:

First, the Jews had imposed specific circumcision requirements – before the advent of Christianity – upon Gentile proselytes in order for them to attend a synagogue. Jesus, however, revealed that *true* circumcision was spiritual, accomplished through conversion and the receiving of the Holy Spirit. This circumcision “of the heart” superseded the requirement for physical circumcision (Acts 15; Romans 2:25-29). Therefore, physical circumcision was no longer a requirement imposed upon Gentile converts to Christianity.

When did Yehoshua reveal “that *true* circumcision was spiritual, accomplished through conversion and the receiving of the Holy Spirit” to where “circumcision was no longer a requirement imposed upon Gentile converts to Christianity”?

He continually said, “**keep the commandments**”! (Matthew 19:17; 23:3; John 14:15 and 21) Included in “the commandments” are those requiring Yehovaw's circumcision! (Genesis 17:10; Leviticus 12:3) In a vision showing His prophet a temple of the future not yet seen, Yehovaw said:

No stranger, uncircumcised in heart nor uncircumcised in flesh, shall enter into My sanctuary! (Ezekiel 44:9)

The proof-texts Brother Coulter gives to substantiate that “Jesus ... revealed that *true* circumcision was spiritual” (Romans 2:25-29) refer to Paul's conference with apostles in Jerusalem (Acts 15) and to Paul's writing. (Romans 2:25-29) So where did Yehoshua get into that disregard for Yehovaw's toraw or law? Brother Coulter continues:

Second, Paul's rebuke of Peter, Barnabas, and the circumcision party from Jerusalem centered around *traditional* laws of Judaism, which forbade Jews from keeping company with or eating with Gentiles. This instance was not a question concerning God's laws and commandments, because the Old Testament never commanded such separation of Jews and Gentiles.

Third – in reference to “the Law” in Galatians Three – Paul was comparing God's covenant with Abraham and New Covenant justification by faith through grace *to* the “works of law” required under Judaism and its Temple rituals.

The comparison is, admittedly, there; and Paul's “justification by faith through grace” is, indeed, there, to be compared to the “works of law”; but since when is Yehovaw's toraw or law through Moses a requirement “under Judaism and its Temple rituals”?

Is not Yehovaw's toraw or law through Moses the requirement of Himself, the Creator and Lord God over all the universe?

If Yehovaw is indeed the Giver of His Law through Moses, who was Paul to supersede that Creator and Lord God by his version of salvation, while Yehovaw's salvation – even “**eternal life**” (Matthew 19:16) - was established through Yehoshua as indeed His reward for one's keeping “**the commandments**”? (Verse 17) Brother Coulter continues:

Fourth, in Galatians Three, most Protestants completely misunderstand verse 13, which reads, “**Christ has redeemed us from the curse of the law**, having become a curse for us [to save us from our sins] (for it is written, 'Cursed *is* everyone who hangs on a tree').” They *misread* it as follows: “**Christ has redeemed us from the**

law which is a curse.” Such a reading is totally absurd and completely incorrect because THE LAW OF GOD IS NOT A CURSE!

Without a thorough grounding in the Scriptures – Old and New Testaments – the true laws and commandments of God, a knowledge of the oral traditional laws of Judaism, God's covenant with Abraham, God's covenant with Israel, and, finally, the New Covenant of the New Testament, it is not feasible to properly interpret Paul's epistle to the Galatians. This is why it is undoubtedly the most difficult book of the New Testament to comprehend.

As we have seen, the truth of the matter is that **the Law of God is perfect – not a curse!** *Sin* is a curse! Obedience to the laws and commandments of God results in blessings! (Deuteronomy 28:1-14; Leviticus 26:1-13).

But, as Brother Coulter has already shown and as he proceeds, he will show, with increasing clarity, his acceptance of Paul's teaching that the blessings of Yehovaw's toraw or law (Deuteronomy 28:1-14; Leviticus 26:1-13) have absolutely nothing to do with one's being forgiven, justified or saved, while of the Israelite who brought his “sin offering” (Numbers 15:27) Yehovaw said, through Moses, “**It shall be forgiven him**” (Verse 28) and while He mentioned through Yehoshua “**the righteous**” (Matthew 9:13) before Yehoshua was crucified! Brother Coulter continues:

How can a law that is perfect and righteous – given by a perfect, righteous God – be a curse? The point needs to be considered that *if* the Law is a curse, and the Law has been abolished, then it would mean that God Himself is a curse and has abolished Himself. But such is not the case, because God is love, Lawgiver and Sustainer, and Jesus Christ is upholding the entirety of the universe through *Law* – by the Word of His power (Hebrews 1:1-3). Indeed, such religious interpretations and fantasies have produced a lawless grace that pervades Evangelical Christianity today.

But how can Brother Coulter argue that Paul's “grace” is not “lawless”, when Paul taught “a righteousness of God without the law” (Romans 3:21) and “that a man is justified by faith without the deeds of the law” (Verse 28), while Yehovaw said, through Moses:

It shall be our righteousness, if we observe to do all these commandments before the Lord! (Deuteronomy 6:25)

Brother Coulter continues:

Finally, notice that God praised Abraham's faithful obedience when He passed the covenant promises on to Isaac: “And I will multiply your seed as the stars of the heavens and will give to your seed all these lands. And in your seed shall all the nations of the earth be blessed, **because Abraham obeyed My voice and kept My**

charge, My commandments, My statutes, and My laws” (Genesis 26:4-5) Abraham is the father of the New Testament faithful as well: “And if you *are* Christ's, then you are Abraham's seed, and heirs according to *the* promise” (Galatians 2:29) This means that if we are truly Christ's, then we will obey the voice of God, keep His charge, His commandments, His statutes and His laws, as Abraham did. We will never believe that Jesus did away with the Law, nor call the Law a curse.

Galatians 4:8-10 – The Background

In order to determine the correct meaning of Galatians 4:8-10, we need to realize first that the churches of Galatia were composed mainly of Gentile converts who, as former pagans, had served Greek and Asian gods and goddesses. They were not Jews, and had never followed the traditional practices of Judaism or the Old Testament Scriptures.

Moreover, Galatians Four must be considered in the overall context of *all* of Paul's teachings in *all* of his fourteen epistles. Without a doubt, Paul taught all Gentile converts in every church he established to observe the same things (1st Corinthians 7:17) As we carefully examine what he wrote, it will become clear that Paul did not condemn the Galatians for observing the Sabbath and holy days of God, as most theologians and Sunday-churchgoers casually assume.

In Paul's epistle to the Corinthians, he made it crystal clear that the things he wrote to them were the commandments of the Lord: “WHAT? Did the Word of God originate with you? Or did it come only to you *and no one else*? **If anyone thinks that he is a prophet or spiritual, let him acknowledge that the things I write to you are commandments of the Lord.** But if anyone *chooses* to be ignorant, let him be ignorant” (1st Corinthians 14:36-38)

The mere fact that Paul claimed his writings to be “**commandments of the Lord**” does not make them so, particularly when Paul's writings contradict Yehovaw's commandments; Brother Coulter continues:

What did Paul command them to observe? Was it Sunday and other pagan, occult holidays – or was it the Sabbath and God's Passover and feasts? This is profoundly important because what Paul wrote were “the commandments of the Lord” for the New Testament Church – Jews and Gentiles. While Paul condemned their sins, he commanded the Corinthians – and thus the entire Church – to **keep the Passover and the Feast of Unleavened Bread** in the right spirit and attitude: “Your glorying [in sin] *is* not good. Don't you know that a little leaven [a type of sin] leavens the whole lump? Therefore, purge out the old leaven [the old sinful ways], so that you may become a new lump [truly converted in Christ], *even* as you are

unleavened [in your homes]. **For Christ our Passover was sacrificed for us. For this reason, LET US KEEP THE FEAST**, not with old leaven, nor with *the* leaven of malice and wickedness, but with *the* unleavened *bread* of sincerity and truth” (1st Corinthians 5:6-8)

The church in Corinth was also mostly Gentile, Paul would never have commanded them to observe Passover and Unleavened Bread and then condemn the churches of Galatia for observing God's Sabbath and feasts! That would only be construed as hypocrisy and create confusion. God is not hypercritical, nor is He the author of confusion (1st Corinthians 14:33).

Those who accept the false premise that Paul taught *against* the Sabbath and holy days of God – and that he instead taught the churches to observe Christianized pagan Sunday and occult holidays in their place – fail to realize that before any of the Galatian Gentiles were converted, **they worshiped pagan gods and observed occult holidays** (“days, months, times and years”). However, **upon conversion, they repented of their sins and forsook all their pagan occult religious practices** (Acts 19:8-27).

Interwoven throughout the Scriptures, God condemns all pagan, occult practices. Notice particularly God's warnings in Deuteronomy: “**Be careful to observe and obey all these words which I command you, so that it may go well with you and with your children after you forever when you do *that which is good and right in the sight of the Lord your God. When the Lord your God shall cut off the nations before you, where you go to possess them, and you take their place and dwell in their land, take heed to yourself that you do not become ensnared by following them, after they are destroyed from before you and that you do not ask about their gods, saying, 'How did these nations serve their gods that I may also do likewise?' You shall not do so to the Lord your God, for every abomination to the Lord, which He hates, they have done to their gods; even their sons and their daughters they have burned in the fire to their gods. Whatsoever thing that I command you, be careful to do it. You shall not add to it, nor take away from it***” (Deuteronomy 12:28-32)

God also commanded the children of Israel not to follow demonic, occult practices or observe pagan religious times: “[Y]ou shall not learn to do according to the abominations of those nations, or that uses **divination**, or an **observer of times**, or a **fortunisteller**, or a **witch**, or a **charmer**, or a **consulter with familiar spirits**, or a **wizard**, or **one who seeks oracles** from the dead. For all that do these things *are* an abomination to the Lord. And because of these abominations, the Lord your God drives them out from before you. You shall be blameless before the Lord your God. For these nations whom you shall possess hearkened to observers of times

and to diviners; but **as for you, the Lord your God has not allowed you to do so**” (Deuteronomy 18:9-14). Since Paul believed all things in the Law and the Prophets, we can be sure that he would never allow the Galatians to observe such pagan customs and holidays.

If “Paul believed all things in the Law and the Prophets”, why did he teach a “righteousness of God without the law” (Romans 3:21) and why did he call “**the righteousness that is in the law**” (Philippians 3:6) “dung”! (Verse 8) Brother Coulter continues:

Galatians 4:8-10 Correctly Explained

Interestingly, the question of Sabbath and holy day observance was not the real issue in Galatians Four. After their conversion, the Spirit of God led the Galatians to worship God in spirit and in truth – which included keeping the Sabbath and holy days. Paul wrote that they had become the children of God: “And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying, 'Abba, Father.' So then, you are no longer a servant, but a son. And if a son, you *are* also an heir of God through Christ” (Galatians 4:6-7).

Later, Paul reminds them of their pagan past and their former occult worship of demons. Notice the comparison: “Now on the one hand, **when you did not know God, you were in bondage to those who are not gods by nature** [the pagan deities and demons]” (Galatians 4:8). Their former pagan worship had nothing to do with the biblical Sabbath and holy days – or any other commandments or law of God!

In a severe admonition Paul warns them that they were in dire spiritual danger, because instead of obeying God, they were reverting back to their former pagan ways and blending their former pagan observances with their newly learned Christian way of life. In so doing, they were beginning to turn their backs on God the Father and Jesus Christ. Paul strongly rebukes them: “But on the other hand, after having known God – rather, after having been known by God – how *is it that you are turning again to the weak and impotent elements* [demon spirits of pagan religion], to which you again desire to be in bondage [to Satan the devil as in the past]? **You are *of your own selves* observing days, and months, and times and years.** I am afraid for you, lest somehow I have labored among you in vain” (verses 9-11). It is readily apparent that the problem was *not* that the Galatians were forsaking Sunday and holiday-keeping and reverting back to keeping the Sabbath and holy days, as Orthodox theologians and ministers claim. In fact, quite the opposite was happening, as we will see in the following analysis.

An Analysis of What Paul Wrote in Galatians 4:8-10

1) Paul speaks of the time *before* the Galatians were converted: “**Now on the one hand, when you did not know God, you were in bondage to those who are not gods by nature** [the pagan deities and demons]” (Verse 8). Before they were converted they knew nothing about the true God – the Father and Jesus Christ. Therefore, we can conclude that before they were converted, they did not observe God's Sabbath, feasts or holy days – **only after their conversion.**

2) Next, Paul speaks of their conversion and having come to know God: “... **after having known God – rather, after having been known by God ...**” (Galatians 4:9). After they were converted, Paul taught them God's way of life in the grace of God, including the keeping of the Sabbath, feasts and holy days. Paul taught the observance of God's Sabbaths in *all* the churches.

What has Paul's “grace of God”, which presumably is obtained by believing that Yehoshua's blood forgives (Romans 3:25) and that His resurrection justifies (Romans 4:25) got to do with “the keeping of the Sabbath, feasts and holy days”, outside of the fact that he taught keeping them with no motivation for doing so left by his doctrine!

3) Later – because they were beginning to accept a false gospel – the Galatians began leaving the true Christ and the true Gospel, and were returning to their former pagan religious practices and demon worship: “**How is it that you are turning again to the weak and impotent elements** [demon spirits of pagan religion] ...” (Verse 9).

4) In so doing, they were returning to the spiritual bondage of false, pagan gods and the accompanying religious days of worship: “... **to which YOU AGAIN DESIRE TO BE IN BONDAGE** [to Satan the devil as in the past]?” (Verse 9)

5) Paul notes that rather than following the teachings of Jesus Christ, what they were doing was of their own choice and determination: “**You are of your own selves ...**” Paul uses a special middle voice verb, *paratereithe*, which shows that they were acting of their own volition in making such decisions – and were not doing so because of Paul's teachings.

6) What were they reverting to? They were going *back* to “**observing** [for themselves] **days, and months, and times and years**” (Verse 10). Again, before conversion they knew *nothing* of God, Jesus Christ or Christianity – or of the laws and commandments of God. Therefore it is not possible to take this phrase to mean that they were returning to the observance of God's Sabbath, feasts and holy days – or that they were following traditional

Judaism. The phrase can **only refer to pagan days, months, times and years**, which they had formerly observed before they were converted.

Notice carefully that Paul did not use the words Sabbath, feasts or holy days in describing how the Galatians were reverting back to their former ways. If Paul was actually writing to them about the Sabbath, feasts or holy days of God, he would have used *those terms* instead of “days, months, times and years”. Therefore, there is no real question that such “days, months, times and years” can only refer to pagan times of worship, not to the biblically ordained and commanded days of worship.

This is why Paul finished his admonition to the Galatians with this warning: “I am afraid for you, lest somehow I have labored among you in vain! (Galatians 4:11).

As we have seen, Orthodox Christendom's interpretation and explanation of this complicated passage is entirely incorrect and is only founded on bias and hostility against the Sabbath, feasts and holy days of God. Orthodoxy rejects the truth of God so that they may continue in their observance of a “Christianized” Sunday and the various occult holidays of this world.

Romans 14:1-6 – Esteeming “One Day Above Another”

In the *KJV*, Romans 14:1-6 is poorly translated. The key passages universally misunderstood are verses five and six, which read: **“One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it.”**

Unfortunately, for hundreds of years these verses have been used as justification for traditional Sunday-keeping and the rejection of the Sabbath and holy days of God. Protestantism boasts that these verses grant authority to observe Sunday. However, with a more accurate translation beginning with Verse One, the context will show that the discussion is not about which day to keep as a day of religious observance. Rather, it has to do with vegetarianism versus eating meat, as well as the eating of meat on certain days.

“Receive the one who is weak in the faith, but not for divisive arguments. Now on the one hand, one believes he may eat all things *that are lawful*; but on the other hand, another one, who is weak, eats only vegetables. The one who eats *meat* should not despise the one who does not eat *it*, for God has received him. Who are you to be judging another man's servant? To his own master he stands or falls. And he shall be made to stand because God is able to make him stand.

“Again, on the one hand, someone may prefer one day above another day *for eating meat*; but on the other hand, another may hold every day *to be alike*. Let each one be fully convinced in his own mind. The one who regards the day *in his eating* is regarding *it to the Lord* because he gives thanks to God; and the one who does not eat *meat* is abstaining *to the Lord*, and is giving thanks to God” (Romans 14:1-6).

To further substantiate that the problem was vegetarianism versus eating meat, Paul continued to explain: “But if, **because of meat**, your brother is offended, you are no longer walking according to *matter of eating and drinking*; rather, *it is* righteousness and peace and joy in the Holy Spirit, because the one who serves Christ in these things *is* well pleasing to God and acceptable among men ...

“**Do not destroy the work of God for the sake of meat**. All things *that are lawful are* indeed pure; but *it is* an evil thing for someone to cause an occasion of stumbling through his eating. **It is better not to eat meat, or drink wine, or anything else by which your brother stumbles, or is offended, or is made weak**. Do you have faith? Have *it* to yourself before God. Blessed *is* the one who does not condemn himself in what he approves” (Verses 15, 17-18, 20-22)

Romans 14:1-6 Divided Into an A and B Pattern: Paul wrote these verses in an “A and B” pattern. When analyzed, this pattern shows that Paul did not give people license to pretentiously choose any day of the week as a holy day of worship. That is God's prerogative alone – not man's. Rather, Paul is writing about those who eat meat and those who are vegetarians.

- A. “Receive the one who is weak in the faith, but not for divisive arguments. Now on the one hand, one believes he may eat all things *that are lawful*;
- B. “...but on the other hand, another one, who is weak, eats only vegetables.

- A. “The one who eats *meat* should not despise the one who does not eat *it*.
- B. “And the one who does not eat *meat* should not condemn the one who eats *it*, for God has received him.

“Who are you to be judging another man's servant? To his own master he stands or falls. And he shall be made to stand because God is able to make him stand.

- A. “Again, on the one hand, someone may prefer one day above another day *for eating meat*,
- B. “... but on the other hand, another may hold every day *to be alike*.
“Let each one be fully convinced in his own mind.

- A. “...the one who regards the day *in his eating* is regarding *it to the Lord*;

B. “...and the one who does not regard the day is not regarding *it to the* Lord.

A. “The one who eats *meat* is eating *to the* Lord because he gives thanks to God;

B. “...and the one who does not eat *meat* is abstaining *to the* Lord, and is giving thanks to God” (Romans 14:1-6).

There is not one word in these verses that can be used to justify Sunday-keeping, or any other day, as a day of worship. Throughout the Bible, God has always commanded and upheld the seventh-day Sabbath as the weekly day of worship, and His holy days as annual days of worship. Paul is simply writing about the problems between vegetarians and meat eaters – and the day on which some meat eaters choose to eat meat.

Colossians Two: Were the Ten commandments Really Nailed to the Cross When Jesus was Crucified?

Another example of misinterpreting Paul's writings is found in Colossians 2:14, 16-17, and stems from an extremely poor translation of the Greek text.

Unfortunately, this particular misunderstanding has led millions to believe that all the laws and commandments were nailed to the cross when Jesus was crucified. As in the case of Galatians Four, we will notice that the Protestants' false interpretation is exactly the *opposite* of what Paul actually wrote and meant.

First, we will examine the *KJV* translation of each of these key passages, beginning with verse 14: “Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross.”

From this obscure translation, people presume that the phrase “handwriting of ordinances” constitutes the laws and commandments of God. Therefore, they conclude incorrectly that the Ten Commandments were nailed to the cross.

In the Greek, “handwriting of ordinances” is *chriographon tois dogmasin* – which literally means “handwriting in decrees or dogmas”. In the New Testament, *dogma* always refers to “decrees” written by men (Luke 2:1; Acts 16:4; 17:7; Eph. 2:15) Nowhere in the entirety of the Bible does *dogma*, “decrees,” refer to any part of the Law of God. Therefore, this phrase in Colossians 2:14 has nothing to do with biblical Law.

But what does the expression “handwriting of ordinances” actually mean? As we will see, the phrase refers to a *written account* of one's sins, called “a note of debt”. In his epical book *The Two Babylons*, Alexander Hislop writes concerning this pagan, Greek religious practice, which the converts in Colosse had undoubtedly formerly practiced (the practice was also found in ancient Chinese religion): “A work of some more on morals, called *Merits and Demerits Examined*, [describes

how] a man is directed to keep a [written] debtor and creditor account with himself of the acts of each day, and at the end of the year to wind it up [in summary]. If the balance is in his favor, it serves as the foundation of a stock of merits for the ensuing year; and if against him, it must be liquidated by future good deeds [justification by works]. Various lists and comparative tables are given of both good and bad actions in the several relations of life; and benevolence is strongly inculcated in regard first to man, and, secondly, to the brute creation. To cause another's death is reckoned as one hundred on the side of demerit; while a single act of charitable relief counts as one on the other side.” (page 147)

Thus, the phrase in Colossians 2:14 should be translated as “note of debt against us *with the decrees of our sins*” - or a symbolic listing of our sins against God. Our sins and the *debt* of our sins were nailed to the cross when Jesus Christ was crucified and died. Upon true repentance of sins to God the Father, Jesus Christ blots out the “note of debt” through the remission of our sins. Jesus Christ, Who knew no sin, was made sin for us. He was nailed to the cross as a sin offering for the sins of the whole world. **The “note of debt” of our sins was symbolically nailed to the cross, NOT the commandments of God which stand forever.**

Although the argument Brother Coulter makes for properly interpreting Paul's passage here is logical and well documented, his preoccupation being with improper translation without care for any larger consideration, I still have a problem with what Brother Coulter concludes is the correct translation, in that nailing “our sins and the *debt* of our sins” to Yehoshua's cross, ostensibly to die there, which did not in fact happen, is supportive only of Paul's version of salvation, which requires that one believe Yehoshua's death forgave everyone (Romans 3:25) and that His resurrection justified everyone. (4:25)

Inconsistency enters Brother Coulter's interpretation, when he wrote that “upon true repentance of sins to God the Father, Jesus Christ blots out the “note of debt” through the remission of our sins”. What is the point of “our sins and the *debt* of our sins” being nailed to an instrument of death, if something else - “true repentance” - is required to deal with them? Yehoshua said:

I am not come to call the righteous but sinners to repentance! (Matthew 9:13)

How Yehoshua called “**sinners to repentance**” (Matthew 9:13) relates to His cross but not as the means by which to blot out the “note of debt”, in that Yehovaw wrote, through his author:

How much more shall the blood of Christ ... purge your conscience from dead works to serve the living God? (Hebrews 9:14)

To “purge” one's conscience is to have an effect upon it, which is the truth of Yehovaw's purpose in having Yehoshua go to the cross as His “**Lamb**”! (John 1:29) It was to cause His children to see the suffering and death that sin brings to innocent victims and therefore be caused to repent of their sins and confess them, in which case:

He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness! (1st John 1:9)

From His cross, Yehoshua prayed:

Father, forgive them; for they know not what they do! (Luke 23:34)

Yehoshua knew that Yehovaw the Father forgives sin, not anyone's dying; but seeing someone die does affect a person, particularly his or her conscience, which is his or her sense of right and wrong! And that effect was the whole purpose of Yehoshua's laying down His life at Yehovaw's “**commandment**” (John 10:18), not causing everyone's sins to be nailed to a cross! Brother Coulter continues:

When Colossians 2:13 is included with the correct translation of Verse 14, the true meaning of what Paul wrote becomes clear. “For you, who were *once* dead in your sins and in the uncircumcision of your flesh, He has *now* made alive with Him, having forgiven all your trespasses. He has **blotted out the note of debt against us *with the decrees of our sins***, which was contrary to us; and He has taken it away, having nailed it to the cross.” Therefore, the actual meaning of these verses has nothing to do with nailing the Law to the cross, as falsely believed by millions of professing Christians.

Please note Brother Coulter's translation: “He has **blotted out the note of debt against us *with the decrees of our sins***, which was contrary to us; and He has taken it away, having nailed it to the cross” and then compare that with his statement, “Upon true repentance of sins to God the Father, Jesus Christ blots out the “note of debt.”

But, according to the translation, “He has **blotted out the note of debt**”; “has blotted” is a completed action! Presumably Yehoshua did that in dying on the cross! Then, again, I must ask, what room is there for repentance or any other action to be elicited by His death?

As we are exposed to one place after another in Brother Coulter's argument and to the places in Paul's writing to which it is addressed, this displacement of responsible action by events happening presumably to replace it becomes increasingly clear!

The True Meaning of Colossians 2:16-17: The erroneous distortion of these two verses has caused Protestantism to denounce the observance of the biblical Sabbath, holy days and clean and unclean meats more than any other passage in the

New Testament. Consequently, it has caused ministers and laymen alike to “rummage” through the New Testament in search of other Scriptures to substantiate this misinterpretation – resulting in a myriad of additional false interpretations and beliefs that appear to bolster their practices of Sunday-keeping and observing occult holidays. When one *casually* reads these verses, it does give the *appearance* that such an interpretation may be correct – but such is not the case.

In the *KJV*, Colossians 2:16 reads: “Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath *days*” - Verse 17 - “which are a shadow of things to come; but the body is of Christ.”

To add further confusion to this doctrinal puzzle, the *New International Version* savaged verse 17 with the following deliberate mistranslation: “These are a shadow of things that **were to come**.” In so doing, they reinforced the false idea that, since Christ has already come, the things that were “to come” have been fulfilled. Thus, they cling tenaciously to their mistaken belief that indeed “the life, death and resurrection terminated all these laws and commandments of God.”

However, the Greek preposition the *NIV* translators mistranslated as the English past tense phrase “were to come” is actually a **present tense**, articular active plural participle, *toon mellontoon*, which is impossible to translate as a past tense completed action. An honest translation can only reflect the present tense continuous ongoing meaning of “the things to come,” or “the coming things” - which can only mean the continuous unfolding of prophecy and the plan of God.

Importantly, we know the Colossian church was composed entirely of Gentile converts. Paul preached “the mystery among the Gentiles” (Colossians 1:27), and refers to their spiritual circumcision of the heart through Jesus Christ – their conversion – in contrast to their physical condition of “uncircumcision” of the flesh (Colossians 2:13).

As we find in Acts 19, Gentile converts forsook their pagan religion and worship of Greek gods and goddesses, when they were met with resistance and ridicule. And in the case of Paul, he was threatened with death because he gave up Judaism. Likewise, when the Colossians were converted, their lives were completely changed. They abandoned their past pagan religious practices, forsook the idol temples, and ceased to participate in pagan religious festivals and days of worship. Instead, they observed the seventh-day weekly Sabbath; and as Paul taught in all the churches, they were faithful to the holy days and festivals of the true God.

This caused those *outside* the church to make judgments against the Colossian brethren for having abandoned their former religious philosophy and worship of

angels. When we understand the circumstances with which Paul was dealing when he wrote Colossians 2:16-17, then the true meaning of the passage becomes clear.

An Analysis of Colossians 2:16-17

Here is an accurate translation of the original Greek:

Colossians 2:16 - “Therefore, do not allow anyone to judge you in eating or in drinking, or with regard to a festival, or new moon, or *the* Sabbaths” - Verse 17 – which are a foreshadow of the things that are coming, but the body of Christ.”

1) The first phrase - “**Therefore, do not allow anyone to judge you ...**” - means that because they were now converted and had changed their lives to believe and obey the Gospel, and were now keeping the laws and commandments of God instead of their former pagan ways, **therefore**,

2) “**... in eating, or in drinking ...**” When they were pagans they ate all meats – clean and unclean. After conversion they no longer ate unclean meats (1st Timothy 4:1-5). Likewise, they no longer engaged in drunkenness as in the past, which was also part of their pagan religious practices. Now, because they had changed their ways, they were to ignore the judgments and criticisms of those outside the Church.

3) “**...with regard to a festival, or new moon, or *the* Sabbaths ...**” Rather than showing that the Colossians were being judged for rejecting the festivals and Sabbaths of God, this phrase means the exact opposite. As in the case of the Galatians, as former pagans they had never observed any of the biblical festivals and Sabbaths before their conversion. Therefore, those outside the Church were not judging the Colossians because they were no longer keeping these things, rather they were judging them because after their conversion they were, indeed, keeping them. A word about “new moon”. Since this is in the singular, it refers to the calculated Hebrew Calendar, and must be referring to the Feast of Trumpets, a holy day, because the first day of the seventh month (to a new moon) is the beginning date for the calculation of the Hebrew Calendar.

4) “**... which are a foreshadow of the things that are coming ...**” This important phrase shows that true Christians – those obeying God's way of life – will have an understanding of coming events in prophecy as the plan of God unfolds.

5) “**... but the body of Christ.**” This phrase can reflect two meanings. First, since the Colossian brethren were being judged by those *outside* the church for their new, converted conduct, any judging concerning these matters

should only be done in and by the Church, which is “the body of Christ”. Second, this phrase can also mean that the *reality* of observing God's Sabbath and holy days can be found only in the “body of Christ” - the Church – not from *outside* the Church. In other words, the true knowledge and meaning of such days can be found only in the churches of God. As Jesus said, “Because it has been given to you to know the mysteries of the kingdom of heaven, but to them [outside the body of Christ – outside the true Church of God] it has not been given ... But blessed *are* your eyes, because they see; and your ears, because they hear. For truly I say to you, many prophets and righteous *men* have desired to see what you see, and have not seen; and to hear what you hear, and have not heard” (Matthew 13:11, 16-17).

The entire chapter of Colossians Two is a contrast between the way of God through Jesus Christ and the way of pagans with their religious philosophies and worship of fallen angels. When the verses of this chapter are divided into these two contrasting elements, the true meaning and full intent of what Paul wrote becomes clear. Below, the verses of Colossians Two are divided into:

A. Things relating to Christ and God the Father and the Christian way of life.

B. Warnings against paganism, religious philosophy and the worship of fallen angels.

Colossians Two Divided into Elements A and B

A. “Now I want you to understand what great concern I have for you, and *for* those in Laodicea, and as many as have not seen my face in *the* flesh: that their hearts may be encouraged, being knit together in love unto all riches of **the full assurance of understanding**, unto *the* **knowledge of the mystery of God**, and of *the* Father, and of Christ: **in Whom are hid all the treasures of wisdom and knowledge**” (Verses 1-3).

B. “Now I say this so that **no one may deceive you by persuasive speech**” (Verse 4)

A. “For though I am indeed absent in the flesh, yet I am with you in spirit, rejoicing and beholding your order, and the steadfastness of your faith in Christ. There, **as you have received Christ Jesus the Lord, be walking in Him; being rooted and built up in Him, and being confirmed in the faith, exactly as you were taught**, abounding in it with thanksgiving” (Verses 4-7).

B. “Beware lest anyone takes you captive **through philosophy and vain deceit**, according to **the traditions of men**, according to the **elements of the world**, and not according to Christ” (Verse 8).

A. “For in Him dwells all the fullness of the Godhead bodily; and **you are complete in Him**, Who is the Head of all principality and power; in Whom you have also been circumcised with *the* circumcision not made by hands, in putting off the body of the sins of the flesh by the circumcision of Christ; having been buried with Him in baptism, by which you have also been raised with *Him* through the inner working of God, Who raised Him from the dead. For you, who were *once* dead in *your* sins and in the uncircumcision of your flesh, He has *now* made alive with Him, **having forgiven all your trespasses. He has blotted out the note of debt against us with the decrees of our sins**, which was contrary to us; and He has taken it away, having nailed it to the cross. After stripping the principalities and the powers, He made a public spectacle of them, *and* has triumphed over them in it [through His crucifixion and resurrection]” (Verses 9-15)

B. “Therefore, **do not allow anyone to judge you** in eating or in drinking, or with regard to a festival, or new moon, or *the* Sabbaths, which are a foreshadow of the things that are coming, but the body of Christ. **Do not allow anyone to defraud you of the prize by doing his will in self-abasement and the worship of angels, intruding into things that he has not seen, vainly puffed up by his own carnal mind and not holding fast to the Head ...**” (Verses 16-19).

A. “[The Head from Whom all the body, being supplied and knit together by the joints and bands, is increasing *with* the increase of God. Therefore, **if you have died together with Christ from the elements** [see Galatians 4:8-10] **of the world ...**” (Verses 19-20)

B. “... **why are you subjecting yourselves to the decrees of men as if you were living in the world?** *They say*, 'You may not handle! You may not taste! You may not touch!' **The use of all such things leads to corruption. It is according to the commandments and doctrines of men**, which indeed have an outward appearance of wisdom **in voluntary worship of angels, and self-abasement, and unsparing treatment of the body**, not in any respect to the satisfying *of the needs* of the flesh” (Verses 20:23).

When the chapter is taken as a whole – and one examines Paul's contrasting admonitions – it becomes obvious that Paul did not abolish the dietary laws of clean and unclean meats, the annual festivals or the weekly Sabbath, or adopt a pagan calendar system. Moreover, none of God's laws were nailed to the cross.

Rather, Paul is clearly affirming that the Gentiles in Colossi were to continue to observe God's laws and commandments as they had been taught. Paul was instructing the Colossians to disregard the criticisms and harsh judgments of those *outside* the Church, because the observance of God's Sabbath and holy days are a continuous foreshadowing of events yet to occur in God's plan. By being faithful and keeping these commandments of God, they would always be worshiping the true God, be built up in Jesus Christ and never lose the understanding of God's plan. By true obedience to God the Father and Jesus Christ, they would never again be deceived by vain philosophies and decrees of men, nor would they be seduced into the worship of fallen angels – Satan and his demons. This is the true meaning of Colossians Two!

Ephesians 2:15-16: Did Jesus Abolish the Commandments?

Now that we have a clear understanding of Colossians Two, it will not be difficult to realize what Paul wrote in Ephesians 2:15-16. In these verses the *KJV* reads: “Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twin one new man, *so* making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.”

The key phrase in this *inaccurate* translation – which has caused a great deal of confusion – is “abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances.” What is the “law of commandments contained in ordinances”? Are these actually the commandments of God contained in the Old Testament, as most assume?

The word translated “ordinances” comes from the Greek *dogma* (Colossians 2:14, 20), which always refers to “decrees, ordinances, decisions and commands of men” (Arndt and Gingrich). Paul is not referring here to the commandments of God contained in the Law of God. Moreover, not once in the New Testament is *dogma* used in reference to the laws and commandments of God.

To what decrees or dogmas of men is Paul referring? Notice, the context clearly reveals that he was writing about the *traditional* dogmas, decrees or commands of Judaism. The harsh traditional laws of Judaism created great hostility and enmity between Jews and Gentiles – as well as among the Jews themselves. Of these Jesus said, “For they bind heavy burdens and hard to bear, and lay *them* on the shoulders of men; but they will not move them with *one of* their own fingers” (Matthew 23:4).

In Mark Seven, Jesus Christ strongly rebuked the Jewish religious leaders for adhering to their traditional laws and rejecting the commandments of God: “[The

Pharisees and the scribes questioned Him, *saying*, 'Why don't Your disciples walk according to the tradition of the elders, but eat bread with unwashed hands?' And He answered *and* said to them, 'Well did Isaiah prophesy concerning you hypocrites, as it is written, "This people honors Me with their lips, but their hearts are far away from Me. **But in vain do they worship Me, teaching for doctrine the commandments of men,**" For leaving the commandment of God, you hold fast the tradition of men, *such as* the washing of pots and cups; and you practice many other things like *this*.' Then He said to them, '**Full well do you reject the commandment of God, so that you may observe your own tradition.** For Moses said, "Honor your father and your mother"; and, "The one who speaks evil of father or mother, let him be put to death." But you say, "if a man shall say to *his* father or mother, 'Whatever benefit you might receive from me *is* corban (that is, *set aside as* a gift to God),' he is not obligated to help his parents." And you excuse him from doing anything for his father or his mother, nullifying the authority of the Word of God by your tradition which you have passed down; and you practice many *traditions* such as this' " (Mark 7:5-13; also see Matthew 23)

Not only were the traditional decrees of Judaism contrary to the laws and commandments of God, they were so strange and harsh that they bred hostility and enmity among the Jewish people. Such traditions especially caused Jews to look down on Gentiles with contempt and disdain. In Ephesians 2:11-16, Paul describes this hostile relationship that existed between Jews and Gentiles before the coming of Christ and the preaching of the Gospel of peace. He emphasizes that the enmity was primarily the result of the Jews' nonsensical traditions.

For example, a major "thorn in the flesh" between the two groups was the Jews' tradition – from their added oral law – that Jews were not to keep company with Gentiles, or even eat with them. This was most certainly not a Law of God. In order to prevent this Jewish bias against Gentiles from becoming rooted in the Church, God revealed to the apostle Peter early on that such traditions of Judaism were totally unacceptable – and that He was fully annulling those laws and decrees.

When God first began to call Gentiles, Peter was sent through a special vision from God to the house of Cornelius in Caesarea. Cornelius was a Roman Army Centurion who feared the true God and prayed to Him. Notice what Peter said to Cornelius: "**You know that it is unlawful for a man who is a Jew [who practiced Jewish traditional law] to associate with or come near to anyone of another race ...**" (Acts 10:28)

Peter explained to Cornelius and those gathered in his house that God had moved him through a vision to proclaim that such hateful Jewish decrees had been made

null and void by God as contrary to His laws and commandments. Peter said, “But God has shown me *that no man should be called common or unclean* ... Of a truth I perceive that **God is not a respecter of persons, but in every nation the one who fears Him and works righteousness is acceptable to Him**” (Acts 10:28, 34-35)

In order to demonstrate to Peter and hence all the apostles, that God was calling the Gentiles to the same salvation that began with the Jews and Israelites at the temple on the day of Pentecost in 30 AD, He supernaturally poured out the Holy Spirit upon the uncircumcised Gentiles gathered in Cornelius' house *before* they were baptized. Peter continued, “ 'And He [Jesus] commanded us to preach to the people, and to fully testify that it is He Who has been appointed by God *to be* Judge of *the* living and *the* dead. To Him all the prophets bear witness, *that* everyone who believes in Him receives remission of sins through His name. **While Peter was still speaking these words, the Holy Spirit came upon all those who were listening to the message. And the believers from the circumcision were astonished**, as many as had come with Peter, **that upon the Gentiles also the gift of the Holy Spirit had been poured out**, for they heard them speak in *other* languages and magnify God. Then Peter responded *by saying*, '**Can anyone forbid water, that these should not be baptized, who have also received the Holy Spirit as we *did*?**'” And he commanded them to be baptized in the name of the Lord. Then they besought him to remain *for* a number of days” (Acts 10:42-48)

Yehoshua said:

¹⁵If ye love me, keep My commandments! ¹⁶And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, ¹⁷*even the Spirit of truth!* (John 14:15 to 17)

Peter then got up, on “**the day of Pentecost**” (Acts 2:1) and declared that receiving ha Kodesh Ruakh, Yehovaw's “**Holy Ghost**” would be His “**gift**” for those who did “**repent and be baptized**”! (Verse 38) Had Yehoshua misinformed the disciples by saying that their keeping His commandments was the basis for that gift? (John 14:15 to 17)

To “**keep**” (John 14:15) means to “guard” (Strong: Greek: 5083) or put a value on something, which is an action of the heart! And that well could have been the reaction of the household of Cornelius to Peter's words, as he spoke to them about Yehoshua - particularly that “**in every nation he who feareth Him and worketh righteousness is accepted with Him**” (Acts 10:34) - which would explain why Yehovaw gave them the supernatural manifestations of ha Kodesh Ruakh! Does working righteousness not involve keeping Yehovaw's commandments? (Deuteronomy 6:25)

But there was no water for baptism in sight, when Yehovaw did have ha Kodesh Ruakh manifest in behalf of the household of Cornelius, which should have shown Peter how wrong he had been to require baptism for one's receiving Yehovaw's "gift of the Holy Ghost" (Acts 2:38), when Yehoshua had told the disciples that keeping His commandments would be the basis for that gift. (John 14:15 to 17)

But Brother Coulter said Yehovaw's gift to the household of Cornelius "before they were baptized" was "to demonstrate to Peter and hence all the apostles, that God was calling the Gentiles to the same salvation that began with the Jews and Israelites at the temple on the day of Pentecost in 30 AD"!

I believe that I have shown the more valid factor in that situation; Brother Coulter continues:

With this background – and an accurate translation of Ephesians 2:11-16 – the true meaning of this difficult passage is crystal clear. We see that Paul was in no way abolishing the commandments of God – for no man can abolish the commandments of God any more than a man can destroy the heavens and earth (Deuteronomy 30:16-20; Matthew 5:17-18; Mark 13:31).

Rather, God annulled the ridiculous, hateful, traditional laws of Judaism that were against Gentiles, as they had no place in the Church of God. Notice what Paul wrote: "Therefore, remember that you were once Gentiles in *the* flesh, who are called uncircumcision by those who are called circumcision in *the* flesh made by hands; *and* that you were without Christ at that time, alienated from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus, you who were once far off are made near by the blood of Christ. For He is our peace, Who has made both one, and has broken down the middle wall of partition [created by Jewish traditional laws and decrees], **having annulled in His flesh the enmity, the law of commandments contained in *the* decrees of men, so that in Himself He might create both into one new man, making peace** [between Jews and Gentiles in the Church]; and *that* He might reconcile both to God in one body through the cross, **having slain the enmity** by it" (Ephesians 2:11-16).

Yehovaw told Abraham:

In thy seed shall all the nations of the Earth be blessed! (Genesis 22:18)

Abraham's seed were the children of Israel! Yehovaw's "New Covenant" would be "with the house of Israel"! (Jeremiah 31:31) Who would receive the blessings of Yehovaw's New Covenant other than those who were in that house, "in" the seed of Abraham?

“The Gentiles” were “them who sit in darkness”, whom Yehoshua was to bring “out of the prison house” (Isaiah 42:7); He said:

Other sheep I have, who are not of this fold: them also I must bring! And they shall hear My voice! And there shall be one fold *and* one shepherd! (John 10:16)

Yehoshua was speaking to the children of Israel! Into what fold other than that would His “other sheep” (John 10:16) possibly be put, so that “there shall be one fold *and* one shepherd”! (Verse 16) And what member of that fold is not circumcised? Yehovaw said, through Moses: of the stranger:

When a stranger shall sojourn with thee and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one who is born in the land! For no uncircumcised person shall eat thereof! (Exodus 12:48)

Would Yehoshua violate His own toraw or law?

The disciples who kept “the Passover” (Matthew 26:17 to 19) with Yehoshua for the last time were circumcised Jews! To them He offered His cup of wine, symbolizing “My blood of the New Testament”! (Verse 28) Their drinking from that cup was their acceptance of that covenant - their “drinking His blood” (John 6:54): their receiving His words of “spirit” and “life”! (Verse 63) And He said:

If thou wilt enter into life, keep the commandments! (Matthew 19:17)

“The commandments” (Matthew 19:17) include those requiring Yehovaw's circumcision! Is it true that “the apostle Paul received a “superior revelation” that supersedes even the teachings of Yehoshua, and which gave Paul the authority to do away with the requirement that a Christian is to keep the laws and commandments of God”, a notion that Brother Coulter strenuously fights throughout this entire work?

If the apostle Paul received no such revelation, then what happened to the commandments relating to Yehovaw's circumcision and His righteousness by observing to do the commandments of His toraw?

Did the apostles in Jerusalem have the authority to rescind any part of Yehovaw's toraw or law? (Acts 15:24)

By what authority did they deny the keeping of Yehovaw's commandments to “the brethren who are of the Gentiles” (Acts 15:23 and 24), whom Yehoshua had already brought (John 10:16) and who “shall hear My voice”! (Verse 16) Brother Coulter continues:

Romans 7:1-6 – Are Christians “Released from the Law”?

An improper interpretation of this passage gives the appearance that Christians have been “released” from any obligation whatsoever to keep the laws and commandments of God. However, such teachings are, in reality, rooted in carnal-minded lawlessness and enmity against the laws of God (Romans 8:7; 1st John 3:4). Those who believe and promote such blatant misrepresentations are lacking in scriptural knowledge and are unskilled in dividing the Word of truth – and thus make Jesus Christ and the apostle Paul lawless ministers of sin!

“Are you ignorant, brethren (for I am speaking to those who know law), that the law rules over a man for as long a time as he may live? For the woman who is married is bound by law to the husband as long as he is living: but if the **husband should die, she is released from the law that bound her to the husband.**

“So then, if she should marry another man as long as the husband is living, she shall be called an adulteress; **but if the husband should die, she is free from the law that bound her to the husband**, so that she is no longer an adulteress if she is married to another man. In the same way, my brethren, you also were made dead to the *marriage law of the Old Covenant* by the body of Christ in order for you to be married to another. Who was raised from *the* dead, that we should bring forth fruit to God. For as long as we were in the flesh, the passions of sins, which were through the law, were working within our own members to bring forth fruit unto death. **But now we have been released from the law because we have died to that in which we were held so that we might serve in newness of the spirit, and not in the oldness of the letter**” (Romans 7:1-6)

Clearly, the context of this passage is the *marriage* law which binds a husband and wife together – until death terminates their marriage covenant. Based on this law, Paul makes a comparison – because the covenant between God and the children of Israel was a *marriage* covenant. The Lord God was likened to the husband and Israel was likened to His wife. God confirmed this marital covenant relationship when He inspired Isaiah to write, “**For your Maker is your husband**; the Lord of hosts is His name; and your Redeemer *is* the Holy One of Israel; the God of the whole earth shall He be called” (Isaiah 54:5).

This marriage covenant between God and ancient Israel was based on physical promises of territory, long life, abundant material blessings, national wealth and greatness, and God's protection in exchange for Israel's obedience in the letter of His laws and commandments. Yet Israel was an almost completely unfaithful wife.

Brother Coulter's failing to mention the “**eternal life**” (Matthew 19:16) that Yehovaw promised through Yehoshua as His longstanding reward for one's keeping “**the commandments**” (Verse 17; Deuteronomy 30:19; 32:46 and 47), Yehoshua's having recognized people who were “**righteous**” (Matthew 9:13; Deuteronomy 6:25) prior to His

death, is consistent with doctrines typical of Paul and the brethren with whom Coulter is obviously associated!

Such brethren do indeed “claim that the apostle Paul received a 'superior revelation' that supersedes even the teachings of Jesus”, the very notion with which Brother Coulter strenuously differs throughout this work - but only with respect to the false teaching that the apostle Paul taught abandoning one's keeping of the commandments of Yehovaw's toraw or law, leaving Paul's equally false teaching of that toraw's presumed irrelevancy to salvation intact, because no corruption in the translation of that part of Paul's teaching has been found, forcing recognition of that abomination as “the word of God”, since it is found within the covers of Yehovaw's Holy Bible, a necessity suffered by those who hold that every word in that bible is “the infallible word of God”! Brother Coulter continued:

Since marriage is binding by law until the death of either the husband or the wife, how could God terminate His marriage with Israel – apart from destroying every Israelite from all twelve tribes? Remember, God keeps His own laws, as they are a reflection of His inherent spiritual righteousness. Indeed, He was bound to Israel by His own immutable law.

However, the Lord God of the Old Covenant was the One Who became the Lord of the New Covenant – Jesus Christ. Therefore, the Lord God Who became Jesus Christ in the flesh was able to terminate the marriage covenant with Israel through His death on the cross. He could not enter into a *new* espousal covenant relationship with the Church until He had died. This was one of the key reasons He became God manifested in the flesh, so He could release Israel and Himself through His own death from their Old Covenant marriage.

After Jesus' death and resurrection, true Christians could then be espoused as chaste virgins to Jesus Christ as their future husband (2nd Corinthians 11:2; Ephesians 5:22-33). The marriage of the Lamb, the Husband, and the Church, the wife, will take place shortly after the first resurrection (Rev. 19:7-9)

Consequently, the phrase “released from the law” means that through Jesus' death (and the believer's symbolic death by water baptism), Jewish Christians have been *released* from their marriage agreement that bound them to the Old Covenant. It does *not* mean that New Covenant Christians are released from the obligation to keep the commandments and laws of God (Matthew 5:17-20). Rather, they are to obey the laws and commandments of God in the **newness of the spirit** of the Law, and not just in the letter of the Law (Verse 6).

With respect to Yehovaw's relationship to the children of Israel, He wrote, through His prophet:

⁶The Lord said also, unto me, in the days of Josiah the king, Hast thou seen *that* which backsliding Israel hath done? She is gone up upon every high mountain and under every green tree and there hath played the harlot! ⁷And I said, after she had done all these *things*, Turn thou unto Me. But she returned not. And her treacherous sister Judah saw *it*. ⁸And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away and given her a bill of divorce, yet her treacherous sister Judah feared not but went and played the harlot also! ⁹And it came to pass, through the lightness of her whoredom, that she defiled the land and committed adultery, with stones and with stocks! ¹⁰And yet for all this her treacherous sister Judah hath not turned unto Me, with her whole heart, but feignedly, saith the Lord! ¹¹And the Lord said, unto me, The backsliding Israel hath justified herself more than treacherous Judah! (Jeremiah 3:6 to 11)

Brother Coulter's question, "How could God terminate His marriage with Israel – apart from destroying every Israelite from all twelve tribes?" is answered in Yehovaw's words through His prophet that He "had put her away and given her a bill of divorce" (Jeremiah 3:8), making Coulter's observation that Yehovaw "was bound to Israel by His own immutable law" not correct!

The manifestation of Yehovaw's divorce from "Israel" - that is, the ten northern tribes - had been in His having her taken captive by Syria and dispersed into lands to the north of the land of Israel, which tribes Herbert Armstrong traced all the way to England and the United States, to make clear the accuracy of Yehovaw's fulfillment of various prophecies about them.

But the fact that only "Israel" (the ten northern tribes) was divorced, leaving Judah still attached and vexing the Lord, leaves valid Brother Coulter's and the apostle Paul's observation that, short of dispersing Judah in the same devastating way, which would have left no people of God in place to receive Yehoshua's incarnation as the Christ-child, death was Yehovaw's only way by which to dissolve the marriage; but another factor in the situation makes this idea even more appropriate:

By a commandment of Yehovaw's toraw or law, once a wife has left and gone with another man, of which both "Israel" and Judah were guilty spiritually (Jeremiah 3:6 to 11), the previous husband cannot take her back! Yehovaw said, through Moses:

Her former husband ... may not take her again to be his wife, after that she is defiled! For that is abomination before the Lord! (Deuteronomy 24:4)

So, remaining faithful to His toraw or law, Yehovaw's arranging for a new marriage with His children by Yehoshua's death, Yehoshua's being the Father's "express image" (Hebrews 1:3), appears to have been His choice, to make way in accord with His toraw or

law for that new marriage, to be solemnized by His “**New Covenant with the house of Israel**”! (Jeremiah 31:31)

As for Brother Coulter's embracing the apostle Paul's explanation of baptism by water - the false requirement introduced by the apostle Peter for one's receiving the supernatural manifestations of ha Kodesh Ruakh, Yehovaw's Holy Spirit (Acts 2:38; John 14:15 to 17) - let us consider that explanation, to decide its validity to be one more “superior revelation” presumably given Paul to supersede Yehovaw's teachings through Yehoshua, to be adopted by those who are not content with the complete spiritual fulfillment that Yehovaw offered through Moses in His toraw or law! Paul wrote:

³Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? ⁴Therefore 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! ⁵For, if we have been planted together in the likeness of His death, we shall be also *in the likeness of His* resurrection, ⁶knowing this, that our old man is crucified with *Him*, that the body of sin might be destroyed, that henceforth we should not serve sin. (Romans 6:3 to 6)

⁷For he who is dead is freed from sin. ⁸Now, if we be dead with Christ, we believe that we shall also live with Him, ⁹knowing that Christ, being raised from the dead, dieth no more! Death hath no more dominion over Him. ¹⁰For in that He died, He died unto sin once! But in that He liveth, He liveth unto God! (Romans 6:7 to 10)

¹¹Likewise reckon ye also yourselves to be dead indeed unto sin but alive unto God through Jesus Christ our Lord! ¹²Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof! ¹³Neither 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! ¹⁴For sin shall not have dominion over you: for ye are not under the law but under grace! (Romans 6:11 to 14)

False doctrine is famous for being not only contrary to Yehovaw's truth, which is His toraw or law (Psalm 119:142 and 151), but also riddled with inconsistencies! And we will find this to be painfully so, as I show how this passage falls apart with its scriptural absurdities!

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? (Romans 6:3)

That is Paul's declaration concerning baptism in water, which he hopes to be the foundation for all that he will be explaining henceforth! Yehovaw never taught this, either through Moses or through Yehoshua, leaving those centuries of work to appear shabby in comparison to the “superior revelation” that Paul is now presuming to offer!

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 6:4)

One's rising up out of water is the natural aftermath of his or her being immersed in water; there is no argument there; anyone who takes a bath knows that! But what that phenomenon has to do with any of the things that Paul arbitrarily tries to make of that ritual is anyone's guess!

Baptism by immersion in water, which the apostle Peter presumed to say was necessary to “receive the gift of the Holy Ghost” (Acts 2:38; John 14:15 to 17), is a ritual that Yehovaw showed to be unnecessary by baptizing the household of Cornelius with “**the Holy Ghost**” (Acts 10:44; 1:5), His requirement for one's receiving the supernatural manifestations of ha Kodesh Ruakh, His “**Spirit of truth**” (John 14:17) having been, consistently with all other of His marvelous promises, to “**keep My commandments**”! (Verse 15)

Yehovaw neither commanded baptism with water in His toraw or law nor did He teach it through Yehoshua; and one needs to be reminded of this commandment:

Ye shall not add, unto the word that I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God!
(Deuteronomy 4:2)

All of this irrelevancy to “ **blessings**” (Deuteronomy 28:2) from Yehovaw, which include His “ **eternal life**” (Matthew 19:16 and 17) and which are only obtained by those who “ **hearken diligently unto the voice of the Lord thy God, to observe to do all His commandments**” (Verse 1), would be tolerable for their appeal to one's imagination were it not that mischief comes of it.

When Yehovaw says that He will give His blessings for a certain requirement's being met and someone comes along and says that those blessings can be obtained in another way, one of those ways has got to be false, unless, as is believed by Brother Coulter, his brethren and all others who espouse the doctrine of the infallibility of Yehovaw's Holy Bible, one is capable of straddling a doctrinal fence by insisting that both ways are valid and necessary because they are within the covers of Yehovaw's Holy Bible, being therefore “the infallible word of God”! Paul continues:

⁵If we have been planted together in the likeness of His death, we shall be also *in the likeness* of His resurrection, ⁶knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. (Romans 6:3 to 6)

The apostle Paul continually personified “sin” and attributed, to it, power over mankind; he wrote:

If I do that I would not, it is no more I that do it but sin that dwelleth in me.
(Romans 7:20)

Do you see, there, the subterfuge and shift of responsibility that Paul and the spirit to which he was listening embedded in that statement?

The “subterfuge” lies in claiming that a person can do that which he or she “would not”! Actually, no such thing exists! For what a person does he or she “would” do, for whatever reason, regardless of what he or she has been told about that action's incurring damage, pain, sorrow and punishment! The bottom line of doing what a person has been warned against is, simply, that he or she has not believed the warning or, believing it, does not believe it involves a repercussion sufficiently adverse to bother about.

The “shift of responsibility” in Paul's statement here (Romans 7:20) and in many similar statements that he makes throughout his teaching is similar to the fallacy that “the Devil made me do it”. In this instance, Paul's personified “sin” does the sinning for its victim, leaving the victim helplessly compromised!

As “Saul” Paul was “breathing out threatenings and slaughter against the disciples of the Lord” prior to his conversion (Acts 9:1); so to claim victimization by a powerful entity called “sin” was far more comfortable for him than admitting that he, Paul, was responsible for his actions! And, although persecution of a servant of Yehovaw is to be expected (Matthew 5:10 to 12), the rocky road that he experienced throughout his ministry (2nd Corinthians 11:23 to 27) can be seen, largely, as Yehovaw's judgment for the pain and sorrow that Paul had given the disciples for a while! Yehovaw said, through Yehoshua:

Give, and it shall be given unto you. (Luke 6:38)

Yehovaw wrote, through His psalmist:

The judgments of the Lord *are true and righteous!* (Psalm 19:9)

And He said, through Moses:

⁴⁰If they shall confess their iniquity and the iniquity of their fathers, with their trespass that they trespassed against Me, and that also they have walked contrary unto me ⁴¹and *that* I also have walked contrary unto them and have brought them into the land of their enemies, if then their uncircumcised hearts be humbled and they then accept of the punishment of their iniquity, ⁴²then will I remember My covenant with Jacob and also My covenant with Isaac! And also My covenant with Abraham will I remember; and I will remember the land! (Leviticus 26:40 to 42)

Saying that “it is no more I that do it but sin that dwelleth in me” (Romans 7:20) is, certainly not confessing “**iniquity**” (Leviticus 26:40); it is confessing the iniquity of an entity called “sin”, which presumably is within one.

So, also, is the same flaw embedded in the passage above - “that our old man is crucified with *Him*, that the body of sin might be destroyed, that henceforth we should not serve sin”! (Romans 6:6) Do you see how, in that treacherous statement, Paul characterizes “sin” as a master to be served, which is “destroyed” by “our old man” presumably being “crucified with” Yehoshua, by being immersed in a pool of water, so that it can no longer be a presumably controlling entity in our lives?

Having spelled out the blessings that He will give to him who “**shalt hearken diligently unto the voice of the Lord thy God, to observe to do all His commandments**” (Deuteronomy 28:1 to 14) and the cursings that He will give to him who does not (Verses 15 to 58) Yehovaw then said, through Moses:

¹⁹I have set before you life and death, blessing and cursing! Therefore choose life, that both thou and thy seed may live, ²⁰that thou mayest love the Lord thy God, that thou mayest obey His voice and that thou mayest cleave unto Him: for He *is* thy life and the length of thy days, that thou mayest dwell in the land that the Lord swear unto thy fathers, to Abraham, to Isaac and to Jacob, to give them.
(Deuteronomy 30:19 and 20)

Yehovaw was talking, through Moses, to “**the children of Israel**”! (Deuteronomy 29:1) They were to “**choose life**” (Deuteronomy 30:19), not some contrived entity within them doing the choosing for them; Yehovaw through Yehoshua:

Sin no more, lest a worse thing come unto thee. (John 5:14)

That puts the responsibility squarely on the shoulders of the sinner! Yehoshua said,

I am not come to call the righteous but sinners to repentance! (Matthew 9:13)

“Repent” is what the sinner does, when he or she is convinced that sin brings great sorrow, pain and death, which is what Yehoshua's crucifixion does; it is the “**truth**” of which He said He came “**to bear witness**”! (John 18:37) But the apostle Paul continues:

He who is dead is freed from sin! (Romans 6:7)

Interestingly, the apostle Paul wrote:

I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ! (1st Thessalonians 5:23)

Yehovaw told the story, through Yehoshua, of Lazarus and the rich man, who died, which obviously is the loss of one's physical body, but who were taken to a place “**in the heart of the Earth**” (Matthew 12:40), Lazarus “**carried by the angels into Abraham's bosom**” (Luke 16:22), the rich man into “**Hell**” (Verse 23), where he “**lifted up his eyes, being in torments**”!

My point is that “he who is dead” (Romans 6:7) is, simply, a disembodied “**spirit and soul**” (1st Thessalonians 5:23) carrying on in Yehovaw's spirit realm!

Angels are exactly the same, Yehovaw's having explained, through Yehoshua, that “**in the resurrection they neither marry nor are given in marriage but are as the angels of God in Heaven**”! (Matthew 22:30)

“**Lucifer**” (Isaiah 14:12) was an angel; but of him Yehovaw wrote, through His prophets:

Thou wast perfect in thy ways, from the day that thou wast created, till iniquity was found in thee (Ezekiel 28:15); and

“thou shalt be brought down to Hell, to the sides of the pit!” (Isaiah 14:15)

So, being “dead” (Romans 6:7) and therefore “**as the angels of God in Heaven**” (Matthew 22:30) is no guarantee that “iniquity” will not be “found in thee”! And again I must take issue with Paul, who upon that false premise proceeds to argue:

⁸Now, if we be dead with Christ, we believe that we shall also live with Him,
⁹knowing that Christ, being raised from the dead, dieth no more! Death hath no more dominion over Him. (Romans 6:8 and 9)

One must keep in mind that this being “dead with Christ” (Romans 6:8) of which Paul wrote was by being immersed in a pool of water! (Verse 3) And, presumably, that's being accomplished, one can then count, according to Paul, upon living “with Him” (Verse 8) or with Yehoshua.

In stark contrast to this ritualistic nonsense is Yehovaw's assurance through Yehoshua that “**if thou wilt enter into life** – even “**eternal life**”! (Verse 16) - **keep the commandments**” (Matthew 19:17), Yehovaw's requirement for any blessing always being based upon one's keeping the commandments of His toraw or law! Paul continues:

For in that He died, He died unto sin once! (Romans 6:10)

As I pointed out with “**Lucifer**” (Isaiah 14:12), in whose heart “**iniquity**” was found (Ezekiel 28:15), sin is not only the experience of souls on Earth! And, “**sin is the transgression of the law**”! (1st John 3:4) So merely dying or losing one's body in no way releases one as a spirit with a soul from accountability to Yehovaw in relation to keeping the commandments of His toraw or law! Paul continues, with respect to Yehoshua:

In that He liveth, He liveth unto God! (Romans 6:10)

Of course Yehoshua “liveth unto God” (Romans 6:10); He said,

The Father hath not left Me alone; for I do always those things that please Him.
(John 8:29)

In fact, Yehoshua is God. (John 1:1) Paul continues:

¹¹Likewise reckon ye also yourselves to be dead indeed unto sin but alive unto God through Jesus Christ our Lord! (Romans 6:11)

As I have shown above, one's being “dead ... unto sin” (Romans 6:11) is an impossibility and is an expression unique to Paul, as a part of his continual campaign to make dealing with sin anything other than one's assuming personal responsibility for choosing himself either to obey the commandments of Yehovaw's toraw or law or to ignore them.

In Paul's mind, if one has by some mysterious process become “dead ... unto sin” (Romans 6:11), it can no longer be the controlling beast within one that presumably sins for him or her. (Romans 7:20) Paul had sense enough to know that you had to “reckon ... yourselves to be dead ... unto sin” (Verse 11), which is the use of one's “**dominion**” (Genesis 1:28) to that effect, saying something and then believing that what he or she has said will come to pass! (Mark 11:23)

But, if one's speaking to something is based upon a falsehood, obviously ha Kodesh Ruakh, Yehovaw's Holy “**Spirit of truth**” (John 16:13) is not going to carry it out! So Christians trying to live by Paul's teachings have been living, as does the world, by simply one more myth! Paul continues:

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof! (Romans 6:12)

The teaching of falsehood invariably involves implausible arguments! In the first place, how does “sin ... reign in your mortal body” (Romans 6:12), being “**the transgression of the law**” (1st John 3:4), which is something that you do?

Secondly, how does “sin ... reign in your mortal body” (Romans 6:12) with your having the power to let it not reign?

If you do have that power, then who is reigning - you or sin?

But, as surely as I am sitting here, someone will come along and say, “You cannot understand these things; because you are not “called of God” and do not have His Spirit, by Whom to understand them.” And then they will quote Paul:

The carnal mind *is* enmity against God (and of course Paul, God's messenger)!
(Romans 8:7)

Paul continues:

¹³Neither 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!

Completely given over, now, to the idea that you are reigning and has the choice to yield or not “yield ye your members *as* instruments of unrighteousness unto sin”, Paul still holds on to his idea that the yielding is to an entity called “sin”, which, as Satan, is there to tempt you to use your “members *as* instruments of unrighteousness”; Paul continues:

¹⁴For sin shall not have dominion over you: for ye are not under the law but under grace! (Romans 6:14)

By this reasoning, we are obliged to believe that while one is “under the law” Paul's version of “sin” does “have dominion over you”; and, to appreciate what that means, we need to understand that the “**dominion**” (Genesis 1:28) that Yehovaw gave to Adam, Eve and all their descendants - “**over every living thing that moveth upon the Earth**” (Verse 28) is the right to say what is to be in relation to “every living thing”: one's word is therefore the law that will be enforced by ha Kodesh Ruakh, Yehovaw's Holy Spirit!

So whatever Paul's “sin” says in relation to anyone who is “under the law” (Romans 6:14) is a law that will be enforced, no “ifs”, “ands” or “buts” about it; one is helpless to do other than watch, with horror, this entity from within do our sinning for us and leave us with the bill to pay for the damage that the sinning has caused to himself or his or her neighbor! Yehovaw said, through Yehoshua:

Give, and it shall be given unto you. (Luke 6:38)

But who is not “under the law”?

Who on Earth is not subject to the will of Yehovaw, the Creator and Lord God over all the universe, in relation to His will for those who are either keeping or not keeping the commandments of His toraw or law?

Yehovaw said, through Moses, that He has “**all these blessings**” (Deuteronomy 28:2) for those who “**shalt hearken diligently unto the voice of the Lord thy God, to observe to do all his commandments**” (Verse 1) and “**all these curses**” for those who shall not! So who else is there, who presumably are “are not under the law but under grace! (Romans 6:14)”

The apostle Paul would have us believe that those who are “under grace” (Romans 6:14) “are not under the law” (Verse 14); but how in the world did that come about?

How does being under something that Paul has called “grace” remove one from Yehovaw's will in relation to either keeping or not keeping the commandments of His toraw or law?

But, in his view of Paul's teaching, Brother Coulter has insisted that a “lawless grace” is a virtual impossibility! When we get to it, we will find him reasoning:

If the law was abolished, there would be no sin, because as Paul wrote, “[W]here no law is, *there is* no transgression” (Romans 4:15). Likewise, if there is no transgression, the penalty for sin or the need for forgiveness vanishes. Consequently, there would be no need for a Savior, and Jesus would have died in vain. Ultimately, such anti-law reasoning leads to the conclusion that man is completely sufficient unto himself, which is nothing less than satanic humanism – the end result of *lawless* grace.

Well and good! But what then happened to Paul's not being “under the law but under grace”?

Is there not something wrong, here? Paul wrote:

Know ye not that the unrighteous shall not inherit the kingdom of God? (1st Corinthians 6:9)

But then Paul went on, to say:

⁹Be not deceived! Neither fornicators nor idolaters nor adulterers nor effeminate nor abusers of themselves with mankind ¹⁰nor thieves nor covetous nor drunkards nor revilers nor extortioners shall inherit the kingdom of God! (1st Corinthians 6:9 and 10)

From where did Paul get those “no nos”?

From where other than from Yehovaw's toraw or law?

So what has Paul done there?

He has defined “unrighteousness” in terms of actions that Yehovaw's toraw or law forbids; yet at the same time he taught a “righteousness of God without the law”. (Romans 3:21)

Again, is there not something wrong here?

Yes, “Confusion City”; and Paul himself wrote:

God is not *the author* of confusion, but of peace, as in all churches of the saints! (1st Corinthians 14:33)

Our true God is the Author of peace but not the god to whom Paul listened, occasionally, especially when he was dealing with ;Yehovaw's toraw or law! And Paul's alternate god is from where all this confusion is emanating! Brother Coulter continues:

“Justification by Faith” - Is the Righteousness of God Without Law?

In order to determine the actual meaning of the apostle Paul's difficult passages concerning “law/the law” and “righteousness,” we need to first understand how Paul used these particular terms.

Paul's Use of the Term “Law”: The English word “law” is translated from the Greek word *nomos*, “law.” Without the article it means “law” in general; an individual “law”; or the general principal of “law” or “a law”. When Paul uses the word “law” *with* the definite article – *ho nomos* – it means in the strictest sense the Pentateuch. In some cases it may refer to God's covenant with Israel or to the Ten Commandments. In the book of Hebrews, “the law” can refer to ritual laws of the temple system. “The law,” *ho nomos*, can also refer to a *specific* law other than “the law/s of God.” For example:

- * Romans 7:23 - “the law of my mind” and “the law of sin”
- * Romans 8:2 - “the law of the Spirit of life” and “the law of sin and death”
- * Galatians 6:2 - “the law of Christ”

“Law” Without the Definite Article: In more than half of the passages where Paul discusses “law,” he uses the term *without* the definite article – a fact critical to understanding his writings. This is especially true where Paul refers to laws of Judaism and decrees of men. Numerous problems in interpreting and understanding Paul's Epistles have resulted due to the *KJV* and other English translators *adding* the definite article “the” to nearly all of Paul's Scriptures where he uses “law” (*nomos*) *without* the definite article. Moreover, the translators failed to indicate their insertions by italicizing the added definite article – i.e. “*the*.” Thus, Orthodox Christendom has developed many false doctrines based upon misunderstandings caused by these additions.

However, in *The Holy Bible In Its original Order – A Faithful Version*, when the definite article is *added* to the English translation of *nomos*, it is always noted by italicizing the article – as in, “*the* law.” Thus, it is distinguished from *ho nomos*, where the definite article (*ho*) is actually translated from the Greek. In such cases the article is *not* italicized - “**the** law.” Those who desire to undertake a more thorough study of this matter will find a Greek New Testament or a Greek-English Interlinear Bible quite helpful.

Below is a listing of the passages where Paul uses “law” and “the law” in his epistles.

1) There is *no* definite article in the Greek in these passages – simply *nomos*. If a definite article is *added*, it should be italicized - “*the* law.” Romans 2:12, 14, 23, 25, 27; 3:20, 21, 27, 28, 31; 4:12, 14, 15; 5:13, 20; 6:14, 15. In Romans 7:1-6, all uses of “law/the law” are referring to the principal of “law” and the “law” of marriage as it pertains to God's covenant with Israel. Romans 7:7, 8, 9, 23, 25; 9:31, 32; 10:4, 13:10 1st Corinthians 9:9, 20; Galatians 2:16, 19, 21; 3:2, 5, 10, 11, 13, 18, 21, 23; 4:4, 5, 21; 5:4, 18, 23; 6:13; Philippians 3:5, 6, 9; 1st Timothy 1:9; Hebrews 7:12;, 16; 8:10; 9:19; 10:16.

2) These passages already *include* the definite article as part of the original Greek – *ho nomos*. Thus they appear as “**the** law.” Romans 2:13, 14, 15, 17, 18, 20, 23, 26, 27; 3:19, 21; 4:16; 7:12, 14, 16, 22, 23; 8:2, 3, 4, 7; 10:5; 1st Corinthians 9:8, 9; 14:21, 34; 15:56; Galatians 3:10, 12, 13, 17, 19, 21, 24; 4:21; 5:3, 14; 6:2; 1st Timothy 1:8, Hebrews 7:5, 19, 28; 8:4; 9:22; 10:1, 8

Paul's Use of the Word “Righteousness”: In addition to Paul's use of “law/the law,” we need to understand the meaning of the word “righteousness” and how he used it. In the New Testament, “righteousness” is translated from the Greek word *dikaisune*, which is used to bring out *nine* different aspects of “righteousness.”

1) The **righteousness of the law** is obedience in the letter of the law (Deuteronomy 4:1-8; Luke 1:6; Romans 2:27; Philippians 3:6, 9)

The difference Paul presumably makes between “the spirit of the law” and “the letter of the law” is a myth! A search I did of all verses in Paul's writing containing both the words “spirit” and “letter” brought up not one single place where Paul had shown that clear dichotomy! His reference to “spirit” was always in contrast to Yehovah's whole toraw or law, not as an aspect of that toraw; and the study is worth showing you:

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 7:6)

In this statement, Paul contrasts "newness of spirit" with "the oldness of the letter" (Romans 7:6), as how "we should serve"! (Verse 6) And that is the basis of the assumption on the part of many that Paul taught a "spirit of the law"! But there is absolutely no scriptural basis for that assumption.

In this statement, Paul alleges that “we” (presumably his followers, who presumably have believed his teachings about Yehoshua) “are delivered from the law”, the reason being that it was an instrument of captivity – the one by which “we were held”; but – Praise

God! - it is now “that being dead”, as if the will of an ever living Lord God could ever be dead.

In view of the presumed deadness that Paul attributes to Yehovaw's toraw or law, he advises that “we should serve in newness of spirit”, which has to be a completely new alternative to that presumably dead toraw, which presumably suffers “the oldness of the letter”! But, of all things, only eight verses later, Paul then wrote:

We know that the law is spiritual: but I am carnal, sold under sin! (Romans 7:14)

Now, according to Paul, Yehovaw's toraw or law is not dead; it is “spiritual”! But, obviously, it cannot be reasoned that a spiritual law would have something to do with the “newness of spirit” that Paul recommends; because for those for whom he recommends it that “spiritual” toraw is now “dead”! (Romans 7:6)

The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death! (Romans 8:2)

Brother Coulter has had us understand that Paul's use of the term “the law” invariably relates to Yehovaw's toraw or law, which Brother Coulter characterizes only as being “the letter of the law” (Paragraph 1); and, interestingly, that correlates well with our finding in this little study! In Paul's view “the law” and “the letter of the law” are virtually synonymous considerations, Paul's “spirit” being his alternative to the law, there being no such thing in Paul's teaching as “the spirit of the law”.

In this statement (Romans 8:2) Paul uses “the law” in referring to things definitely pertaining to Yehovaw's toraw or law, as Brother Coulter instructs us in Paragraph 2 of his list of Paul's uses of “law” or “the law”; so Paul's having written of “the law of sin and death” cannot be construed to mean other than Yehovaw's toraw, which - Yes! - contains instruction concerning "sin" and "death" but also concerning obedience and life! Yehovaw said, through Moses:

The Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as *it is* at this day! (Deuteronomy 6:24)

I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live! (Deuteronomy 30:19)

Yes, Yehovaw addressed the problems of "sin" and "death", in His toraw or law; but anyone can easily see, from the language in the above verses (Deuteronomy 6:24; 30:19) that only the most jaded, anti-law teacher could characterize that toraw itself as being only "of sin and death" (Romans 8:2), from which presumably another "law" - "the law of the Spirit of life in Christ Jesus" (Verse 2) - has "made me free"!

Think of it! Who wants to be "free" of "all these blessings" (Deuteronomy 28:2), which Yehovaw, the Creator and Lord God over all the universe, promised "shall come on thee, and overtake thee" (Verse 2) for those who "shalt hearken diligently unto the voice of the LORD thy God, to observe *and to do all his commandments*", which blessings include Yehovaw's "life" (Deuteronomy 30:19), "your life" ("Deuteronomy 32:47) and "eternal life"? (Matthew 19:16)

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit! (Romans 8:4)

Within this context, the "Spirit" that Paul is talking about is another "law" (Romans 8:2), which he recommends as the preferred alternative to what he has characterized as "the law of sin and death" (Romans 8:2) - specifically, that of Yehovaw, the almighty Creator and Sustainer of all His children, Who is lovingly giving each one of us the breath of life by which to utter such inane insults against Him.

So "the righteousness of the law" (Romans 8:4) that Paul has pronounced "dead" (Romans 7:6) is presumably "fulfilled in us" (Romans 8:4) by "the Spirit" (Verse 4) that presumably has "delivered" us "from" (Romans 7:6) the law that provides in the first place "the righteousness" (Romans 8:4) that needs to be fulfilled!

But, if one is to be so fulfilled, would you not suppose that one would do that by meeting the requirement that the Provider of the righteousness specified in the first place? Yehovaw said, through Moses:

It shall be our righteousness, if we observe to do all these commandments before the Lord! (Deuteronomy 6:25)

But Paul comes along and says that it shall be our righteousness if we "walk ... after the Spirit" (Romans 8:4), whatever that entails! But, whatever it entails, it is an alternative to observing "*to do all these commandments before the Lord*" (Deuteronomy 6:25) of the law that Paul has pronounced "dead" (Romans 7:6) - "dead" but the source of the righteousness that we want "fulfilled in us"! (Romans 8:4)

Indeed, with Paul, the doctrinal merry-go-round never stops! And one is worn out, trying to keep track of it.

This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? (Galatians 3:2)

Whatever this "Spirit" (Galatians 3:2) is, it appears, according to Paul, to be desirable and obtained only "by the hearing of faith"! (Verse 2) But, when speaking of "faith" (Matthew 23:23), Yehoshua called it "*one of the weightier matters of the law*"! (Verse 23)

In other words, when Yehovaw said through Moses that, "if thou shalt hearken diligently unto the voice of the Lord thy God, to observe to do all His commandments" (Deuteronomy 28:1), "all these blessings shall come on thee and overtake thee" (Verse 2), one must believe "all the words of this law" (32:46), or he or she will not observe to do any such thing! So, it would seem that "the hearing of faith" (Galatians 3:2) can lead to receiving Yehovaw's blessings just as well as to receiving "the Spirit" (Verse 2), whatever that is within the context of Paul's teachings!

Furthermore, receiving Yehovaw's "**Spirit**" (John 14:17) is His reward for keeping His "**commandments**"! (Verse 15) And, relating to "the works of the law", keeping such commandments is not how one receives the Spirit about which Paul wrote; so what does one make of all that?

He therefore who ministereth to you the Spirit and worketh miracles among you, *doeth he it* by the works of the law or by the hearing of faith? (Galatians 3:5)

Here we find the reason Paul gives for receiving "the Spirit" (Galatians 3:2): it "worketh miracles among you". (Verse 5) And, according to Paul, the one who "ministereth to you the Spirit" does so not "by the works of the law" but "by the hearing of faith"! (Verse 5)

What other than miracles is one supposed to call the amazing "**blessings**" (Deuteronomy 28:2) that Yehovaw promises to them who "**shalt hearken diligently unto the voice of the Lord thy God, to observe to do all His commandments**"? (Verse 1) I always thought of them as being miraculous, since they were infinitely beyond anything that any of us can do! And, obviously, they were in accord with Yehovaw's will for those who so hearken!

But there are those who work "miracles among you ... by the hearing of faith" (Galatians 3:5) not "by the works of the law" (Verse 5) about whom Yehoshua spoke, when He said:

Not every one who saith unto Me, Lord, Lord, shall enter into the kingdom of Heaven; but he who doeth the will of My Father Who is in Heaven! (Matthew 7:21)

Such people will say "**Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?**" (Matthew 7:22) But Yehoshua will say, to them:

I never knew you: depart from Me, ye who work iniquity! (Matthew 7:23)

So what, then, is one to make of Paul's statement: "If ye be led of the Spirit, ye are not under the law!" (Galatians 5:18) Yehoshua said:

¹⁵If ye love me, keep My commandments! ¹⁶And I will pray the Father! And He shall give you another Comforter, that He may abide with you for ever, ¹⁷even the Spirit of truth! (John 14:15 to 17)

So to be given "the Spirit" (John 14:17) one must keep the "commandments" (Verse 15) of the law that Paul says one is "not under" who is "led of the Spirit"! And all of the above study of Paul's teaching on "the Spirit" and "the law" (Romans 7:6 and 14; 8:2 and 4; Galatians 3:2 and 5; 5:18) was to clarify Brother Coulter's statement that

1) The **righteousness of the law** is obedience in the letter of the law (Deuteronomy 4:1-8; Luke 1:6; Romans 2:27; Philippians 3:6, 9)

Brother Coulter continues giving the ways in which Paul wrote of "righteousness":

2) The **righteousness of law** refers to receiving **justification** of one's sins through Old Covenant sacrifices, rituals, oblations and washings at the temple (Leviticus 1-7; 12-15).

3) The **righteousness of law** refers to a work of law in obedience to the traditional laws of Judaism – including any law of another religion (Mark 7:1-13; Acts 10:28; 11:3; Galatians 2:11-16; Romans 9:32; Galatians 2:16).

4) The righteousness of God means the personal righteousness of God the Father and Jesus Christ – the pure, holy, spiritual conduct of God.

5) The **righteousness of God** also refers to God's **justification** of a repentant sinner's past sins – which is a unilateral action of God through His grace that is separate from the Law and the Prophets (Romans 2:21-24)

Yehovaw said, through Moses:

It shall be our righteousness, if we observe to do all these commandments before the Lord! (Deuteronomy 6:25)

I know of no other definition for righteousness that Yehovaw gave the children of Israel throughout His entire Holy Bible; and it is the basis for "the righteousness that is in the law" (Philippians 3:6), which Paul called "dung" (Verse 8) and which explains why, if the apostle Paul was going to teach an alternative way to salvation, he would have to teach a "righteousness of God without the law". (Romans 3:21)

“All these commandments” (Deuteronomy 6:25) would include Leviticus 1-7; 12-15 (Paragraph 2), for which Brother Coulter has said Paul made a difference, calling them sources of “the **righteousness of law**” rather than of “the law” (Paragraph 2); but, if Paul did make that difference, which is the same difference he made for “a work of law in obedience to the traditional laws of Judaism – including any law of another religion” (Paragraph 3), he did so in great error; because the Book of Leviticus is a part of the Pentateuch; and that comprises Yehovaw's toraw or law or “the law” (Paragraph 1) and is the basis of His “righteousness” (Deuteronomy 6:25), among those who reverence it.

So in Brother Coulter's speaking of Paul's "**righteousness of God**", which presumably is "God's **justification** of a repentant sinner's past sins – which is a unilateral action of God through His grace that is separate from the Law and the Prophets (Romans 2:21-24)", we find great difficulty! So let us look into the verses in Romans 2 to which Brother Coulter refers us in that regard:

Thou therefore who teachest another, teachest thou not thyself? Thou who preachest a man should not steal, dost thou steal? (Romans 2:21)

Thou who sayest a man should not commit adultery, dost thou commit adultery? Thou who abhorrest idols, dost thou commit sacrilege? (Romans 2:22)

Thou that makest thy boast of the law, through breaking the law dishonourest thou God? (Romans 2:23)

For the name of God is blasphemed, among the Gentiles, through you, as it is written! (Romans 2:24)

I have always had a problem with this particular passage of Paul's in that all four of those verses are predicated on Paul's assumption that all people keeping Yehovaw's toraw or law were not keeping it, his seeming to make the case that there is no such thing as a sincere keeper of that toraw in existence!

But Yehoshua recognized "**the righteous**" (Matthew 9:13) as being in Israel prior to His death! So Paul's case against them does not stand! So I lament Brother Coulter's use of the above passage by Paul (Romans 2:21 to 24) to explain why "God's **justification** of a repentant sinner's past sins ... is a unilateral action of God through His grace that is separate from the Law and the Prophets" Brother Coulter continues with other ways in which Paul spoke of righteousness:

6) The **righteousness of faith** is faithful obedience to the laws and commandments of God in their spiritual intent and meaning (Romans 2:27; 1st Corinthians 7:19; Philippians 1:11; 2:12-13; 3:9; 1st John 2:3-6; 5:2-3; 2nd John 2:6; Hebrews 10:16; Revelation 22:14).

Since Brother Coulter's explanation of Paul's "**righteousness of faith** is faithful obedience to the laws and commandments of God in their spiritual intent and meaning" as opposed, I would have to assume, to obedience to Paul's "oldness of the letter" (Romans 7:6), I believe a careful look at the proof texts Brother Coulter gives to substantiate this explanation:

Shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law? (Romans 2:27)

Here is another of Paul's mind-bending arguments, raising up an uncircumcised Gentile as fulfilling Yehovaw's toraw to the point of judging the entire nation of Israel, who he claims "by the letter and circumcision dost transgress the law"! (Romans 2:27)

I don't know about the uncircumcised Gentile; but in that verse Paul certainly does the judging, raising himself up to be Yehoshua, "**Who was ordained of God to be the Judge of [the] quick and [the] dead**" (Acts 10:42), in defiance of His commandment: "**Judge not, that ye be not judged**"! (Matthew 7:1)

Of course we understand the truth of Paul's observation that "all have sinned" (Romans 3:23) But included in those who "have sinned" are those whom Yehovaw regards as having "**our righteousness**" (Deuteronomy 6:25); because they "**observe to do all these commandments before the Lord**"! (Verse 25) They "**repent**" (Matthew 4:17) or "think differently" (Strong: Greek: 3340) about "**sin**" (1st John 1:9), which "**is transgression of the law**"! (Verse 9)

As for the "uncircumcision" (Romans 2:27), which Paul claims "by nature ... fulfill[s] the law" (Verse 27), Yehovaw wrote, through His prophet, of "**the Gentiles**" (Isaiah 42:6), that they "**sit in darkness**" (Verse 7), whom Yehoshua would "**bring ... out of the prison house**". (Verse 7) Yehovaw said, through Yehoshua:

Other sheep I have, who are not of this fold! Them also I must bring! And they shall hear My voice! And there shall be one fold and one shepherd! (John 10:16)

Yehoshua was talking to the children of Israel! Would He bring the Gentiles to judge those children?

But, lest there be any mistake about it, Yehovaw's "**New Covenant**" (Jeremiah 31:31) would be "**with the house of Israel**"! (Verse 31) So the "**one fold**" (John 10:16) of which Yehovaw spoke, to which He would "**bring**" His "**other sheep ... who shall hear My voice**" (Verse 16) has got to be comprised of Israelites, leaving no doubt that the other sheep would be keeping Yehovaw's toraw or law, which is what defines a child of Israel; He said, through Moses:

The Lord shall establish thee an holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God and walk in His ways! (Deuteronomy 28:9)

According to Brother Coulter, Paul's use of the expression "The **righteousness of faith** is faithful obedience to the laws and commandments of God in their spiritual intent and meaning"! (Paragraph 5)

Presumably, according to Brother Coulter, Paul's teaching that "uncircumcision" (Romans 2:27), "if it fulfill the law" (Verse 27) is qualified to "judge" the entire nation of Israel, who in Paul's view "by the letter and circumcision dost transgress the law" (Verse

27) is supposed to confirm that "the laws and commandments of God" have a "spiritual intent and meaning" presumably in contrast to "the laws and commandments of God" that have a physical meaning.

A commandment requiring certain conduct from people in a physical realm undoubtedly has a physical meaning; but that same commandment can have a "spiritual intent and meaning"! Loving a neighbor may take the form of lending him five dollars! But the blessing of Yehovaw upon the lender would be His "spiritual intent and meaning" in the matter.

So why has Brother Coulter considered Paul's reference to "the **righteousness of faith**" to be a "faithful obedience to the laws and commandments of God in their spiritual intent and meaning" (Paragraph 6), when the commandments of Yehovaw's toraw include certain actions of a physical nature, which require the physical action yet have a "spiritual intent and meaning" at the same time?

Yehoshua's "**faith**" (Matthew 23:23), which is one of "**the weightier matters of the law**" (Verse 23), requires that one believe Yehovaw sufficiently to obey His commandments, whether they require physical or spiritual actions (actions of the heart), knowing that the blessing of His rewards for that obedience are the spiritual actions of a spiritual Lord God!

It is all wrapped up together! So why the separation of such factors as being the preoccupations of the children of Israel (presumably "the oldness of the letter" (Romans 7:6) presumably in contrast to those of people having "faith in His [Yehoshua's] blood" (3:25), which presumably is His "newness of spirit"? (7:6)

Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God! (1st Corinthians 7:19)

Paul has here declared Yehovaw's "circumcision" as "nothing ... but the keeping of the commandments of God"! (1st Corinthians 7:19) That assertion one can understand! Yehovaw's "circumcision" is "nothing" more than "the keeping of the commandments of God"! (Verse 19) That is what it is all about!

But what are we to make of Paul's equally emphatic declaration that "uncircumcision is nothing but the keeping of the commandments of God"?

Since when is refusing to be circumcised "keeping of the commandments of God"?

And, now that we have seen the ridiculousness of Paul's statement (1st Corinthians 7:19), we can then return to asking what this has to do with His use of the phrase "**righteousness of faith**" as pertaining to "faithful obedience to the laws and commandments of God in their spiritual intent and meaning":

What has refusing to be circumcised, which is disobedience, got to do with "faithful obedience to the laws and commandments of God" whether with respect to their physical requirements or with "their spiritual intent and meaning", both of which factors are present in virtually all of the commandments of Yehovaw's toraw.

Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God! (Philippians 1:11)

The "righteousness" taught by Paul was "without the law"! (Romans 3:21) The only "blessings" (Deuteronomy 28:2) ever promised by Yehovaw were those in response to children of His who "**shalt hearken diligently unto the voice of the Lord thy God, to observe to do all His commandments**"! So what "fruits" (Philippians 1:11) are there in connection with a "righteousness of God without the law"? (Romans 3:21)

Such fruits are bitter indeed, comprised as they are of Yehovaw's "**cursings**" (Deuteronomy 28:15) on those who "**wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments**"! (Verse 15)

The "fruits" of the "righteousness" taught by Paul (Romans 3:21; Philippians 1:11) presumably "are by Jesus Christ"! (Verse 11) But why would "Jesus", Whom Yehovaw said would "magnify the law and make it honorable" (Isaiah 42:21), which He did (Matthew 19:16 and 17; 23:2, 3 and 23; 28:19 and 20; John 5:46 and 47) give any kind of desirable "fruits" for seeking a "righteousness of God without the law"? (Romans 3:21)

"The righteousness" taught by Paul is "without the law" (Romans 3:21); so why would his "**righteousness of faith**" (Paragraph 6) have anything to do with one's "faithful obedience to the laws and commandments of God" whether in their requirements for physical action or "in their spiritual intent and meaning"?

¹²Work out your own salvation, with fear and trembling! ¹³For it is God Who worketh in you, both to will and to do of *His* good pleasure! (Philippians 2:12 and 13)

Yes, one must "work out" his or her "own salvation" (Philippians 2:12), primarily by being one of those who "**choose life**" (Deuteronomy 30:19), believing that those who "**observe to do, all the words of this law**" (32:46) receive "**your life**"! (Verse 47) For Yehovaw said, through Yehoshua:

If thou wilt enter into life, keep the commandments (Matthew 19:17) - even "**eternal life**"! (Verse 16)

So what has Paul's "**righteousness of faith**", which is a "righteousness of God without the law" (Romans 3:21) and Paul's "faith", which is a "faith in His [Yehoshua's] blood"

(Verse 25) got to do with any "faithful obedience to the laws and commandments of God"? (Paragraph 6)

⁶touching the righteousness that is in the law, blameless! ⁷But what things were gain to me, those I counted loss for Christ - ⁸Yea doubtless! And I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for Whom I have suffered the loss of all things and do count them *but* dung, that I may win Christ ⁹and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith! (Philippians 3:6 to 9)

The language of this passage by Paul causes one is to surmise that "the righteousness that is in the law" (Philippians 3:6) must be "counted loss for Christ" (Verse 7) - that Yehoshua requires that one regard "the righteousness that is in the law" (Verse 6) as a loss to "win" (Verse 8) Him "and be found in Him" (Verse 9) - the toraw that He gave the children of Israel through Moses; but Yehovaw wrote, through His psalmist:

⁸He hath remembered His covenant for ever, the word *that* He commanded to a thousand generations, ⁹which *covenant* He made with Abraham and His oath unto Isaac ¹⁰and confirmed the same, unto Jacob, for a law, *and* to Israel, *for* an everlasting covenant! (Psalm 105:8 to 10)

If to "⁸win Christ ⁹and be found in Him" (Philippians 3:8 and 9) "the righteousness that is in the law" (Verse 6) must be "counted loss" (Verse 7), who is going to keep the commandments of that toraw who has any interest in being "found in Him"? (Verse 8)

Is not the obtaining of the righteousness that Yehovaw offered through His toraw the whole point of keeping His commandments?

Yet Brother Coulter has devoted this work to showing that Paul taught the keeping of Yehovaw's toraw!

Equally perplexing is Paul's calling the "righteousness which is of the law" "mine own" (Philippians 3:9) while calling "that which is through the faith of Christ, the righteousness which is of God by faith"! (Verse 9)

Yes, "*it shall be our righteousness, if we observe to do all these commandments before the Lord*" (Deuteronomy 6:25); but is that a righteousness "mine own" (Philippians 3:9) in the sense of its being merely what I have contrived?

Is it not "*our righteousness*" (Deuteronomy 6:25) what Yehovaw is offering as His reward for one's observing "*to do all these commandments before the Lord*"? (Verse 25)

So how is that righteousness "mine own" (Philippians 3:9) except as it has become mine for Yehovaw's having given it to me?

Paul explains that righteousness, by writing that one is "justified freely by His grace through the redemption that is in Christ Jesus"! (Romans 3:24) And that "redemption" means "ransom in full" (Strong: Greek: 629) - the result of Yehoshua's making some kind of payment "for the remission of sins" (Romans 3:25) rather than having His children "repent" (Matthew 4:17) of their sins: Yehoshua said:

I am not come to call the righteous but sinners to repentance! (Matthew 9:13)

When '**sinners**' (Matthew 9:13) accept Yehoshua's suffering and death on the cross as the event that has called them to repent, when His blood has purged "**your conscience from dead works to serve the living God**" (Hebrews 9:14), we are likely to "**confess our sins**" (1st John 1:9), in which case "**He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness**"! (Verse 9)

Yes, Yehoshua paid the price of the suffering and death that it took to affect His children in that beneficial way; but that is not a true parallel to the redemption of which Yehovaw spoke through Moses in regard to freeing the slave, where the payment is made to the slave owner to satisfy the debt that the slave owes his owner. (Leviticus 25:47 and 48)

When "**one of his brethren**" (Leviticus 25:48) redeems the slave, how the slave feels about it is not material to the result! He is freed, with no more required!

But, when one has sinned, the bondage involved is the spiritual death of his separation from Yehovaw's kingdom! (Genesis 3:24) And, although Yehoshua's having shed His blood may have been the event to cause the sinner to "**repent**" (Matthew 4:17) or "**think differently**" (Strong: Greek: 3340) about having sinned, which is what confessing "**our sins**" (1st John 1:9) is about, that confession results in Yehovaw's cleansing "**us from all unrighteousness**" (Verse 9), not the shedding of Yehoshua's blood!

When Yehovaw promised that "**all these blessings shall come on thee and overtake thee**" (Deuteronomy 28:2) "**if thou shalt hearken diligently unto the voice of the Lord thy God, to observe to do all His commandments**" (Verse 1), He did not qualify that conduct as "obedience to the laws and commandments of God in their spiritual intent and meaning" (Paragraph 6), which implies no obedience to such commandments in a physical meaning; He simply said to observe them.

When Yehovaw said, through Yehoshua, "**if thou wilt enter into life, keep the commandments**" (Matthew 19:17), He did not qualify that keeping as being of "the laws and commandments of God in their spiritual intent and meaning". (Paragraph 6)

So it seems that, from the writings of Paul, Brother Coulter has abstracted a qualification of one's keeping the commandments of Yehovaw's toraw or law that He did not originally put there; and He also commanded, through Moses:

Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the Lord your God!
(Deuteronomy 4:2)

Still, Brother Coulter continues his defense of that qualification by quoting:

³Hereby we do know that we know Him, if we keep His commandments! ⁴He who saith, I know Him and keepeth not His commandments is a liar, and the truth is not in him. ⁵But whoso keepeth His word, in him verily is the love of God perfected! Hereby know we that we are in Him. ⁶He who saith he abideth in Him ought himself also so to walk, even as He walked. (1st John 2:3 to 6)

Is that not strange?

In one quotation from Paul, Brother Coulter would have us understand that one must count "the righteousness that is in the law" (Philippians 3:6) as "loss" and even "dung" (Verse 8) to "be found in Him"! (Verse 9), which "*shall be our righteousness, if we observe to do all these commandments before the Lord*"! (Deuteronomy 6:25)

So, according to Paul, one is to regard observing "*to do all these commandments*" (Deuteronomy 6:25) as "loss" and even "dung" (Philippians 3:8) to "be found in Him"! (Verse 9)

But then, from Yehovaw's faithful apostle, Brother Coulter would have us understand that we know "*that we are in Him*" (1st John 2:5) "*if we keep His commandments*" (Verse 3), being thereby one who "*keepeth His word*"! (Verse 5)

And, because Brother Coulter believes that every word between the covers of Yehovaw's Holy Bible (except that which has been mistranslated) as "the inspired word of God", he and many brethren like him accept without question such contradictions as I keep pointing out! Brother Coulter then quotes:

By this we know that we love the children of God, when we love God and keep His commandments! (1st John 5:2 and 3)

Amen! But where in the apostle John's statement is the qualification that ones "obedience to the laws and commandments of God" is to be only "in their spiritual intent and meaning"? Brother Coulter then quotes:

This is love, that we walk after His commandments! (2nd John 6)

Amen! But where in the apostle John's statement is the qualification that ones "obedience to the laws and commandments of God" is to be only "in their spiritual intent and meaning"? Brother Coulter then quotes:

This *is* the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them! (Hebrews 10:16)

Yehovaw's words through His prophet state that prophecy more correctly:

This *shall be* the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put My law in their inward parts and write it in their hearts! (Jeremiah 31:33)

Notice, please, how the apostle omits the fact that Yehovaw's "New Covenant" (Jeremiah 31:31) He will "make with the house of Israel" (Verse 33), whereas the prophet faithfully includes it; and to be one of "the children of Israel" (Deuteronomy 29:1) one must "keep the commandments of the Lord thy God, and walk in his ways"! (Deuteronomy 28:9) And, again, where in any of this careful study of the true scriptures of Yehovaw's Holy Bible is the qualification that Brother Coulter makes that Paul's "righteousness of faith is faithful obedience to the laws and commandments of God in their spiritual intent and meaning"? But Brother Coulter has one more scripture he would like to quote, to prove that qualification:

Blessed *are* they who do His commandments, that they may have right to the Tree of Life and may enter in through the gates into the city! (Revelation 22:14)

But, again, what basis does that statement give for Brother Coulter to claim that "the **righteousness of faith** is faithful obedience to the laws and commandments of God in their spiritual intent and meaning"?

Yehovaw's words through Yehoshua through His faithful apostle John simply speak of "they who do His commandments"! (Revelation 22:14) Where is any qualification in that?

We now come to the seventh paragraph of Brother Coulter's instruction concerning Paul's handling of the term "righteousness":

7) The **righteousness of faith** also means God's **justification** of one's past sins through **faith** and **belief** in the sacrifice of Jesus Christ and His shed blood for the forgiveness of sins by grace (Romans 2:14; 3:21-31; 4:2; 3:31; 5:1; Galatians 3:8-10; 5:4-5; Ephesians 2:4-10).

And, again, Brother Coulter gives several references by which to establish that doctrine as being scriptural! But, interestingly, all of the references are to Paul's writing, which means that, according to Coulter, the only substantiation we have for the above very Pauline doctrine is other statements made by the same author! Yehovaw said, through Yehoshua:

Take, with thee, one or two more, that in the mouth of two or three witnesses every word may be established! (Matthew 18:16)

So any other witness appears to be missing concerning Paul's doctrine on "the **righteousness of faith**"! (Paragraph 7) And for one man to say of what "righteousness" consists or how one obtains it, which Yehovaw made clear through Yehoshua is the basis upon which one enters or does not "**enter into the kingdom of Heaven**" (Matthew 5:20) and for that one man to say that it is based upon something other than what Yehovaw said through Moses that it is based upon (Deuteronomy 6:25) is a questionable proposition!

So let us now consider these statements by Paul that Brother Coulter wants us to use by which to "prove" that Paul knew what he was talking about:

When the Gentiles, who have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves! (Romans 2:14)

This verse involves a grievous misconception concerning the nature of law itself! People who "have not the law" (Romans 2:14), whether of Yehovaw or of a particular country, are, simply, without the knowledge of the law that prevails where they live! And, although people may exist who presume that they are "a law unto themselves" (Verse 14), that presumption crumbles, when they run into authorities vested with the power to keep the law in whatever land the citizen may be living!

Civil law applies, whenever people are living within the land over which that law has been put into place! And, when it comes to Yehovaw's toraw or law, where is anyone who is not living where His law applies?

Is not Yehovaw the Creator and Lord God over all the universe?

Then where can one possibly be on Earth where Yehovaw's toraw does not apply?

The apostle Paul made reference to them who are "of the law" (Romans 4:14 and 16) or "of the works of the law" (Galatians 3:10); but, again, who lives where Yehovaw's toraw does not apply?

Paul's idea that certain people are "of the law" (Romans 4:14 and 16) comes of the fact that Yehovaw made a covenant "**with the children of Israel**" (Deuteronomy 29:1), who said, "**All that the Lord hath spoken we will do!**" (Exodus 19:8) That oath put the children of Israel among those who "**hearken diligently unto the voice of the Lord thy God, to observe to do all His commandments**"! (Deuteronomy 28:1) And He said that for those who do so hearken "**all these blessings shall come on thee and overtake thee**". (Verse 2)

In the meanwhile, Yehovaw also stipulated, through Moses, that "**if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments and his**

statutes, which I command thee this day, that all these curses shall come upon thee and overtake thee". (Deuteronomy 28:15) So, who in all the world is not among either those who hearken or those who do not hearken to Yehovaw's voice "to observe to do all His commandments"? (Deuteronomy 28:1)

So who is not "of the law" (Romans 4:14 and 16), in the sense of being subject either to its blessings or to its cursings?

So, to have been accurate, Paul's reference should have been to "those who by having entered into Yehovaw's covenant with them are of the blessings of the law" in contrast to "those who by not having entered into Yehovaw's covenant with them are of the cursings of the law". For "to observe to do all His commandments" (Deuteronomy 28:1) means, literally to "guard" (Strong: Hebrew: 8104) or to put a value on, which is, essentially, what going into covenant with Yehovaw means! It is to put the highest possible value on "all His commandments"! (Deuteronomy 28:1)

So, whether Paul or anyone else presumptuously regards a person as being "a law unto themselves" (Romans 2:14), actually no such thing exists, especially where Yehovaw's toraw or law is concerned, which is in effect wherever He is the sovereign ruler, which is over the entire Earth! He said, through Moses:

All the Earth is Mine! (Exodus 19:5)

So, having isolated the error of Brother Coulter's first proof text, we now have to ask what the Gentiles' presumably being "a law unto themselves" (Romans 2:14) has to do with Paul's "**righteousness of faith**" (Paragraph 7), which in Brother Coulter's view "means God's **justification** of one's past sins through **faith** and **belief** in the sacrifice of Jesus Christ and His shed blood for the forgiveness of sins by grace"!

If you can figure that out, let me know: for I am at a loss to see any sense in it at all!

Then Brother Coulter refers his reader to an eleven-verse passage in Romans 3, to confirm Paul's "**righteousness of faith**" (Paragraph 7):

²¹The righteousness of God without the law is manifested, being witnessed by the law and the prophets, ²²even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them who believe: for there is no difference! ²³For all have sinned and come short of the glory of God, ²⁴being justified freely by His grace through the redemption that is in Christ Jesus, ²⁵Whom God hath set forth *to be* a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God, ²⁶to declare, *I say*, at this time His righteousness, that He might be just and the Justifier of him who believeth in Jesus! (Romans 3:21 to 26)

²⁷Where *is* boasting then? It is excluded! By what law? of works? Nay: but by the law of faith! ²⁸Therefore we conclude that a man is justified by faith without the deeds of the law! ²⁹*Is He* the God of the Jews only? *is He* not also of the Gentiles? Yes, of the Gentiles also, ³⁰seeing *it is* one God, Who shall justify the circumcision by faith and uncircumcision through faith ³¹Do we then make void the law, through faith? God forbid! Yea, we establish the law. (Romans 3:27 to 31)

Should that passage have any spiritual validity, it would indeed confirm Brother Coulter's claim that Paul's "**righteousness of faith**" (Paragraph 7) "means God's **justification** of one's past sins through **faith** and **belief** in the sacrifice of Jesus Christ and His shed blood for the forgiveness of sins by grace"! And I must acknowledge that to consider the possibility that any part of Paul's writing might lack such validity is grievous, to those who, because it is contained between the covers of Yehovaw's Holy Bible, accept every word of Paul's writing as "the word of God", as "scripture" and because it is scripture, presumably, "*is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness*"! (2nd Timothy 3:15) But let us see what we have in this presumed "scripture" of Paul's:

Within Brother Coulter's explanation of Paul's "**righteousness of faith**" (Paragraph 7), the purpose of it all must be seen as "forgiveness of sins"! "God's **justification** of one's past sins" is another way of alluding to that forgiveness, both of these accommodations presumably being "through **faith** and **belief** in the sacrifice of Jesus Christ and His shed blood"! And, since forgiveness of sins is the purpose of it all, one must assume that Yehoshua's "shed blood" is being regarded as the forgiver and that "**faith** and **belief**" in His blood as being the forgiver is the condition of one's heart that activates that blood's forgiveness!

But, when Yehoshua obediently turned what was the violence of His spiritual leaders against Him, even to subjecting Him to the Roman crucifixion, into the most amazing demonstration of the atonement of Yehovaw's toraw ever to have been witnessed (Romans 5:11), He prayed:

Father, forgive them; for they know not what they do! (Luke 23:34)

Yehoshua knew that Yehovaw had the power or authority to forgive; He said:

If ye forgive men their trespasses, your heavenly Father will also forgive you!
(Matthew 6:14)

Did Yehoshua say, "If you forgive others, My blood will forgive you"? But He did say:

This is My blood of the New Testament, which is shed for many for the remission of sins! (Matthew 26:28)

But, if Yehovaw the Father is the One Who forgives, the shedding of Yehoshua's blood must have been intended to cause the Father to forgive; and, if that had been the case, all people on Earth would have been forgiven; and no one would have gone to Hell or ever will go to Hell; Yehoshua said:

I am not come to call the righteous but sinners to repentance! (Matthew 9:13)

To "**repent**" (Matthew 4:17) means to "think differently"! (Strong: Greek: 3340) And, since it is "**sinners**" (Matthew 9:13) who are to repent and since "**sin is the transgression of the law**" (1st John 3:4), we must assume that Yehoshua came to call sinners to think differently about transgressing the commandments of Yehovaw's toraw!

Yes, Yehoshua said that His "**blood of the New Testament**" would be "**for many for the remission of sins**" (Matthew 26:28); but, apparently, there would be a step or two between that shedding and the remission that it would be for! Yehovaw wrote, through His author:

How much more shall the blood of Christ ... purge your conscience from dead works to serve the living God? (Hebrews 9:14)

When we compare that verse with another that preceded it, we see that purging the conscience had always been the purpose of Yehovaw's atonement, even with the lambs that had been sacrificed; for He wrote, through His author, of those sacrifices, that they were

a figure for the time then present ... that could not make him who did the service perfect as pertaining to the conscience! (Hebrews 9:9)

Since it was only animals that had been sacrificed, the atonement performed with them could not purge the conscience perfectly; but to "**make him who did the service perfect as pertaining to the conscience**" (Hebrews 9:9) was, at least, the purpose of that ritual; and so, also, was it with Yehoshua's sacrifice of Himself!

With our consciences having been so purged, we would quite naturally "**confess our sins**" (1st John 1:9), in which case Yehovaw "**is faithful and just to forgive us our sins and to cleanse us from all unrighteousness**"! (Verse 9) But, again, that is not because Yehoshua permitted wicked men to shed His blood; it is because we have confessed our sins, which undoubtedly came of our consciences having been purged "**from dead works to serve the living God**"!

So it makes no sense that one's "**faith in His blood**" (Romans 3:25) is to result in "**the remission of sins**" (Verse 25; Matthew 26:28), while the impact upon one's conscience of one's having witnessed or heard of the violence that was done to Yehovaw appears to be

the more reasonable cause, which is not "faith"; it is, simply, that traumatic effect upon the witness!

Do we then make void the law through faith? God forbid: yea, we establish the law. (Romans 3:31)

The "faith" (Matthew 23:23) that Yehovaw taught through Yehoshua is one of "**the weightier matters of the law**"! (Verse 23) It is a person's believing that "**all the words of this law**" (Deuteronomy 32:46) are "**your life**" (Verse 47), even "**eternal life**" (Matthew 19:16 and 17), and therefore are worthy to be obeyed, especially where Yehovaw gave through Moses His definition of "**our righteousness**" (Deuteronomy 6:25), which is that one "**observe to do all these commandments before the Lord**"! (Verse 25)

What, then, is one supposed to think of a "righteousness of God without the law" (Romans 3:21), as taught by Paul, who insisted "that a man is justified by faith without the deeds of the law" (Verse 28) and who regarded "the righteousness which is in the law" (Philippians 3:6) as "dung"? (Verse 8) Is that a "faith" by which "we establish the law"? (Verse 31) I believe that claim is absurd!

If Abraham were justified by works, he hath *whereof* to glory but not before God! (Romans 4:2)

Yehovaw wrote, through His apostle:

Wilt thou know, O vain man, that faith without works is dead? (James 2:20)

Where did the works of Yehovaw's toraw come from other than from "God" (Romans 4:2), Whom Paul claims is contemptuous of those who do them, there being no "glory ... before God" in being "justified by" the very "works" that God requires in His toraw?

That is one more of the apostle Paul's outrageously confused allegations; and why people insist upon calling his writings "the word of God" simply because they were mischievously put between the covers of Yehovaw's Holy Bible is an absolute mystery to me!

Being justified by faith, we have peace with God, through our Lord Jesus Christ! (Romans 5:1)

Paul's "faith" (Romans 5:1) is in Yehoshua's "blood" (Romans 3:25), while Yehovaw's "faith" (Mark 11:22) is in "**God**" (Verse 22) He said, through Yehoshua:

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life! (John 3:16)

Would believing in Yehoshua not require one to believe in His "words"! (John 6:63) He said, through Yehoshua:

The words that I speak unto you, *they* are spirit, and *they* are life! (John 6:63)

So what did Yehovaw say through Yehoshua with His words? He said:

If thou wilt enter into life, keep the commandments! (Matthew 19:17)

But, according to Paul, one cannot "glory" (Romans 4:2) in the keeping of any commandments "before God" (Verse 2), which are the words by which He requires His children's works! So how does one "have peace with God" (Romans 5:1) presumably "being justified" (Verse 1) by a "faith" (Verse 1) in something other than keeping the commandments of Yehovaw's toraw? Yehovaw said, through Moses:

It shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments ... that all these curses shall come upon thee, and overtake thee. (Deuteronomy 28:15)

Is that having "peace with God"? (Romans 5:1)

And how can any such peace be "through our Lord Jesus Christ" (Romans 5:1), Who said:

⁴⁶Had ye believed Moses, ye would have believed Me! For he wrote of Me! ⁴⁷But if ye believe not his writings, how shall ye believe My words? (John 5:46 and 47)

⁸The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed! ⁹So then they who be of faith are blessed with faithful Abraham! ¹⁰For as many as are of the works of the law are under the curse! For it is written, Cursed *is* every one who continueth not in all things that are written in the book of the law to do them. (Galatians 3:8 to 10)

Yehovaw did say, to Abraham, "**In thy seed shall all the nations of the Earth be blessed!**" (Genesis 22:18) But "**all these blessings**" (Deuteronomy 28:2) "**shall come on thee, and overtake thee**" only "**if thou shalt hearken diligently unto the voice of the Lord thy God, to observe to do all His commandments**"! (Verse 1) So the controversy boils down to defining what one is to have faith in - Yehovaw's words through Moses and Yehoshua or in Paul's words; for one cannot argue without being ridiculous that those words agree in any respect whatsoever!

"Faithful Abraham" (Galatians 3:8) was blessed because he "**obeyed My voice and kept My charge, My commandments, My statutes and My law**"! (Genesis 26:5) But, according to Paul, Abraham was "under the curse" (Galatians 3:10); because by the testimony of

Yehovaw Himself Abraham was, certainly, "of the works of the law" (Verse 10) or committed to obeying and keeping them.

⁴Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace! ⁵For we through the Spirit wait for the hope of righteousness by faith! (Galatians 5:4 and 5)

Yehovaw said, through Yehoshua:

If thou wilt enter into life, keep the commandments! (Matthew 19:17)

He was talking about "**eternal life**"! (Matthew 19:16) So who is the apostle Paul to call God a liar?

If receiving and acting upon Yehovaw's words through Yehoshua is contrary to what Paul deems to be "grace", contrary to whatever "spirit" Paul was listening to, contrary to whatever "righteousness" he believed he had and contrary to whatever "faith" he believed he had, Paul's "grace", "spirit", "righteousness" and "faith" are suspect and worthy of serious doubt as to the source of their existence!

⁴God, who is rich in mercy, for His great love wherewith He loved us, ⁵even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved) ⁶and hath raised *us* up together and made *us* sit together, in heavenly *places*, in Christ Jesus, ⁷that in the ages to come He might show the exceeding riches of His grace in *His* kindness toward us through Christ Jesus! (Ephesians 2:4 to 7)

⁸For by grace are ye saved, through faith; and that not of yourselves: *it is* the gift of God, ⁹not of works, lest any man should boast! (Ephesians 2:8 and 9)

For we are His workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them. (Ephesians 2:10)

The key to Paul's version of salvation is his "faith"! One must believe that all Paul's teachings are true; in relation to Yehoshua, one must have "faith in His blood" (Romans 3:25) rather than faith in Yehovaw's words through Moses and Yehoshua, both of whom gave keeping the commandments of Yehovaw's toraw or law as the way to His " **blessings**" (Deuteronomy 28:2), the way to His "**life**" (Deuteronomy 30:19; 32:47) - yes, the way to His "**eternal life**". (Matthew 19:16 and 17)

So Paul's "**righteousness of faith**", which Brother Coulter would have us understand is "God's **justification** of one's past sins through **faith** and **belief** in the sacrifice of Jesus Christ and His shed blood for the forgiveness of sins by grace", is a "righteousness without the law" (Romans 3:21) and without what Yehovaw has said is "**our righteousness**" (Deuteronomy 6:25), which He said is obtained "**if we observe to do all these commandments before the Lord**"! (Verse 25)

So take your choice! Believe the writings that claim to be the words of Yehovaw through Moses and Yehoshua or believe the writings claimed to have been written by Paul! One cannot have it both ways!

Brother Coulter then lists Paul's idea of "the **imputed righteousness of God**", which Brother Coulter says "means the righteousness that God imputes to a believer when he or she believes God and acts upon what He commands with a willing heart"!

Now that is interesting: Somehow we are getting into believing God and acting "upon what He commands" rather than upon what Paul commands. To confirm this startling truth from within Brother Coulter's understanding of Paul's teachings, Brother Coulter refers us to where Yehovaw wrote through His recorder of Abraham:

He believed in the Lord; and He counted it to him for righteousness! (Genesis 15:6)

Citing that verse as an instance where "God imputes [righteousness] to a believer when he or she believes God and acts upon what He commands" (Paragraph 8) is strange; because that is the very scripture that Paul uses to show that Yehovaw "**counted**" Abraham's having "**believed in the Lord ... for righteousness**" (Genesis 15:6) as proof that "to him who worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness"! (Romans 4:5)

Did you notice, as did I, that Paul's point is that Abraham did not work or act but only believed for his righteousness, while Brother Coulter incorrectly claims that Paul's idea of Yehovaw's imputing righteousness is "when he or she believes God and acts upon what He commands"? (Paragraph 8) Brother Coulter then gives his next proof text for his mistaken idea of Paul's righteousness as imputed by Yehovaw, Genesis 26:5, to which I have added verse 4, to complete the idea:

⁴In thy seed shall all the nations of the Earth be blessed; ⁵because Abraham obeyed My voice and kept My charge, My commandments, My statutes and My law!
(Genesis 26:4 and 5)

One can search all through Paul's writings and never find any reference to that scripture, for the simple reason that it utterly refutes Paul's notion that a "righteousness without the law" (Romans 3:21) is not only possible but is the only true righteousness, his having regarded "the righteousness that is in the law" (Philippians 3:6) as "dung" (Verse 8), while by the authority of Yehovaw's words His blessings have everything to do with keeping the commandments of His toraw or law! But Brother Coulter continues trying to confirm his mistaken idea of Paul's righteousness as imputed by God:

³What saith the scripture? Abraham believed God, and it was counted unto him for righteousness! ⁴Now to him who worketh is the reward not reckoned of grace but

of debt! ⁵But to him who worketh not but believeth on Him Who justifieth the ungodly, his faith is counted for righteousness! (Romans 4:3 to 5)

Again, that is the place where Paul argues for one's believing without working to have "his faith ... counted for righteousness" (Romans 4:5), which is not, as Brother Coulter wrote, "when he or she believes God and acts upon what He commands". Finally, Brother Coulter refers his reader, of all places, to the writing of James (2:14 to 26), who without naming Paul resoundingly rebukes him for his "faith without works" (Verse 20), writing:

Wilt thou know, O vain man, that faith without works is dead? (James 2:20)

So, yes, that passage by James is a good reference for showing that Yehovaw imputes righteousness "to a believer when he or she believes God and acts upon what He commands"; but that has nothing to do with Paul, to whom Brother Coulter has mistakenly (or falsely) attributed that very scriptural idea!

Now Brother Coulter attributes, to Paul, "The **imputed righteousness of God** ... upon repentance - because the believer's sins have been forgiven and removed through belief in the sacrifice of Jesus Christ and His shed blood"! (Paragraph 9) But - Wait a minute! We have a problem here:

In that confusing statement Brother Coulter gives two causes for "The **imputed righteousness of God**" - 1) "repentance" and (2) "belief in the sacrifice of Jesus Christ and His shed blood"! Which is it?

Does Yehovaw require both conditions to regard a child as righteous?

If one wants a clear idea of why Yehovaw regards a child as righteous, would it not be well to look at what He said about that? He said, through Moses:

It shall be our righteousness, if we observe to do all these commandments before the Lord! (Deuteronomy 6:25)

Additionally, we have Yehoshua's statement of the purpose for Yehovaw's having sent Him to Earth:

I am not come to call the righteous but sinners to repentance! (Matthew 9:13)

"Sin is the transgression of the law" (1st John 3:4) and "repent" (Matthew 4:17) means to "think differently"! (Strong: Greek: 3340) So, by Yehoshua's own words, He was sent to call sinners to think differently about their transgressing the law, which is in perfect accord with Yehovaw's words through Moses about His requirement for one's obtaining His "righteousness" (Deuteronomy 6:25) - "the righteousness that is in the law" (Philippians 3:6), which Paul called "dung"! (Verse 8)

So from where does this additional requirement come that one believe “in the sacrifice of Jesus Christ and His shed blood”? Paul wrote:

²⁴Being justified freely by His grace through the redemption that is in Christ Jesus,
²⁵Whom God hath set forth *to be* a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God! (Romans 3:24 and 25)

The word “redemption” is a King James translation of a word meaning “ransom in full”! (Strong: Greek: 629); and the word “propitiation” is a King James translation of a word meaning “an atoning victim”! (2435) By comparing Paul's use of those two words, one derives the idea that, according to Paul, in relation to Yehoshua, one's “faith in His blood” (Romans 3:25) is a faith in His having been “an atoning victim” (2435) in payment of a “ransom in full”! (629)

But, whenever I am faced with that claim, a number of urgent questions arise in my heart, demanding reasonable answers for which I have not been able to find satisfactory answers!

Yehovaw's example of redemption is where an Israelite falls into debt and becomes a bond slave to a foreigner, in which case "**one of his brethren may redeem him**". (Leviticus 25:48) In that scenario, the issue is clear; the enslaved brother owes the stranger money; the brother of the bond servant pays it; and the indebted brother is freed from his forced servitude to the harsh stranger!

But in Paul's effort to apply that principle to Yehoshua's death, the analogy breaks down! Yes, Yehoshua paid a price, even His death! But to whom was it paid?

Who had his brother captive by virtue of any debt of his?

And what system of justice was demanding the death of the redeemer in payment for whatever was presumably "owed" by the "bond servant"?

The argument is made by those defending Paul and his theory of salvation that, since "the wages of sin *is* death" (Romans 6:23) and since "all have sinned and come short of the glory of God" (Romans 3:23), all are doomed to die in their sin and that Yehoshua's death presumably paid the "debt" or relieved every sinner who has ever lived or who ever would live of the presumed requirement of Yehovaw that he or she die for his or her sins!

But that notion only works when one either ignores or invalidates the forgiveness that Yehovaw offered the children of Israel through the atonement of His toraw or law! To the Israelite who has brought his Sin Offering to the priest and watched it suffer and die, Yehovaw promised, through Moses that "**it shall be forgiven him**". (Numbers 15:28)

Yehovaw wrote, through His author that such "**sacrifices could not make him who did the service perfect as pertaining to the conscience**"! (Hebrews 9:9) But Yehoshua said, "**I am not come to call the righteous but sinners to repentance**" (Matthew 9:13), by which statement He acknowledged that some in Israel were righteous and were, apparently, exceptions to the imperfection of the animal sacrifice claimed by the author of Hebrews, the point being that it was the perfecting of their conscience that had made them be regarded by Yehovaw as righteous!

One's conscience is his or her sense of what is right and wrong! And no standard of conduct has ever been written that is closer to Yehovaw's heart and system of rewards and punishments than the toraw or law that He gave the children of Israel through Moses!

The violence done to the sacrificed animal, which was innocent, the cause being the sin of the Israelite that had made necessary the sacrifice, created, in the Israelite's conscience, an association between sin and violence done to an innocent being, which demonstrates the violence that sin always does to Yehovaw, Who's Spirit is in the victim of the sin.

So the sinner's humbly participating in the atonement that Yehovaw's toraw requires of the sinner satisfied Him that an enactment of the violence that all sin does to Him had once more been witnessed by the sinner and the association between sin and violence to innocence had been reinforced; and for that humility He forgave the sinner! It was not a perfect solution; but it was a step in the right direction, for which He mercifully forgave anyone who participated in that ritual enacting the truth of sin!

Even Paul acknowledged that "we joy in God through our Lord Jesus Christ, by Whom we have now received the atonement" (Romans 5:11); and for those who had seen Him suffer and die or at least heard about it Yehovaw wrote, through His author:

How much more shall the blood of Christ ... purge your conscience from dead works to serve the living God? (Hebrews 9:14)

The sinner's seeing or hearing of the violence that the sin of wicked men had done to the innocent Son of God purges, once and for all time, any notion received from Satan that "**dead works**" (Hebrews 9:14) or those contrary to Yehovaw's toraw or law have any merit or usefulness whatsoever! We whose hearts have been thus purged "**confess our sins**" (1st John 1:9), in which case,

He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness! (1st John 1:9)

So, yes, in relation to Yehoshua, we have a basis upon which to have faith in the wisdom of Yehovaw in commanding Yehoshua to lay down His life - a "faith in His blood" (Romans 3:25), if you will, to accomplish what Yehovaw anticipated that it would do

when it was shed to remedy wickedness; but His church is in desperate need to understand rightly the reason *why* Yehoshua permitted wicked men to shed His blood.

Having declared that the apostle Paul's “**imputed righteousness of God**” also refers to righteousness imputed by God upon repentance – because the believer's sins have been forgiven and removed through belief in the sacrifice of Jesus Christ and His shed blood” (Paragraph 9), Brother Coulter apparently recognized that he had better clarify a thing or two; because a righteousness presumably imputed by God for two separate reasons - (1) “upon repentance” and (2) “because the believer's sins have been forgiven and removed through belief in the sacrifice of Jesus Christ and His shed blood” - is an invitation to confusion!

Sins forgiven “upon repentance” (Matthew 4:17) are the result of a person's thinking differently (Strong: Greek: 3340) about transgressing Yehovaw's toraw or law (1st John 3:4), while sins forgiven “through belief in the sacrifice of Jesus Christ and His shed blood” (Romans 3:25) is to believe that the forgiveness related to something Yehoshua did rather than upon what the sinner has done, which are completely opposite ideas! So Brother Coulter wrote:

This imputed righteousness does not mean that Jesus has kept the commandments *for* a person. Neither does it remove one's obligation to keep the commandments of God (Romans 4:6, 11, 22-23). Indeed, it demands that one keep the commandments and laws of God in their full spiritual intent (Romans 7:6).

So let us look at those verses in the writing of Paul, to see, if that be possible, why “this imputed righteousness does not ... remove one's obligation to keep the commandments of God”:

David also describeth the blessedness of the man, unto whom God imputeth righteousness without works. (Romans 4:6)

Paul is here referring to David's writing: “**Blessed is the man unto whom the Lord imputeth not iniquity!**” (Psalm 32:2) Of course a person without “iniquity” would be regarded as righteous, having observed “**to do all these commandments before the Lord!**” (Deuteronomy 6:25) But in attributing to David a claim to a “righteousness without works” (Romans 4:6) is a blatant misrepresentation of David's psalm, which made no such claim.

He received the sign of circumcision, a seal of the righteousness of the faith that *he had yet* being uncircumcised: that he might be the father of all them who believe, though they be not circumcised; that righteousness might be imputed unto them also! (Romans 4:11)

Paul's logic in that verse is deplorable, claiming that Abraham's receiving “the sign of circumcision” (Romans 4:11) made him “the father of all them who believe, though they be not circumcised”. (Verse 11) Yehovaw said, to Isaac:

⁴In thy seed shall all the nations of the Earth be blessed; ⁵Because Abraham obeyed My voice and kept My charge, My commandments, My statutes and My law!
(Genesis 26:4 and 5)

Yehovaw's toraw is clear:

The uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken My covenant! (Genesis 17:14)

Yehovaw's “New Covenant” (Jeremiah 31:31) would be “with the house of Israel” (Verse 31), in which covenant He said He would “put My law in their inward parts and write it in their hearts”! (Verse 33) So anyone wanting to receive the benefits of that covenant would have to be one of “the children of Israel” (Deuteronomy 29:1), who are such because they “keep the commandments of the Lord thy God and walk in His ways”! (Deuteronomy 28:9)

So any man not circumcised “hath broken My covenant”! (Genesis 17:14) So how is it that Abraham can in any way be seen as “the father of all them who believe, though they be not circumcised”? (Romans 4:11)

One is not “believing” while disregarding a covenant that he must believe to receive its benefits!

²²It was imputed to him for righteousness! ²³Now it was not written for his sake alone, that it was imputed to him. (Romans 4:22 and 23)

Paul made great to do over Abraham's having “believed in the Lord; and He counted it to him for righteousness” (Genesis 15:6), leaving unsaid and presumably unimportant the fact that Abraham was the most obedient of all men in his relationship to Yehovaw! (Genesis 26:4 and 5) To put that incident in the light (or darkness) that he wanted it to show, Paul wrote:

If Abraham were justified by works, he hath *whereof* to glory but not before God!
(Romans 4:2)

Why not “before God”?

Did not Yehovaw make His requirement for righteousness to “observe to do all these commandments before the Lord”? (Deuteronomy 6:25)

How does one “observe to do all these commandments before the Lord” (Deuteronomy 6:25) without being “justified by works”? (Romans 4:2)

And, since that commandment was given to the children of Israel through Moses by Yehovaw, since when is the “righteousness” (Deuteronomy 6:25) obtained thereby not a “glory ... before God”? (Romans 4:2)

We are delivered from the law, that, being dead wherein we were held, we should serve in newness of spirit and not *in* the oldness of the letter! (Romans 7:6)

Since when can ha Kodesh Ruakh, Yehovaw's Holy Spirit, be considered separate and apart from “the letter” (Romans 7:6) or law that Yehovaw gave through Moses to the children of Israel?

Ha Kodesh Ruakh is Yehovaw's “Spirit of truth”! (John 14:16) Yehovaw made reference, through Moses, to “all the words of this law”! (Deuteronomy 32:46) Yehoshua prayed, to Yehovaw the Father: “Thy word is truth!” (John 17:17) And Yehovaw wrote, through His psalmist: “Thy law is the truth” (Psalm 119:142); and “all Thy commandments are truth”. (Verse 151)

How is one “delivered from the law” (Romans 7:6) when it is Yehovaw's “truth”? (Psalm 119:142) Yehovaw said, through Yehoshua:

I am the Way, the Truth and the Life! (John 14:6)

Is one to be “delivered” (Romans 7:6) from Yehovaw and from Yehoshua, Who is His “express image”? (Hebrews 1:3)

We now get back to the heart of what Brother Coulter's “Appendix Z - Understanding Paul's Difficult Scriptures Concerning the Law and Commandments of God” is all about - specifically, his revealing of critical mistranslations of Paul's original Greek text!

One of the most troublesome passages in Paul's writing is the 3rd chapter of his letter to the Romans! Of that passage, Brother Coulter wrote:

In order to understand what Paul wrote in Romans 3:20-31, we will focus on the “righteousness of God” - meaning God's justification of a repentant sinner's past sins.

The *KJV* Translators' Great Error in Romans

In the book of Romans, the *KJV* translators *added* the definite article “the” - though it was not in the original text – when translating the Greek phrase *ergon nomou* into “**the** works of **the** law.” Also, they did not make the word “the” *italic* when writing “the works” or “the law” to show that it was their own addition. The

correct translation, a “work of law,” is vastly different in meaning from “the works of the law.” On the other hand, “the work of the law” is commandment-keeping (Romans 2:14). Usually, Paul talks about a “work of law” - which is far broader than commandment-keeping, and included the traditional laws of Judaism which Christ condemned.

In order to fully understand what Paul is saying in this critical passage in Romans Three, we need to examine the context in which it was written. In so doing, we will come to realize that Paul is talking about how one receives justification by *faith*, as opposed to justification by a *work of a law* – whether by temple ritual or justification through a traditional law of Judaism. He is not proclaiming the elimination of the laws and commandments of God as millions claim and believe.

At this point I need to point out that the apostle Paul's “faith” unto salvation or for the forgiveness of Yehovaw that is requisite to one's salvation is a “faith in His (Yehoshua's) blood”! (Romans 3:25)

While hanging on His cross, Yehoshua prayed: “**Father, forgive them; for they know not what they do!**” (Luke 23:34) He knew Who it is Whose forgiveness is critical to one's welfare! And, obviously, He believed in Yehovaw's willingness to forgive; or He would not have asked Him to forgive in Yehoshua's behalf, which is faith applied where it should be, in something in which one can believe.

Yehoshua called “**faith**” one of “**the weightier matters of the law**”! (Matthew 23:23) Obtaining Yehovaw's forgiveness through one's performance of His “**atonement**” (Numbers 15:28) was one of the provisions of His toraw; and Yehoshua's sacrificing of Himself and prayer for the forgiveness of His killers was the ultimate example of Yehovaw's atonement, His having said that He had “**come ... to fulfill**” (Matthew 5:17) the law.

Some people try to argue that, because Yehovaw had fulfilled the law in His suffering and death, the law was no longer relevant to anyone! But they forget that, when He appeared to His disciples after His death, He said, “**as My Father hath sent Me, even so send I you!**” (John 20:21) Yehoshua had prepared His disciples for that commission, by saying:

If any man will come after Me, let him deny himself and take up his cross and follow Me! (Matthew 16:24)

Whosoever will come after Me, let him deny himself and take up his cross and follow Me! (Mark 8:34)

If any man will come after Me, let him deny himself and take up his cross daily and follow Me! (Luke 9:23)

Whosoever doth not bear his cross and come after Me cannot be My disciple!
(Luke 14:27)

So, if Yehoshua's death on the cross was, indeed, the fulfillment of the atonement of Yehovaw's toraw about which He spoke (Matthew 5:17), the above scripture makes obvious the fact that much more fulfillment remained to be accomplished! So people cannot argue that, when He said, “Till Heaven and Earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Verse 18) He was speaking only of *His* fulfilling of the law, His disciples now having been sent (John 20:21) to continue that fulfillment by taking up their “cross daily” (Luke 9:23), in their ministering to others - yes, in their loving, blessing, doing good to and praying for even their “enemies”! (Matthew 5:44)

That ongoing sacrifice of self in behalf of Yehovaw is the true “power of God unto salvation”! (Romans 1:16) And one need only to look around him or her to see that the desperate need for it still exists throughout the world and undoubtedly will continue “Till Heaven and Earth pass”! (Matthew 5:18)

Yes, that ministry to the lost unto death, if that is required, is “the power of God unto salvation to every one who believeth”! (Romans 1:16) But it is not a “faith in His (Yehoshua's) blood” (Romans 3:25) but rather in the wisdom of Yehovaw, Who, having made us, knows what overcomes our hardness of heart, when we see people willing to lay down their lives that we might see His love for us, which was shown first in Yehoshua's sacrifice of Himself and then in the sacrifices of His disciples in the same ongoing ministry of love for the “enemies”! (Matthew 5:44) Yehovaw wrote, through His apostle:

Hereunto were ye called: because Christ ... suffered for us, leaving us an example, that ye should follow His steps! (1st Peter 2:21)

With the above truth about Yehoshua's ministry of the cross firmly locked into our hearts, let us return to Brother Coulter's valuable information about mistranslations of Paul's writings:

Romans 3:20-31 Examined

Citing these verses, Evangelical Protestants make the claim that it is not necessary for a person to keep the commandments of God – especially the Sabbath and holy days – in order to have salvation. Moreover, they assert that, if one keeps the Sabbath and holy days of God, they are attempting to be *justified* by commandment-keeping rather than by the grace of God through the sacrifice of Jesus Christ. Are such claims true? Why should Sunday-keeping – a man-made tradition contrary to the Word of God – not be justification by works as well?

We need to ask, What did Paul actually mean in Romans 3:20-31? Does he really advocate the elimination of the laws and commandments of God?

In the *KJV*, Romans 3:20-21 reads: “Therefore **by the deeds** [works] **of the law there shall no flesh be justified in his sight**: for by the law *is* the knowledge of sin. But now **the righteousness of God WITHOUT THE LAW is manifested**, being witnessed by the law and the prophets.”

This translation *seems* to indicate that there is no need to keep the laws of God, and that one can obtain righteousness “without the law” - that is, in the complete absence of law-keeping. But how can one who is “living in sin” also be righteous? Is that not a complete impossibility?

Without saying so, Brother Coulter is here relying on Yehovaw's having written through His faithful apostle: “**Sin is the transgression of the law!**” (1st John 3:4)

Furthermore, how can one be righteous *without* Law when the Bible specifically declares, “All Your commandments are righteousness”? (Psalm 119:172). Complicating matters even more, Romans 2:13 says, “Not the hearers of the law *are* just before God, but the **doers of the law shall be justified.**” What does Paul mean by this?

Romans 3:20-31 is indeed one of the most difficult-to-understand passages that Paul wrote. Did Paul actually mean that one could be righteous *without* commandment-keeping? How is it possible that “by the deeds of the law no one is justified,” yet, “the doers of the law shall be justified”? What are the answers to these perplexing questions?

The Works of the Law: This phrase, “**the works of the law**” (*KJV*), is perhaps one of the most misunderstood phrases in the epistles of Paul. The confusion originates from an inaccurate translation of the Greek *ergon nomou*, which literally means “works of law.” It does not mean “**the works of the law.**” In the *KJV*, as well as in other versions, translators have inserted two definite articles into this phrase that are not found in the Greek text. One definite article, “the,” has been inserted before the word “works” and the other before the word “law,” making it incorrectly read “**the works of the law.**” The definite articles were added to help clarify the meaning because translators thought that *ergon nomou* referred exclusively to the laws and commandments of God. Consequently, it has been assumed that keeping the commandments of God is not required for salvation because “**the works of the law**” cannot justify anyone with God. While it is true that “works of law” can refer to the laws of God, Paul undoubtedly intended a far broader application of the phrase *ergon nomou*.

If the apostle Paul had intended the phrase to read “**the** works of **the** law,” he most certainly would have written it that way in Greek. In fact, there is one verse, and one verse only, where Paul actually did write the entire phrase “**the** works of **the** law”: “For when *the* Gentiles, which do not have *the* law, **practice by nature the things contained in the law**, these who do not have *the* law are a law unto themselves, who show **the work of the law** written in their own hearts, their consciences bearing witness, and their reasonings also, as they accuse or defend one another” (Romans 2:14-15).

The Greek phrase in verse 15 is *to ergon tou nomou*, which, when translated into English, reads “**the** works of **the** law.” Here it is quite evident that Paul was indeed talking about the laws of God.

Brother Coulter incorrectly refers, quite often, throughout this article, to “the laws of God”; but Yehovaw gave only one law to the children of Israel through Moses, although it contains many commandments!

In all places where *ergon nomou* appears, it should be translated as “works of law” rather than “**the** works of **the** law.” Paul used *orgon nomou* – without the definite articles – in seven places, which should all be translated “works of law”:

1) Romans 9:31-32: “But Israel, although they followed after a law of righteousness, did not attain to a law of righteousness. Why? Because *they did not seek it* by faith, but by **works of law**; for they stumbled at the Stone of stumbling.”

2-4) Galatians 2:14-16: “But when I saw that they did not walk uprightly according to the truth of the gospel, I said to Peter in the presence of them all, ‘If you, being a Jew, are living like the Gentiles, and not according to Judaism, why do you compel the Gentiles to judaize? We who are Jews by nature – and not sinners of the Gentiles – knowing that a man is not justified by **works of law**, but through *the* faith of Jesus Christ, we also have believed in Christ Jesus in order that we might be justified by *the* faith of Christ, and not by **works of law**; because by **works of law** shall no flesh be justified.’ ”

5) Galatians 3:2: “This only I desire to learn from you: did you receive the Spirit of God by **works of law**, or by *the* hearing of faith?”

6) Galatians 3:5: “Therefore *consider this*: He Who is supplying the Spirit to you, and Who is working deeds of power among you, *is He doing it* by **works of law** or by the hearing of faith?”

7) Galatians 3:10: “For as many as are *relying* on **works of law** are under a curse, because it is written, 'Cursed is everyone who does not continue in all things that have been written in the book of the law to do them.' ”

The True Meaning of “Works of Law”: It is evident in these passages that Paul is including the traditional laws of Judaism in the phrase “works of law.” In Galatians Two, Peter and the others were not following a law of God in eating separately from Gentiles, but were observing a traditional law of Judaism. Peter knew the Jews' traditions, because fifteen years earlier he said to Cornelius, “You know that **it is unlawful for a man who is a Jew to associate with or come near to anyone of another race ...**” (Acts 10:28). Peter was referring to a **man-made** traditional law of Judaism. Therefore, Paul's use of the phrase “works of law” includes all humanly devised religious decrees, traditional laws of Judaism (Mark 7:1-13), as well as the ritual and sacrificial laws followed by Gentiles in worshiping their gods (Acts 14:8-18).

In addition, the phrase “works of law” can include all the rituals and sacrifices under the Old Covenant. Paul wrote that it was impossible for those rituals and sacrifices to atone for sin before God the Father in heaven: “For the law, having *only* a shadow of the good things that are coming, *and* not the image of those things, with the same sacrifices which they offer continually year by year, is never able to make perfect those who come *to worship*. Otherwise, would they not have ceased to be offered? For once those who worship had been purified, *they would* no longer be conscious of sin. On the contrary, in *offering* these *sacrifices* year by year, *there is* a remembrance of sins; because *it is* impossible *for the* blood of bulls and goats to take away sins” (Hebrews 10:1-4).

To attribute to Paul's phrase “works of law” its meaning “all the rituals and sacrifices under the Old Covenant” is to throw absolute confusion into the entire effort on Brother Coulter's part to show that Paul's use of that phrase meant everything other than “the works of the law”, which he has argued means specifically Yehovaw's toraw; because now we are to understand that “works of law” may mean Yehovaw's toraw, which leaves us in a quandary as to what it means. Yehovaw said, through Moses:

¹⁴If ye will not hearken unto Me and will not do all these commandments, ¹⁵if ye shall despise My statutes or if your soul abhor My judgments, so that ye will not do all My commandments *but* that ye break My covenant, ¹⁶ I also will do this unto you; I will even appoint over you terror, consumption and the burning ague, that shall consume the eyes and cause sorrow of heart! And ye shall sow your seed in vain, for your enemies shall eat it. ¹⁷And I will set My face against you, and ye shall be slain before your enemies! They who hate you shall reign over you; and ye shall flee when none pursueth you. (Leviticus 26:14 to 17)

²²If ye have erred and not observed all these commandments, which the Lord hath spoken unto Moses, ²³*even* all that the Lord hath commanded you by the hand of Moses, from the day that the Lord commanded *Moses* and henceforward among your generations; ²⁴then it shall be, if *ought* be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savor unto the Lord, with its meat offering and its drink offering, according to the manner, and one kid of the goats for a sin offering. ²⁵And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the Lord, and their sin offering before the Lord, for their ignorance! (Numbers 15:22 to 25)

It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us. (Deuteronomy 6:25)

²²If ye shall diligently keep all these commandments, which I command you, to do them, to love the Lord your God, to walk in all His ways and to cleave unto Him, ²³then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves! (Deuteronomy 11:22 and 23)

⁵Only if thou carefully hearken unto the voice of the Lord thy God, to observe to do all these commandments, which I command thee this day! ⁶For the Lord thy God blesseth thee, as He promised thee: and thou shalt lend unto many nations, but thou shalt not borrow! And thou shalt reign over many nations, but they shall not reign over thee! (Deuteronomy 15:5 and 6)

If thou shalt keep all these commandments to do them, which I command thee this day, to love the Lord thy God and to walk ever in His ways, then shalt thou add three cities more for thee, beside these three. (Deuteronomy 19:9)

¹It shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe to do all His commandments, which I command thee this day, that the Lord thy God will set thee on high above all nations of the Earth! ²And all these blessings shall come on thee and overtake thee. (Deuteronomy 28:1 and 2)

After considering the above quotations from Yehovaw's toraw or law, is anyone willing to believe with Brother Coulter and with Paul that “works of law can include all the rituals and sacrifices under the Old Covenant” and “that it was impossible for those rituals and sacrifices to atone for sin before God the Father in heaven”?

At first Brother Coulter makes the point “that Paul is including the traditional laws of Judaism in the phrase “works of law””, which phrase Paul discounts as being irrelevant in Romans 9:31-32; Galatians 2:14-16; Galatians 3:2, 5 and 10!

Then Brother Coulter declares that “Paul's use of the phrase “works of law” includes all humanly devised religious decrees, traditional laws of Judaism (Mark 7:1-13), as well as the ritual and sacrificial laws followed by Gentiles in worshiping their gods (Acts 14:8-18).”

But, as I have shown above, Brother Coulter goes too far, or accurately reflects Paul's having gone too far, in arguing that “in addition, the phrase “works of law” can include all the rituals and sacrifices under the Old Covenant”.

We of course cannot perform most of those rituals and sacrifices; because Yehovaw permitted His temple in Jerusalem to be destroyed in 70 A.D.! But we can “keep” (Exodus 20:6) or “observe” (Deuteronomy 6:25) them, in the sense that the Hebrew word underlying those translated words means, which is to “guard” (Strong: Hebrew: 8104) or put a value on them. Brother Coulter continues:

In summary, “works of law” refers to the works of *any* law – the laws of God, the laws of Judaism, and the laws of pagan religions. Clearly, Paul used “works of law” in the broadest sense – which included *all* religious works of law.

Accepting that as true, one finds that Paul's use of the phrase “works of law” is strictly derogatory and usually related to Yehovaw's toraw, his having tried to show that Israel's following “after a law of righteousness, did not attain to a law of righteousness ... because *they did not seek it by faith, but by **works of law***”! (Romans 9:31 and 32)

That “faith” is, of course, Paul's faith “in His (Yehoshua's) blood” (Romans 3:25), which in Paul's view obtains Yehovaw's righteousness, while Yehovaw shows His requirement for righteousness to be one's observing “**to do all these commandments before the Lord**” (Deuteronomy 6:25), in which one would have to recognize “works of law”!

Paul's use of the phrase “works of law” is strictly derogatory and usually related to Yehovaw's toraw, his having tried to show “that a man is not justified by **works of law**, but through *the* faith of Jesus Christ ... because by **works of law** shall no flesh be justified” (Galatians 2:16), which of course presumes to nullify Yehovaw's requirement for righteousness - specifically, one's observing “**to do all these commandments**”! (Deuteronomy 6:25)

Paul's use of the phrase “works of law” is strictly derogatory and usually related to Yehovaw's toraw, his having tried to show that “you receive the Spirit of God ... by *the* hearing of faith” and not by “**works of law**”, (Galatians 3:2), when Yehoshua said:

¹⁵If ye love Me, keep My commandments! ¹⁶And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, ¹⁷even the Spirit of truth! (John 14:15 to 17)

Paul's use of the phrase “works of law” is strictly derogatory and usually related to Yehovaw's toraw, his having tried to show that “He Who is supplying the Spirit to you, and Who is working deeds of power among you *is ... doing it ... by the hearing of faith*” and not “by **works of law**” (Galatians 3:5), when Yehoshua said:

22Have faith in God! 23Whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart but shall believe that those things that he saith shall come to pass, he shall have whatsoever he saith!
(Mark 11:22 and 23)

That “**faith**” (Mark 11:22) is, simply, believing and then doing what Yehovaw has said, when He proceeded through Yehoshua to explain how His toraw's “**dominion**” works “**over every living thing that moveth upon the Earth**” (Genesis 1:28), which indeed is “working deeds of power among you” (Galatians 3:5), while Paul's “faith” is “in His (Yehoshua's) blood” (Romans 3:25), which is a belief involving no “**works of law**” nor any “deeds of power”! (Galatians 3:5)

And, finally, Paul's use of the phrase “works of law” is strictly derogatory and usually related to Yehovaw's toraw, his having tried to show that “as many as are relying on **works of law** are under a curse”, reminding us that “it is written, 'Cursed is everyone who does not continue in all things that have been written in the book of the law to do them’” (Galatians 3:10)

Yehovaw's actual words through Moses were: “**If thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments ... all these curses shall come upon thee and overtake thee**” (Deuteronomy 28:15); so of course everyone is cursed “who does not continue in all things that have been written in the book of the law to do them” (Galatians 3:10), which is *not* “relying on **works of law**” (Verse 10), which is the exact opposite of what Paul alleges *brings* cursing upon a person, which *is* “relying on **works of law**”; so, again, Paul leaves one in complete confusion!

What happened to hearkening “**unto the voice of the Lord thy God, to observe to do all His commandments**” (Deuteronomy 28:1), the result of which is that “**all these blessings shall come upon thee and overtake thee**”? (Verse 2)

The argument is, among teachers of Paul's doctrine, that “all have sinned and come short of the glory of God” (Romans 3:23); so, presumably, one cannot “continue in all things that have been written in the book of the law to do them” (Galatians 3:10); but such people deny or ignore where Yehovaw said through Moses that He is a God “**shewing mercy unto thousands of them who love Me and keep My commandments**”! (Exodus 20:6)

Yehovaw's “**mercy**” (Exodus 20:6) relates to His forgiveness; and He said, through Moses, for the sinning Israelite who has brought his “**sin offering**” (Numbers 15:27) to a

priest “to make an atonement for him ... it shall be forgiven him”. (Verse 28) And, for us who “joy in God through our Lord Jesus Christ, by Whom we have now received the atonement” (Romans 5:11), our consciences having been purged “from dead works to serve the living God” (Hebrews 9:14), He wrote, through His faithful apostle:

If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness! (1st John 1:9)

Sin is the transgression of the law! (1st John 3:4)

Brother Coulter continues:

Concerning keeping the laws of God in the spirit, Paul wrote to the Romans that they “might serve in newness of *the* spirit, and not in *the* oldness of *the* letter ... [For] the law *is* indeed holy, and the commandment holy and righteous and good ... For we know that the law is spiritual ...” (Romans 7:6, 12, 14). In these verses, Paul is referring to the spiritual intent of the commandments of God, known as “the spirit of the law.” True Christians will obey the laws and commandments of God in newness of the spirit. Not only will their obedience come from their hearts, it will be manifest outwardly in their actions.

After a person has been converted, he or she is to walk in *newness* of life and do the “good works” of loving God and keeping His commandments. Commandment-keeping in the spirit of the law keeps a person from sinning, because “by the law is the knowledge of sin.”

Paul's idea that "we should serve in newness of spirit and not *in* the oldness of the letter" (Romans 7:6), thus implying that people serving Yehovaw before Yehoshua died on the cross were spiritually inferior to those who began serving after that event, was not confirmed by Yehoshua Himself, Who prior to His death acknowledged that "**the righteous**" (Matthew 9:13) were in Israel - people relating with Yehovaw so well that He "**came not to call**" (Verse 13) them but rather "**sinners to repentance**" (Verse 13), who obviously were people not serving Him.

Paul conceded "that the law is spiritual" (Romans 7:14); so how did "**the righteous**" (Matthew 9:13) who were in Israel prior to Yehoshua's death ever "**observe to do all these commandments before the Lord**" (Deuteronomy 6:25), so that they could have Yehovaw's "**righteousness**" (Verse 25), without understanding the spiritual thing that Paul admits that the law is? Yehovaw said, through Moses:

¹If thou shalt hearken diligently unto the voice of the Lord thy God, to observe to do all His commandments ... ²all these blessings shall come on thee and overtake thee. (Deuteronomy 28:1 and 2)

Yehoshua said, "**God is a spirit!**" (John 4:24) So how does one hear the voice of a spiritual God without being spiritual himself or herself? Yehovaw wrote, through His recorder:

God created man in His *own* image! (Genesis 1:27)

The apostle Paul himself conceded that one is comprised of "**spirit**", "**soul**" and "**body**"! (1st Thessalonians 5:23) Where does the "spirit" part of us come from other than from the Spirit of Him Who created us? Yehovaw wrote, through His psalmist:

⁹Thou *art* He Who took me out of the womb! Thou didst make me hope *when I was upon my mother's breasts!* ¹⁰I was cast upon thee from the womb: thou *art* my God from my mother's belly! (Psalm 22:9 and 10)

How does one "**hope**" when he or she is breast feeding, without knowing Him Who is the Source of our hope?

How does one know any such thing without the Spirit of Him Who is our hope being active within us?

Did Paul himself not ask, "**What man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man but the Spirit of God!**" (1st Corinthians 2:11)

Yehoshua referred to "**these little ones who believe in Me**"! (Matthew 18:6) How does one believe in someone he or she does not know? And how does one know a spiritual being without being spiritual?

So how did "**these little ones who believe in Me**" (Matthew 18:6) believe in "the things of God" (1st Corinthians 2:11) without "the Spirit of God" (1st Corinthians 2:11) by Whom to do so?

And, similarly, how was one to hearken to the voice of a spiritual God "**to observe to do all His commandments**" (Deuteronomy 28:1) without being spiritual himself or herself?

How is it that Yehovaw's promise concerning one's hearing Him "**to observe to do all His commandments**" (Deuteronomy 28:1) was given through Moses and not through Yehoshua, if one could not be "spiritual" to "serve in newness of spirit" (Romans 7:6) until Yehoshua died on the cross? Yehoshua said, speaking of Moses:

If ye believe not his writings, how shall ye believe My words? (John 5:47)

Finally how are the above scriptures in the words of Yehovaw through Moses and Yehoshua contradicted or preempted by an apostle whose ministry began years after

Yehoshua ascended to sit “with My Father in His throne”? (Revelation 3:21) Brother Coulter continues, by addressing:

Justification by Faith

When a person is living in a state of sin, he or she is cut off from God.

Brother Coulter fails to give any scripture to support his claim that “when a person is living in a state of sin, he or she is cut off from God”! Yehovaw said, through Moses:

¹If thou shalt hearken diligently unto the voice of the Lord thy God, to observe to do all His commandments ... ²all these blessings shall come on thee and overtake thee. (Deuteronomy 28:1 and 2)

If thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments ... all these curses shall come upon thee and overtake thee. (Deuteronomy 28:15)

Without Yehovaw's “voice” available to hear, how could He fault His children for not failing to hear it? And how is that voice available except through the communication of ha Kodesh Ruakh, His Holy Spirit - His “Spirit of truth”? (John 14:17; 16:13) After describing through Moses what His blessings and cursings consist of, He said, through Moses:

I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live! (Deuteronomy 30:19)

If Yehovaw “set before” (Deuteronomy 30:19) “the children of Israel” (Deuteronomy 29:1) “life and death, blessing and cursing”, while having to plead that they “choose life”, it is obvious that they were not choosing that option; yet He was communicating with them, in this failure; so where has this idea come from that “when a person is living in a state of sin, he or she is cut off from God”?

By Yehovaw's words through Moses we learn that, when one is not hearing His voice “to observe to do all His commandments” (Deuteronomy 28:1), he or she is cut off from His blessings; but we have no basis upon which to assume that he or she is cut off from Him, else how could one hear His voice “to observe to do all His commandments” (Verse 1) and begin receiving “all these blessings”? (Verse 2)

Yehovaw's concern has been that His children “repent” (Matthew 4:17), which means to “think differently” (Strong: Greek: 3340); and, considering that “sinners” (Matthew 9:13) are those whom Yehoshua came to “call ... to repentance” (Verse 13), sin is that about which Yehovaw wants His children to think differently; and “sin is the transgression of the law”! (1st John 3:4)

So Yehovaw's concern is all about what His children do in relation to His toraw! And He has continually expressed that concern, through His prophets, the final one being Yehoshua, His own Son! He wrote, through His prophet:

The Lord is well pleased for His righteousness' sake; He will magnify the law and make *it* honorable! (Isaiah 42:21)

Brother Coulter continues:

The sinner is in a completely helpless condition – because no work of any kind or of any law can forgive sin and remove sin from his or her life.

Yehovaw said, through Moses:

²⁷If any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering; ²⁸and the priest shall make an atonement, for the soul who sinneth ignorantly ... and it shall be forgiven him. (Numbers 15:27 and 28)

That is one of “all these commandments” that one is to “observe to do” to avail himself or herself of “our righteousness”! (Deuteronomy 6:25) And Yehovaw wrote, through His author, of such sacrifices, that they were “a figure for the time then present ... that could not make him who did the service perfect, as pertaining to the conscience”! (Hebrews 9:9)

But regardless of that claim of imperfection for the atonement of that day, the purpose of it was, indeed, to “make him who did the service perfect as pertaining to the conscience”! “Conscience” is a King James translation of a word meaning “moral consciousness” (Strong: Greek: 4893) or one's sense of right and wrong! And to make that sense “perfect” is what the atonement of Yehovaw's toraw is intended to achieve!

When Yehoshua came to walk and teach among “Thy people Israel” (Luke 2:32), He attested to “the righteous” (Matthew 9:13) being there, confirming that, although less than perfect, His atonement through Moses was fulfilling His purpose for it!

Of course we cannot now have a priest sacrifice a “sin offering” (Numbers 15:27) to “make an atonement, for the soul who sinneth ignorantly” (Verse 28), since Yehovaw permitted His temple in Jerusalem to be destroyed by the Romans in 70 A.D., thus making it impossible to make such sacrifices! But what that part of Yehovaw's toraw shows is that a “work of any kind or of any law can forgive sin” - specifically, Yehovaw's law!

Yehoshua said that He had come to “fulfill” (Matthew 5:17) Yehovaw's toraw or law; and, when He had sacrificed Himself, “by Whom we have now received the atonement” (Romans 5:11), the part of Yehovaw's toraw that Yehoshua would fulfill became clear: it would be His law's atonement, of which He said, through Moses:

The life of the flesh *is* in the blood! And I have given it, to you, upon the altar, to make an atonement for your souls! For it *is* the blood *that* maketh an atonement for the soul! (Leviticus 17:11)

Without that foundation in Yehovaw's toraw or law Yehoshua's sacrificing of Himself on the cross would have had no purpose or meaning! And, when He prayed that Yehovaw forgive His murderers, He turned the most unjust crime that had ever been committed on Earth into the most powerful demonstration of the atonement of Yehovaw's toraw that anyone on Earth had ever seen! When that demonstration had been fulfilled (Matthew 5:17), Yehovaw wrote, through His author:

How much more shall the blood of Christ ... purge your conscience from dead works to serve the living God? (Hebrews 9:14)

In this critical interpretation of the purpose of Yehoshua's sacrificing of Himself, we see, again, that it was to perfect or “**purge your conscience**” (Hebrews 9:14), which fulfilled Yehoshua's statement of purpose that He had “**come to call ... sinners to repentance**”! (Matthew 9:13) He had come to affect us in a way that would cause us to “**confess our sins**” (1st John 1:9), so that He could, in His being “**faithful and just ... forgive us our sins and ... cleanse us from all unrighteousness**”! (1st John 1:9) Brother Coulter continues:

No one can justify himself from sin. It is impossible, even as the proverb declares, “**Who can say, 'I have made my heart clean; I am pure from my sin'?**” (Proverbs 20:9).

With that statement I do not believe anyone can take exception or would have any cause to disagree! We have Yehoshua's statement that “**If ye forgive men their trespasses, your heavenly Father will also forgive you!**” (Matthew 6:14) And in the prayer He spoke from His cross, He confirmed how such forgiveness is accomplished! He prayed, “**Father, forgive them, for they know not what they do!**” In Yehoshua's heart was the desire that His enemies be forgiven; but He knew well that only Yehovaw the Father can do that, as Brother Coulter now affirms:

Only God, Who is the Heart-knowing God and Lawgiver, can – through His mercy and steadfast love – forgive sins and transgressions of His laws and commandments. No man, minister, rabbi, priest or pope, or any other religious potentate, of any law or work of law can forgive sin, because all sin is against God. Therefore, only God Himself personally can forgive sin: “Bless the Lord, O my soul, and forget not all His benefits; **Who forgives all your iniquities, Who heals all your diseases** ... For as the heavens are high above the earth, so is His mercy toward those who fear Him. **As far as the east is from the west, so far has He removed our transgressions from us**” (Psalm 103:2-3, 11-12).

God grants forgiveness only upon the sinner's genuine repentance toward God, which is accomplished privately through heartfelt prayer, and is evidenced by a broken heart and a contrite spirit. Notice King David's ancient prayer of repentance after he had grievously sinned: "Have mercy upon me, O God, according to Your lovingkindness: according to the multitude of Your tender mercies, **blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin, for I acknowledge my transgressions, and my sin is ever before me.** Against You, You only, have I sinned, and done evil in Your sight, that You might be justified when You speak and be clear when You judge ... Behold, **You desire truth in the inward parts**; and in the hidden part You shall make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness, that the bones which You have broken may rejoice. Hide Your face from my sins, and blot out all my iniquities. **Create in me a clean heart, O God, and renew a steadfast spirit within me**" (Psalm 51:1-4, 6-10)

With all of the above I again have no difficulty whatsoever; but now Brother Coulter gets into the difficult teaching of Paul in regard to Yehovaw's forgiveness:

In order to be made right with God and have sins forgiven and removed, the sinner must repent to God the Father and accept the sacrifices of the blood of Jesus Christ as full payment for his or her sins. Notice how Paul expressed it: "[We, as called, true Christians, are] to *the* praise of *the* glory of His grace, wherein He has made us objects of *His* grace in the Beloved *Son*; **In Whom we have redemption through His blood, even the remission of sins** ... And, having made peace through the blood of His cross, by Him to reconcile all things to Himself; by Him, whether the things on the earth, or the things in heaven. **For you were once alienated and enemies in your minds by wicked works; but now He has reconciled you in the body of His flesh through death**, to present you holy and unblamable and unimpeachable before Him; if indeed you continue in the faith grounded and steadfast, and are not moved away from the hope of the gospel, which you have heard, *and* which was proclaimed in all the creation that is under heaven" (Colossians 1:13-14, 20-23).

As I have shown above, Yehoshua came "**to call ... sinners to repentance**" (Matthew 9:13); and that is completely in accord with all other of Yehovaw's truth concerning salvation; but the apostle Paul adds another requirement for one's being forgiven and saved, which is that one believe that Yehoshua shed His blood to pay for or be an exchange for a condemnation to die spiritually that he believed all mankind suffered for having ever sinned, never mind any provision for atonement in Yehovaw's toraw or law!

Yehovaw spoke, through Moses, of His being a God “**showing mercy unto thousands of them who love me, and keep my commandments**” (Exodus 20:6)

When Paul wrote, of “the Beloved *Son*” (Colossians 1:13) “**In Whom we have redemption through His blood, even the remission of sins**” (Verse 14), the word “**redemption**” is a translation of a word meaning “ransom in full” (Strong: Greek: 629), which within our framework of understanding usually means what is paid to a kidnapper but which, within Yehovaw's toraw or law, relates to what a brother is permitted to pay to free a brother who because he could not pay a debt had been having to work as a servant for his creditor! Yehovaw said, through Moses:

After he is sold, he may be redeemed again; one of his brethren may redeem him.
(Leviticus 25:48)

Paul's notion of all mankind's being condemned to Hell short of Yehoshua's shedding His blood to “pay” for that condemnation is extremely troublesome and ignores the fact and purpose of the atonement of Yehovaw's toraw, which always provided a way by which an Israelite could seek and receive His forgiveness!

As I have shown, the purpose of the atonement of Yehovaw's toraw was to “**make him who did the service perfect as pertaining to the conscience**” (Hebrews 9:9) - in other words, to “**purge**” (Verse 14) one's “moral consciousness” (Strong: Greek: 4893) or sense of right and wrong, to where we would “**confess our sins**” (1st John 1:9), which always causes Yehovaw to “**to forgive us our sins and to cleanse us from all unrighteousness**”! (Verse 9)

But Paul's dismissing all that truth as being irrelevant to Yehovaw's salvation without one's believing that Yehoshua shed His blood to be a “ransom in full” (Strong: Greek: 629) for the condemnation that has ever been covered through the atonement of Yehovaw's toraw or law has brought endless confusion to what otherwise is as simple as our responding appropriately to the “**truth**” (John 18:37) to which Yehoshua said He had been born to witness - specifically, that sin is an horrendous violence not only to the victim of the sin but to the Creator of the victim, Who is innocent and thus unworthy of such violence!

All the animal sacrifices required in Yehovaw's toraw or law had demonstrated that truth, in the violence they had done to innocent lambs and other clean animals; and Yehoshua's sacrificing of Himself simply elevated that demonstration to a supreme level, which the world would never forget! And Paul's notion that Yehoshua's sacrifice was to pay for all the condemnation that he supposed was heaped against all humanity regardless of Yehovaw's “**mercy unto thousands of them that love Me and keep My commandments**” (Exodus 20:6) is a complete derailment of the purpose of the atonement of Yehovaw's

toraw or law, shifting the responsibility from what we do in response to it to what Yehoshua presumably did about it, as the only consideration to be reckoned with!

Paul wrote, of “the beloved *Son*” (Colossians 1:13) “**in Whom we have redemption through His blood, even the remission of sins**” (Verse 14), which implies that Yehovaw forgives all who believe that Yehoshua's shedding of His blood was a “ransom in full” (Strong: Greek: 629) for the condemnation that otherwise had been theirs, unavoidably, which is simply not true and makes equally misleading all other statements that Paul made in this passage to extend the significance of that falsehood, such as Yehoshua's “having made peace through the blood of His cross, by Him to reconcile all things to Himself” (Colossians 1:20), that “**He has reconciled you**” (Verse 21) “**in the body of His flesh through death**, to present you holy and unblamable and unimpeachable before Him”! (Verse 22)

Yehoshua's atonement worked to “**purge your conscience from dead works to serve the living God**” (Hebrews 9:14), to cause us, by the truth that has ever been shown by the atonement of Yehovaw's toraw or law, to “**confess our sins**” (1st John 1:9), that Yehovaw might “**forgive us our sins, and ... cleanse us from all unrighteousness**”! (Verse 9)

That sound scriptural interpretation keeps Yehovaw's forgiveness a response to our appropriate reaction to witnessing or hearing about Yehoshua's making of Himself the supreme atonement of Yehovaw's toraw of all time, not a response to the mere fact of Yehoshua's shedding His blood in that amazing atonement, leaving us with nothing to do and no responsibility to do anything, which is the undoing of Yehovaw's major concern throughout all of His presenting His way of salvation! Brother Coulter continues:

The apostle John writes: “If we confess our own sins, He is faithful and righteous, to forgive us our sins, and to cleanse us from all unrighteousness” (1st John 1:9).

This is how God the Father justifies the repentant sinner *separate from* commandment-keeping.

In that statement, in which he is trying to conform to Paul's salvation through “faith in His (Yehoshua's) blood” (Romans 3:25), Brother Coulter simply is not “rightly dividing the word of truth” (2nd Timothy 2:15) and, as I have well shown, fully cooperates in Paul's vendetta against anyone's keeping Yehovaw's toraw or law!

“**Sin is the transgression of the law**”! (1st John 3:4) So, when Yehovaw wrote, through His faithful apostle that He will forgive us “if we confess our own sins” (1st John 1:9) He was promising forgiveness for those who have determined in their hearts to *stop* transgressing the law, which is “commandment-keeping” in the fullest sense of the term and hardly “*separate from* commandment-keeping”. Brother Coulter continues:

No one can be justified in the sight of God by *any* work of *any* law. Rather, justification is graciously granted to the believer based on repentance and faith in

the sacrifice and shed blood of Jesus Christ. This *state* of justification is called the “gift of righteousness,” or the “gift of justification,” which God the Father freely imputes to the repentant believer (Romans 5:17).

Whatever the apostle Paul's notion may be called, that “justification is graciously granted to the believer based on repentance and faith in the sacrifice and shed blood of Jesus Christ”, it is the troublesome doctrine that it is and makes ineffective the repentance that Yehovaw continually required, both through Moses and through Yehoshua, for anyone to receive the forgiveness offered through the atonement of His toraw!

For one to “**repent**” (Matthew 4:17) or “think differently” (Strong: Greek: 3340) about keeping the commandments of Yehovaw's toraw was the entire object of His atonement - that is, to “**make him who did the service perfect, as pertaining to the conscience**” (Hebrews 9:9) or to “**purge your conscience from dead works to serve the living God**” (Verse 14), which is to affect His children's sense of right and wrong to realize that keeping the commandments of His toraw is “**your life**” (Deuteronomy 32:47) - His way to “**enter into life**” (Matthew 19:17), even “**eternal life**”! (Verse 16)

Yehovaw wrote, through His psalmist of “**the mountains of Zion: for there the Lord commanded the blessing, even life for evermore**” (Psalm 133:3), which is why, having offered “**all these blessings**” (Deuteronomy 28:2) for those who would “**hearken diligently unto the voice of the Lord thy God, to observe to do all His commandments**” (Verse 1), He said, through Moses:

I have set before you life and death, blessing and cursing! Therefore choose life, that both thou and thy seed may live! (Deuteronomy 30:19)

But Brother Coulter continues to advance the Pauline falsehood:

The function of the laws and commandments of God is to show men *how* to live, as well as to show them *what* sin is. No law can forgive sin. No law can give eternal life. That is not the function of law. Only God the Father can justify a person from sin through Jesus Christ's sacrifice and blood, which is *separate from* works of law and commandment-keeping.

Yes, “no law can forgive sin”! And Yehovaw never said, either through Moses or Yehoshua, that His toraw does forgive anyone! Rather, He promised, for those who brought their “**sin offering**” (Numbers 15:27) to the “**priest ... to make an atonement for him**” (Verse 28) that “**it shall be forgiven him**”. (Verse 28)

To bring one's sin offering to the priest required the sinner's admission that he had sinned, which is the essence of “**repentance**” (Matthew 9:13), to which Yehoshua said He had come to “**call ... sinners**”! (Verse 13) And, if the sinner had also subjected himself to watching an innocent lamb die as the result of his sin, Yehovaw was content that His

child's “**conscience**” (Hebrews 9:9 and 14) had been purged to some extent! At least it was in better shape than it was before; Yehovaw was content with that progress and rewarded it with His forgiveness or restoration to the blessings of being considered righteous before Him.

That repentant child would be among “**the righteous**” (Matthew 9:13) of Israel, as would we who, having witnessed or heard about Yehoshua's sacrificing Himself, would eventually “**confess our sins**” (1st John 1:9), so that Yehovaw could “**forgive us our sins, and to cleanse us from all unrighteousness**”! (Verse 9)

The ultimate opportunity for such purging of conscience was reserved for the day when Yehoshua would sacrifice Himself! But the process toward the perfecting one's conscience (Hebrews 9:9) was exactly the same, from the day that Yehovaw gave, to His children His one “**everlasting covenant**” (Psalm 105:10) parts of which He revealed in the Old Testament and parts through His “**New Covenant with the house of Israel**”! (Jeremiah 31:31) He wrote, through His psalmist:

⁸He hath remembered His covenant for ever, the word *that* He commanded to a thousand generations, ⁹which *covenant* He made with Abraham, His oath unto Isaac, ¹⁰and confirmed the same unto Jacob, for a law, *and* to Israel, *for* an everlasting covenant! (Psalm 105:8 to 10)

Brother Coulter continues:

Finally, justification of past sins does *not* do away with the law or the good works that God requires of true believers. This is what Paul meant when he wrote: “The hearers of the law *are* not just before God, but **the doers of the law shall be justified**” (Romans 2:13)

Taken up by Paul's strange reasoning - perhaps by the spirit behind that bizarre meditation - Brother Coulter appears to suffer the same illogic with which Paul's writings are riddled! And one must ask, If “**the doers of the law shall be justified**” (Romans 2:13), what is all this preoccupation with believing in Yehoshua's blood and its presumed power to forgive as having a critical part in one's being justified? Brother Coulter continues, giving attention to Paul's idea of:

The Righteousness of God

The righteousness of God is shown by His grace in forgiving sin through the blood and sacrifice of Jesus. This righteousness places the forgiven sinner in right standing with God. Paul wrote: “For all have sinned, and come short of the glory of God; *but* are **being justified freely by His grace** through the redemption that *is* in Christ Jesus; Whom God has openly manifested *to be* a propitiation through **faith in His blood**, in order to demonstrate **His righteousness**, in respect to the

remission of the sins that are past, through the forbearance of God; *yes*, to publicly declare **His righteousness** in the present time, that He might be just, and the one Who justifies the one who *is* of *the* faith of Jesus” (Romans 3:23-26).

Brother Coulter has well summarized Paul's statement; but the statement itself is full of violence to Yehovaw's truth about righteousness! So I believe that a study in Yehovaw's righteousness would be of great value, at this point, to provide a foundational background against which to evaluate what Paul does with the idea of righteousness in his effort to teach what he came to believe was not only an alternate way for one to obtain it but the only way to obtain it, in blatant disregard for “the righteousness that is in the law” (Philippians 3:6), which he regarded as “dung”! (Verse 8)

In His toraw or law Yehovaw made no mention through Moses whatsoever of His righteousness. It was “**our righteousness**” (Deuteronomy 6:25) with which He was concerned, which He said would be ours, “**if we observe to do all these commandments before the Lord**”! (Verse 25)

In fact, I found no mention of Yehovaw's righteousness, until I got to the book of Job; and from this point on I am going to outline my findings, for easy reference as I go to evaluating them later on:

1) We have “**Elihu**” (Job 36:1), the younger guest of Job, ascribing “**righteousness to my Maker**”, which gives no idea of what that righteousness consists, other than to go to the Hebrew word that the King James translators called “righteousness”, to find that

b) it means “the right (natural, moral or legal)” (Strong: Hebrew: 6664), which would be that Elihu would ascribe, to Yehovaw, his Maker, His being naturally, morally and legally right!

2) We have 27 verses in the psalms (Psalm 5:8; 7:17; 22:31; 31:1; 35:24, 28; 36:6; 37:6; 40:10; 45:4; 48:10; 50:6; 51:14; 69:27; 71:2, 15, 16, 24; 72:1; 88:12; 89:16; 97:6; 98:2; 103:17; 119:40, 123; 145:7) merely making mention of Yehovaw's righteousness, which again gives us no idea of what that righteousness consists except to see in each instance the Hebrew word underlying the translation!

a) In Psalm 5:8 “righteousness” is a King James translation of a word meaning “rightness (abstractly), subjectively (rectitude), objectively (justice), morally (virtue) or figuratively (prosperity)” (Strong: Hebrew: 6666), as is true of Psalm 22:31, 31:1; 36:6; 40:10; 51:14; 69:27; 71:2, 15 and 16; 71:24; 72:1; 88:12; 89:16; 98:2; 103:17; 119:40, 145:7.

b) In Psalm 7:17 we are back to the word translated “righteousness” meaning “the right (natural, moral or legal)”! (Strong: Hebrew: 6664), as in

Paragraph b) above, as is true of Psalm 35:24 and 28; 37:6; 45:4; 48:10; 50:6; 97:6; 119:123.

3) We have 4 verses in the psalms (Psalm 36:10; 72:2; 96:13; 98:9) where the psalmist speaks of Yehovaw's doing something “with righteousness”, which gives us no idea of what that righteousness consists except to see in each instance the Hebrew word underlying the translation!

a) In Psalm 36:10 “righteousness” is a King James translation of a word meaning “rightness (abstractly), subjectively (rectitude), objectively (justice), morally (virtue) or figuratively (prosperity)” (Strong: Hebrew: 6666), as in Paragraph a) above.

b) In Psalm 72:2 we are back to the word translated “righteousness” meaning “the right (natural, moral or legal)”! (Strong: Hebrew: 6664), as in Paragraph b) above, as is true of 96:13 and 98:9.

4) We have 3 verses in the psalms (Psalm 9:8; 65:5; 143:1) speaking of His doing something “in righteousness”, which gives us no idea of what that righteousness consists except to see in each instance the Hebrew word underlying the translation!

a) In Psalm 143:1 “righteousness” is a King James translation of a word meaning “rightness (abstractly), subjectively (rectitude), objectively (justice), morally (virtue) or figuratively (prosperity)” (Strong: Hebrew: 6666), as in Paragraph a) above.

b) In Psalm 9:8 we are back to the word translated “righteousness” meaning “the right (natural, moral or legal)”! (Strong: Hebrew: 6664), as in Paragraph b) above, as is true of Psalm 65:5.

5) We have 1 verse in the psalms (Psalm 143:11) speaking of His doing something “for the sake of” His righteousness”, which gives us no idea of what that righteousness consists except to see in each instance the Hebrew word underlying the translation!

a) In Psalm 143:11 “righteousness” is a King James translation of a word meaning “rightness (abstractly), subjectively (rectitude), objectively (justice), morally (virtue) or figuratively (prosperity)” (Strong: Hebrew: 6666), as in Paragraph a) above.

6) We have 2 verses in the psalms (Psalm 99:4; 103:6) speaking of His executing righteousness, which gives us no idea of what that righteousness consists except to see in each instance the Hebrew word underlying the translation!

a) In Psalm 99:4 “righteousness” is a King James translation of a word meaning “rightness (abstractly), subjectively (rectitude), objectively (justice), morally (virtue) or figuratively (prosperity)” (Strong: Hebrew: 6666), as in Paragraph a) above, as is true of Psalm 103:6

7) We have 3 verses in the psalms (Psalm 111:3; 112:3 and 9) speaking of His righteousness enduring “for ever”, which gives us no idea of what that righteousness consists except to see in each instance the Hebrew word underlying the translation!

a) In Psalm 111:3 “righteousness” is a King James translation of a word meaning “rightness (abstractly), subjectively (rectitude), objectively (justice), morally (virtue) or figuratively (prosperity)” (Strong: Hebrew: 6666), as in Paragraph a) above, as is true of Psalm 112:3 and 9.

8) The psalmist calls Yehovaw “upright” (Psalm 92:15), calls His commandments “righteousness” (Psalm 119:172), calls His righteousness “everlasting” (Psalm 119:142, 144), calls His righteousness “high” (Psalm 71:19), calls His righteousness “loving” (Psalm 11:7) and calls righteousness His “habitat” (Psalm 97:2), all without giving us the slightest idea of what that righteousness consists except to see in each instance the Hebrew word underlying the translation!

a) In Psalm 71:19 “righteousness” is a King James translation of a word meaning “rightness (abstractly), subjectively (rectitude), objectively (justice), morally (virtue) or figuratively (prosperity)” (Strong: Hebrew: 6666), as in Paragraph a) above, as is true of Psalm 11:7.

b) In Psalm 119:172 we are back to the word translated “righteousness” meaning “the right (natural, moral or legal)”! (Strong: Hebrew: 6664), as in Paragraph b) above, as is true of Psalm 119:142 and 144; 97:2.

c) In Psalm 92:15 “upright” is a King James translation of a word meaning “straight (literally or figuratively)” (Strong: Hebrew: 3477)

9) In Proverbs Yehovaw wrote, through Solomon, that His words are “in righteousness” (Proverbs 8:8), that righteousness is with Him (Proverbs 8:18) and that He leads “in the way of righteousness” (Proverbs 8:20), all without giving us the slightest idea of what that righteousness consists except to see in each instance the Hebrew word underlying the translation!

a) In Proverbs 8:18 “righteousness” is a King James translation of a word meaning “rightness (abstractly), subjectively (rectitude), objectively (justice), morally (virtue) or figuratively (prosperity)” (Strong: Hebrew: 6666), as in Paragraph a) above, as is true of Proverbs 8:20.

b) In Proverbs 8:8 we are back to the word translated “righteousness” meaning “the right (natural, moral or legal)”! (Strong: Hebrew: 6664), as in Paragraph b) above, as is true of .

10) Yehovaw wrote, through Isaiah, that He “shall be sanctified in righteousness” (Isaiah 5:16), that “with righteousness shall He judge the poor” (Isaiah 11:4), that “righteousness shall be the girdle of His loins” (Isaiah 11:5), “I will uphold thee with the right hand of My righteousness” (Isaiah 41:10), of Yehoshua, that “I, the Lord, have called Thee in righteousness” (Isaiah 42:6), that He “is well pleased for His righteousness' sake” (Isaiah 42:21), “Let the skies pour down righteousness!” (Isaiah 45:8), of Yehoshua: “I have raised Him up in righteousness!” (Isaiah 45:13), “I said not unto the seed of Jacob, Seek ye Me in vain! I, the Lord, speak righteousness! I declare things that are right!” (Isaiah 45:19), “The word is gone out of My mouth, *in* righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear!” (Isaiah 45:23), “I bring near My righteousness! It shall not be far off! My salvation shall not tarry! And I will place salvation in Zion, for Israel My glory!” (Isaiah 46:13), “My righteousness *is* near!” (Isaiah 51:5), “My righteousness shall not be abolished!” (Isaiah 51:6), “My righteousness shall be for ever!” (Isaiah 51:8), “Their righteousness *is* of Me, saith the Lord!” (Isaiah 54:17), “My salvation *is* near to come and My righteousness to be revealed!” (Isaiah 56:1), “I will declare Thy righteousness!” (Isaiah 57:12), “His righteousness, it sustained him.” (Isaiah 59:16), of Yehoshua, “He put on righteousness as a breastplate!” (Isaiah 59:17), “I ... speak in righteousness, mighty to save!” (Isaiah 63:1), all without giving us the slightest idea of what that righteousness consists except to see in each instance the Hebrew word underlying the translation!

a) In Isaiah 5:16 “righteousness” is a King James translation of a word meaning “rightness (abstractly), subjectively (rectitude), objectively (justice), morally (virtue) or figuratively (prosperity)” (Strong: Hebrew: 6666), as in Paragraph a) above, as is true of Isaiah 45:23; 46:13; 51:6, 8; 56:1; 59:16, 17; 63:1.

b) In Isaiah 11:4 we are back to the word translated “righteousness” meaning “the right (natural, moral or legal)”! (Strong: Hebrew: 6664), as in Paragraph b) above, as is true of Isaiah 11:5; 41:10; 42:6, 21; 45:8, 13, 19; 51:5; 54:17; 57:12.

11) Yehovaw referred to His righteousness 5 times through Jeremiah, saying “The Lord liveth, in truth, in judgment and in righteousness!” (Jeremiah 4:2), “I *am* the Lord Who exercises lovingkindness, judgment and righteousness in the Earth!” (Jeremiah 9:24), “This *is* His name whereby He shall be called, THE LORD OUR

RIGHTEOUSNESS!" (Jeremiah 23:6), "In those days and at that time will I cause the Branch of Righteousness to grow up, unto David!" (Jeremiah 33:15), "This *is the name* wherewith He shall be called, The Lord our Righteousness!" (Jeremiah 33:16), all without giving us the slightest idea of what that righteousness consists except to see in each instance the Hebrew word underlying the translation!

a) In Jeremiah 4:2 "righteousness" is a King James translation of a word meaning "rightness (abstractly), subjectively (rectitude), objectively (justice), morally (virtue) or figuratively (prosperity)" (Strong: Hebrew: 6666), as in Paragraph a) above, as is true of Jeremiah 9:24; 33:15

d) In Jeremiah 23:6 "**THE LORD OUR RIGHTEOUSNESS**" is a King James translation of a name meaning "Yehovaw our Right" (Strong: Hebrew: 3072), as is true of Jeremiah 33:16.

12) Yehovaw referred to His righteousness twice through Daniel: "O Lord, righteousness *belongeth* unto thee!" (Daniel 9:7), "O Lord, according to all Thy righteousness, I beseech thee, let Thine anger and Thy fury be turned away from Thy city Jerusalem, Thy holy mountain!" (Daniel 9:16), all without giving us the slightest idea of what that righteousness consists except to see in each instance the Hebrew word underlying the translation!

a) In Daniel 9:7 "righteousness" is a King James translation of a word meaning "rightness (abstractly), subjectively (rectitude), objectively (justice), morally (virtue) or figuratively (prosperity)" (Strong: Hebrew: 6666), as in Paragraph a) above, as is true of Daniel 9:16.

13) Yehovaw referred to His righteousness twice through Micah: "that ye may know the righteousness of the Lord!" (Micah 6:5), "He will bring me forth to the light! *And I shall behold His righteousness!*" (Micah 7:9), all without giving us the slightest idea of what that righteousness consists except to see in each instance the Hebrew word underlying the translation!

a) In Micah 6:5 "righteousness" is a King James translation of a word meaning "rightness (abstractly), subjectively (rectitude), objectively (justice), morally (virtue) or figuratively (prosperity)" (Strong: Hebrew: 6666), as in Paragraph a) above, as is true of Micah 7:9.

14) Yehovaw referred to His righteousness once through Zechariah: "I will be their God, in truth and in righteousness!" (Zechariah 8:8), all without giving us the slightest idea of what that righteousness consists except to see in each instance the Hebrew word underlying the translation!

a) In Zechariah 8:8 “righteousness” is a King James translation of a word meaning “rightness (abstractly), subjectively (rectitude), objectively (justice), morally (virtue) or figuratively (prosperity)” (Strong: Hebrew: 6666), as in Paragraph a) above.

15) Yehovaw referred to His righteousness once through Malachi: “**Unto you who fear My name shall the Sun of righteousness arise, with healing in His wings!**” (Malachi 4:2), all without giving us the slightest idea of what that righteousness consists except to see in each instance the Hebrew word underlying the translation!

a) In Malachi 4:2 “righteousness” is a King James translation of a word meaning “rightness (abstractly), subjectively (rectitude), objectively (justice), morally (virtue) or figuratively (prosperity)” (Strong: Hebrew: 6666), as in Paragraph a) above.

16) Yehovaw referred to His righteousness once, through Yehoshua, through Matthew: “**Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you.**” (Matthew 6:33), all without giving us the slightest idea of what that righteousness consists except to see in each instance the Greek word underlying the translation!

d) In Matthew 6:33 “righteousness” is a King James translation of a word meaning "equity (of character or act); specially (Christian) justification. (Strong: Greek; 1343)

17) Yehovaw referred to His righteousness once, through Luke: “**He will judge the world in righteousness!**” (Acts 17:31), all without giving us the slightest idea of what that righteousness consists except to see in each instance the Greek word underlying the translation!

d) In Acts 17:31 “righteousness” is a King James translation of a word meaning "equity (of character or act); specially (Christian) justification. (Strong: Greek; 1343), as in Paragraph d) above.

18) Yehovaw referred to His righteousness once, through James: “**The wrath of man worketh not the righteousness of God!**” (James 1:20), all without giving us the slightest idea of what that righteousness consists except to see in each instance the Greek word underlying the translation!

d) In James 1:20 “righteousness” is a King James translation of a word meaning "equity (of character or act); specially (Christian) justification. (Strong: Greek; 1343), as in Paragraph d) above.

19) Yehovaw referred to His righteousness once, through Peter: “to them who have obtained like precious faith with us through the righteousness of God” (2nd Peter 1:1), all without giving us the slightest idea of what that righteousness consists except to see in each instance the Greek word underlying the translation!

d) In 2nd Peter 1:1 “righteousness” is a King James translation of a word meaning "equity (of character or act); specially (Christian) justification. (Strong: Greek; 1343), as in Paragraph d) above.

20) Yehovaw referred to His righteousness three times, through his faithful apostle John: “If ye know that He is righteous, ye know that every one who doeth righteousness is born of Him!” (1st John 2:29), “He who doeth righteousness is righteous, even as He is righteous.” (1st John 3:7), “In righteousness He doth judge and make war!” (Revelation 19:11), all without giving us the slightest idea of what that righteousness consists except to see in each instance the Greek word underlying the translation!

d) In 1st John 2:29 “righteousness” is a King James translation of a word meaning "equity (of character or act); specially (Christian) justification. (Strong: Greek; 1343), as in Paragraph d) above, as is true of Revelation 19:11.

e) In 1st John 3:7 “righteousness” is a King James translation of a word meaning “equitable (in character or act); by implication, innocent, holy (absolutely or relatively)” (Strong: Greek: 1342)

I have reserved the apostle Paul's references to Yehovaw's righteousness for the last, including one in the book of Hebrews, which is believed, by some, to have been written by Paul; and I have found 13!

P1) The apostle Paul referred to Yehovaw's righteousness 12 times, in His letter to the Romans: “Therein is the righteousness of God revealed from faith to faith!” (Romans 1:17), “If our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance?” (Romans 3:5), “²¹The righteousness of God without the law is manifested, being witnessed by the law and the prophets, ²²even the righteousness of God, *which is* by faith of Jesus Christ unto all and upon all them who believe!” (Romans 3:21 and 22), “²⁵Whom God hath set forth *to be* a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God, ²⁶to declare, *I say*, at this time His righteousness, that He might be just and the justifier of him who believeth in Jesus!” (Romans 3:25 and 26), “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), “As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord!” (Romans 5:21), “If Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness!” (Romans 8:10), “He will finish the work and cut *it* short, in righteousness: because a short work will the Lord make upon the Earth!” (Romans 9:28), “Being ignorant of God's righteousness and going about to establish their own righteousness, they have not submitted themselves unto the righteousness of God!” (Romans 10:3), “The kingdom of God is not meat and drink but righteousness, peace and joy in the Holy Ghost!” (Romans 14:17), all without giving us the slightest idea of what that righteousness consists except to see in each instance the Greek word underlying the translation!

d) In Romans 1:17 “righteousness” is a King James translation of a word meaning "equity (of character or act); specially (Christian) justification. (Strong: Greek; 1343), as in Paragraph d) above, as is true of Romans 3:5, 21, 22, 25, 26; 5:21; 8:10; 9:28; 10:3; 14:17.

f) In Romans 5:18 “righteousness” is a King James translation of a word meaning “an equitable deed; by implication, a statute or decision”! (Strong: Greek: 1345)

P2) The apostle Paul referred to Yehovaw's righteousness once, in His first letter to the Corinthians: “Of Him are ye in Christ Jesus, Who of God is made, unto us, wisdom, righteousness, sanctification and redemption!” (1st Corinthians 1:30), all without giving us the slightest idea of what that righteousness consists except to see in each instance the Greek word underlying the translation!

d) In 1st Corinthians 1:30 “righteousness” is a King James translation of a word meaning "equity (of character or act); specially (Christian) justification. (Strong: Greek; 1343), as in Paragraph d) above.

P3) The apostle Paul referred to Yehovaw's righteousness twice, in His second letter to the Corinthians: “He hath made Him, Who knew no sin, *to be* sin for us, that we might be made the righteousness of God in Him!” (2nd Corinthians 5:21), “As it is written, He hath dispersed abroad; He hath given to the poor: His righteousness remaineth for ever!” (2nd Corinthians 9:9)

d) In 2nd Corinthians 5:21 “righteousness” is a King James translation of a word meaning "equity (of character or act); specially (Christian) justification. (Strong: Greek; 1343), as in Paragraph d) above, as us true of 2nd Corinthians 9:9.

P4) If the book of Hebrews indeed was written by the apostle Paul, as some people believe, he referred to Yehovaw's righteousness once, in that book: “Unto the Son

He saith, Thy throne, O God, is for ever and ever! A scepter of righteousness is the scepter of Thy kingdom!” (Hebrews 1:8)

d) In Hebrews 1:8 “righteousness” is a King James translation of a word meaning "equity (of character or act); specially (Christian) justification. (Strong: Greek; 1343), as in Paragraph d) above.

Having gone through all the above study, what do we have?

What does all of it amount to?

If you have followed along with me in the above study, you will have noticed that I held to a specific format for each definition of righteousness upon which the bible's writers relied in making their statements about it; so now we can see that throughout the entire bible we have references to Yehovaw's righteousness using words with only six of such definitions, 3 in the Old Testament (the Hebrew references) and 3 in the New (the Greek references), as follows:

- a) a word meaning “rightness (abstractly), subjectively (rectitude), objectively (justice), morally (virtue) or figuratively (prosperity)” (Strong: Hebrew: 6666)
- b) a word meaning “the right (natural, moral or legal)”! (Strong: Hebrew: 6664)
- c) a word meaning "straight (literally or figuratively)" (Strong: Hebrew: 3477)
- d) a word meaning "equity (of character or act); specially (Christian) justification. (Strong: Greek; 1343)
- e) a word meaning “equitable (in character or act); by implication, innocent, holy (absolutely or relatively)” (Strong: Greek: 1342)
- f) a word meaning “an equitable deed; by implication, a statute or decision”! (Strong: Greek: 1345)

So, putting all of those definitions together, we find that Yehovaw's righteousness relates, in the Hebrew of the Old Testament, to “rightness” with respect to “rectitude” or conduct, “justice”, moral “virtue” or “wealth” (Strong: Hebrew: 6666), whether “natural, moral or legal” (6664) or one's being “straight” (3477), while expressed through the Greek of the New Testament Yehovaw's righteousness relates to “equity” (Greek; 1343) or one's being “equitable” (1342) or “an equitable deed”! (1345)

It is interesting to note the difference between the Hebrew concept behind the biblical writer's effort to express righteousness and the Greek concept of it, the Hebrew's focusing upon a person's "rightness" (Strong: Hebrew: 6666) in all respects, while the Greek focuses upon "equity" (Greek; 1343) or one's being "equitable" (1342), which brings fairness or justice into the idea, which of course partakes of being "right".

With those basic ideas in mind, we have only to study contexts, to determine, if that be possible, any additional considerations concerning righteousness that the various writers may have had in mind, as they worked to express Yehovaw's mind concerning any of these things. The mere mention of Yehovaw's righteousness is not helpful, in that regard; so it is not until we find specific things said about the righteousness under consideration that we are able to gain any additional insight into Yehovaw's nature.

For instance, where in Paragraph 3) the psalmist speaks of Yehovaw's doing something "with righteousness", we glean the idea that one's righteousness affects what he or she does!

In Paragraph 4), where the psalmist speaks of Yehovaw's doing things "in righteousness", we can sense the slightly different idea of that state's being a condition of one's heart determining how one proceeds in any of his or her actions.

In Paragraph 5), where the psalmist speaks of Yehovaw's doing things "for the sake of" His righteousness, one can perceive that righteousness is a beneficial state worthy of being maintained by behavior that consistently reflects it.

In Paragraph 6), where the psalmist speaks of Yehovaw's "executing" His righteousness, one can see that righteousness is a standard of conduct that requires behavior consistent with its ideals, a primary one of those being the "equity" that is expressed in the Greek perception of it.

In Paragraph 7), where the psalmist speaks of Yehovaw's righteousness being "for ever", one is reminded that an attribute of an eternal Lord God is bound to be eternal along with Him; in fact "Yehovaw", which is the Hebrew name behind most of the times "Lord" (Genesis 2:4) is found in the Old Testament, means "eternal" and "self-existent"! (Strong: Hebrew: 3068)

In Paragraph 8), where the psalmist calls Yehovaw's commandments "righteousness" (Psalm 119:172), one is caused to consider that the commandments of a righteous Creator and Lord God, which show what He wants and does not want of His children, are bound to reflect His righteousness! In the same paragraph, where the psalmist calls that righteousness "high" (Psalm 71:19), one is invited to consider how lofty He is, in the very nature of His being! He wrote, through His prophet:

As the heavens are higher than the Earth, so are My ways higher than your ways and My thoughts than your thoughts. (Isaiah 55:9)

In Paragraph 8), where the psalmist calls Yehovaw's righteousness His “habitat”, He is prompting His psalmist to show how, not only is righteousness the state of one's heart but also the state of one's environment, which invariably reflects the state of one's heart.

In Paragraph 9), where Yehovaw wrote, through Solomon, that His words are “in righteousness” (Proverbs 8:8), He is imploring us to realize that His words do indeed reflect His righteousness and so are an excellent guide to becoming righteous oneself! He said, through Yehoshua:

The words that I speak unto you, they are spirit and they are life! (John 6:63)

Yehovaw wrote, through Paul:

All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness! (2nd Timothy 3:16)

In Paragraph 9), where Yehovaw wrote, through Solomon, that righteousness is with Him (Proverbs 8:18), one can see that walking closely with Him will cause His righteousness to be with him or her, which of course implies that His righteousness is beneficial and worthy to seek! He said, through Yehoshua:

Blessed are they who do hunger and thirst after righteousness: for they shall be filled! (Matthew 5:6)

In Paragraph 9), where Yehovaw wrote, through Solomon, that He leads “in the way of righteousness” (Proverbs 8:20), He is reminding us of His being “**the Good Shepherd**”! (John 10:11) He wrote, through His psalmist:

¹The Lord is my shepherd; I shall not want! ²He maketh me to lie down in green pastures! He leadeth me beside the still waters! ³He restoreth my soul! He leadeth me in the paths of righteousness for His name's sake! (Psalm 23:1 to 3)

Yehovaw said, through Yehoshua:

I am the Good Shepherd! The Good Shepherd giveth His life for the sheep! (John 10:11)

I am the good shepherd and know My sheep and am known of Mine! (John 10:14)

In Paragraph 10), where Yehovaw wrote, through Isaiah, that He “**shall be sanctified in righteousness**” (Isaiah 5:16), He showed the cleansing and consecrating effect of one's living in the clarity of vision that the state of righteousness provides!

The word “sanctified” is a King James translation of a word meaning “to be (causatively, make, pronounce or observe as) clean (ceremonially or morally)”! (Strong: Hebrew: 6942) The value of being clean, as Yehovaw is clean, is demonstrated in certain rituals of cleansing that He provided for the children of Israel to observe, when preparing to serve Him in various capacities! And associating that practice with righteousness shows the morally cleansing effect that such a state of heart has upon one who walks in the light of it.

In Paragraph 10), where Yehovaw wrote, through Isaiah, that “**with righteousness shall He judge the poor**” (Isaiah 11:4) I believe He was showing how He “**is no respecter of persons**” (Acts 10:34) and rewards or punishes all of His children alike, not according to their wealth but according to their actions in relation to the commandments of His toraw, which show what those actions should be! One can see, in this observation, the Greek perception of righteousness, in defining it as “equity”!

In Paragraph 10), where Yehovaw wrote, through Isaiah, that “**righteousness shall be the girdle of His loins**” (Isaiah 11:5), I believe He was showing that His righteousness is as much a part of Himself as is a person's girdle, which we know to be a central and supportive part of one's attire, which significantly affects his or her movements!

In Paragraph 10), where Yehovaw wrote, through Isaiah, “**I will uphold thee with the right hand of My righteousness**” (Isaiah 41:10), I believe He was promising, for the righteous among His children, that He would “uphold” or sustain, bless and exalt them by “the right hand” or power of His righteousness, by which characterization of righteousness we learn that the benefits of one's walking in the true understanding of what is right or wrong powerfully affects his or her circumstances and the kind of life that they determine!

In Paragraph 10), where Yehovaw wrote, through Isaiah, of Yehoshua, that “**I, the Lord, have called Thee in righteousness**” (Isaiah 42:6), I believe He was showing that, in calling Yehoshua to the mission He wanted of Him among their children, He did so in the right understanding of Himself and His creation by which to make a wise choice in making that call.

In Paragraph 10), where Yehovaw wrote, through Isaiah, that He “**is well pleased for His righteousness' sake**” (Isaiah 42:21), I believe that He was showing how confident He was in His understanding of what is right and wrong and the powerful effect that personal behavior has according to how right or wrong it may be that He has absolutely nothing to fear!

The fact that Yehovaw coupled, through Isaiah, His pleasure “**for His righteousness' sake**” (Isaiah 42:21) with His promise that Yehoshua “**will magnify the law and make it**

honorable” ties together, inseparably, His righteousness with His toraw, as its greatest expression! He asked, through Moses:

What nation *is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?* (Deuteronomy 4:8)

In Paragraph 10), where Yehovaw wrote, through His prophet, “*Let the skies pour down righteousness!*” (Isaiah 45:8), I believe He was likening His righteousness to the rain that He sends, sometimes in great sheets of water, when conditions are right to expedite such downpours.

In Paragraph 10), where Yehovaw wrote, of Yehoshua, through His prophet, “*I have raised Him up in righteousness*” (Isaiah 45:13), I believe He was making reference to Yehoshua's eternal commitment as Yehovaw “*the Word*” (John 1:1), the third Person of the Godhead (Matthew 28:19), to being right in all things, when the Father asked Him to be His “*Lamb of God*” (John 1:29) “*slain from the foundation of the world!*” (Revelation 13:8)

In Paragraph 10), where Yehovaw wrote, “*I said not unto the seed of Jacob, Seek ye Me in vain! I, the Lord, speak righteousness! I declare things that are right*” (Isaiah 45:19), I believe He was speaking to those who, having missed understanding Him, had given up seeking Him; and, in giving His encouragement, He gave, to His “*righteousness*” (Verse 19), the simple definition of “*things that are right!*” (Verse 19) He said, through Yehoshua:

Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you. (Matthew 6:33)

In Paragraph 10), where Yehovaw wrote, “*The word is gone out of My mouth, in righteousness, and shall not return, that unto Me every knee shall bow, every tongue shall swear*” (Isaiah 45:23), I believe He was emphasizing that, when He speaks, He always speak “*things that are right*” (Verse 19), including the fact that “*every knee shall bow, every tongue shall swear!*” (Verse 23) And in the next verse, He tells what “*every tongue shall swear!*”: “*In the Lord have I righteousness and strength!*”

In Paragraph 10), where Yehovaw wrote, “*I bring near My righteousness! It shall not be far off! My salvation shall not tarry! And I will place salvation in Zion, for Israel My glory!*” (Isaiah 46:13), I believe He was linking His “*salvation ... for Israel*” (Verse 13) with His righteousness, to where the two words are virtually synonymous!

In Paragraph 10), where Yehovaw wrote, “*My righteousness is near!*” (Isaiah 51:5), I believe the truth of that is, simply, that in His being righteous and being the Spirit Who gives us the breath of life, being “*the Word*” (John 1:1), He is “*is very nigh unto thee, in thy mouth and in thy heart!*” (Deuteronomy 30:14)

In Paragraph 10), where Yehovaw wrote, “**My righteousness shall not be abolished!**” (Isaiah 51:6), I believe He was reminding His children that an attribute of an eternal Lord God is eternal with Him, quite unable to “**be abolished**” (Verse 6), while Paul referred to that “righteousness” (Philippians 3:6) as “dung”! (Verse 8)

In Paragraph 10), where Yehovaw wrote, “**My righteousness shall be for ever!**” (Isaiah 51:8), He was, simply, giving the same truth in another way! His name meaning "eternal" and "self-existent" (Strong: Hebrew: 3068), He is eternal; and, of course, any attribute of Himself would also “**be for ever**”! (Isaiah 51:8)

In Paragraph 10), where Yehovaw wrote, “**Their righteousness is of Me, saith the Lord!**” (Isaiah 54:17), I believe He was showing Himself to be the Source of all rightness to be found in His children!

In Paragraph 10), where Yehovaw wrote, through His prophet: “**My salvation is near to come and My righteousness to be revealed!**” (Isaiah 56:1), He cannot have meant that His salvation was only “near to come” (Verse 1) or His “**righteousness to be revealed**”; for He had already said, through Moses:

¹If thou shalt hearken diligently unto the voice of the Lord thy God, to observe to do all His commandments ... ²all these blessings shall come on thee and overtake thee. (Deuteronomy 28:1 and 2)

Then Yehovaw made, through Moses, those blessings equal His life, saying:

I have set before you life and death, blessing and cursing: therefore choose life! (Deuteronomy 30:19)

⁴⁶Set your hearts unto all the words that I testify among you this day, which ye shall command your children to observe to do, all the words of this law; ⁴⁶for it is ... your life! (Deuteronomy 32:46 and 47)

Then Yehoshua added the fact that the life offered in Yehovaw's toraw is “**eternal life**” (Matthew 19:16), saying:

If thou wilt enter into life, keep the commandments! (Matthew 19:17)

In Paragraph 10), where Yehovaw wrote, through His prophet: “**I will declare Thy righteousness!**” (Isaiah 57:12), I have to believe that the word “again” is needed in that statement; for Paragraph 1) above shows that “**Elihu**” (Job 36:1), the younger guest of Job, ascribed “**righteousness to my Maker**”; and scholars tell us that Job lived near the time of Abraham, who lived long before Yehovaw spoke through His prophet Isaiah!

In Paragraph 10), where Yehovaw wrote, through His prophet: “His righteousness, it sustained Him” (Isaiah 59:16), He is showing how doing things the right way as He does has a way of sustaining or giving permanence to the one who is walking rightly!

In Paragraph 10), where Yehovaw wrote, through His prophet: “He put on righteousness as a breastplate!” (Isaiah 59:17), He is showing how doing things the right way, as He is, protects the one who is walking in His righteousness; He said, to Abraham:

Fear not, Abram: I am thy shield and thy exceedingly great reward! (Genesis 15:1)

For those who “shalt hearken diligently unto the voice of the Lord thy God, to observe to do all His commandments” (Deuteronomy 28:1), Yehovaw said, through Moses:

The Lord shall cause thine enemies who rise up against thee to be smitten before thy face! (Deuteronomy 28:7)

In Paragraph 10), where Yehovaw wrote, through His prophet: “I ... speak in righteousness, mighty to save!” (Isaiah 63:1), He shows how His righteousness is equal to or the same as His salvation! And of His children's access to that righteousness He said, through Moses:

It shall be our righteousness, if we observe to do all these commandments before the Lord! (Deuteronomy 6:25)

In that statement “it” has got to refer to Yehovaw's righteousness, which becomes ours, when we are observing or putting the highest possible value on the commandments of His toraw or law, which express His righteousness! But, when the apostle Paul spoke of Yehovaw's righteousness, it was based upon a presumed “faith in His (Yehoshua's) blood”! (Romans 3:25) And my point in leading us through this extensive study of Yehovaw's righteousness has been to show that nowhere else in His entire Holy Bible is that righteousness associated with faith in a substance! He showed, through Yehoshua, that “faith” is one of “the weightier matters of the law”! (Matthew 23:23)

Yehovaw's toraw is all about one's keeping of His commandments, so that “all these blessings shall come on thee and overtake thee”! (Deuteronomy 28:2) So that Him and His response to that activity is the focus on which one's faith must be centered! Brother Coulter continues:

The righteousness of God that Paul wrote of is the expression of God's love, mercy, forgiveness and justification through Jesus Christ. In a sense, in this context, the word “justification” could be freely substituted for the word “righteousness” because the righteousness of God means the justification that He freely gives to the repentant sinner.

Yehoshua ha Mawshiyakh or “Jesus Christ” is Yehovaw “the Word”! (John 1:1) He said, to Moses: “Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.” (Exodus 3:13) He said, “Before Abraham was, I AM!” (John 8:58) His faithful apostle John wrote, of the night men came to arrest Him:

Knowing all things that should come upon Him, Jesus went forth and said, unto them, Whom seek ye? (John 18:5)

They answered him, Jesus of Nazareth. Jesus saith unto them, I AM! (John 18:6)

As soon then as He had said unto them, I AM, they went backward and fell to the ground! (John 18:8)

Even the apostle Paul acknowledged, of “our fathers” (1st Corinthians 10:1) or the children of Israel, that “they drank of that spiritual Rock Who followed them: and that Rock was Christ”! (Verse 4) He was the Person of the Godhead Who spoke Yehovaw's toraw or law to the children of Israel through Moses, which is why He said that Moses “wrote of Me”! (John 5:46) And in that toraw He said, through Moses, that He is a God “showing mercy unto thousands of them who love Me and keep My commandments”! (Exodus 20:6)

So, when that “Rock” (1st Corinthians 10:4) “became flesh” (John 1:14) and walked among the children of Israel, His saying, “If thou wilt enter into life, keep the commandments!” (Matthew 19:17) was no surprise! But it is a great surprise to find the apostle Paul teaching his followers to have “faith in His blood” (Romans 3:25) rather than in the words of Yehovaw through Moses and Yehoshua! Yehovaw said, through Yehoshua:

God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life! (John 3:16)

⁴⁶Had ye believed Moses, ye would have believed Me: for he wrote of Me! ⁴⁷But if ye believe not his writings, how shall ye believe My words? (John 5:46 and 47)

So Yehoshua Himself implied that His words would be based upon the writings of Moses, which are the words that one must believe and act upon to “have everlasting life”! (John 3:16) Now Brother Coulter addresses a point of confusion in relation to a writing of the apostle Paul:

“Without the law”: The phrase “without the law” in the *King James Version* (Romans 3:21) is also misunderstood because “without” gives the impression that there is no law at all. In English, “without” conveys “the absence of.” Shamefully, too many believe that Christians can disregard the laws and commandments of God. However, in Romans 3:21, “without” is an incorrect translation of the Greek

choris, which means “separately, apart from, by itself, without” (Bauer, Arndt and Gingrich, *Greek English Lexicon of the New Testament*, 1974). The correct translation of *choris* is “**separate from**” - thus the phrase could read, “separate from law.” Since the laws and commandments of God have not ceased to exist, the phrase “separate from law” is more precise because it shows that the function of the law is **separate from** the function of justification by faith – which is accomplished through repentance and belief in the sacrifice of Jesus Christ.

What has Brother Coulter's interpretation of that verse (Romans 3:21) actually accomplished?

I submit that, simply begging a point, it accomplishes nothing! What is the difference whether the meaning of the Greek word *choris* is translated "without" or "separate from", both of which meanings are acceptable, according to Brother Coulter's own admission!

To say "that the function of the law is **separate from** the function of justification by faith – which is accomplished through repentance and belief in the sacrifice of Jesus Christ" indeed makes seem irrelevant and superseded "**the righteousness that is in the law**" (Philippians 3:6) - in the toraw that "Christ" (1st Corinthians 10:4) gave the children of Israel through Moses, of which He said:

Ye shall not add unto the word that I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God!
(Deuteronomy 4:2)

Those are the commandments of the same law about which Yehovaw wrote through His psalmist:

⁸He hath remembered his covenant for ever, the word which he commanded to a thousand generations, ⁹which covenant He made with Abraham, His oath unto Isaac ¹⁰and confirmed the same, unto Jacob, for a law, and to Israel, for an everlasting covenant! (Psalm 105:8 to 10)

Yehovaw said, through Yehoshua:

Till Heaven and Earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled! (Matthew 5:18)

Heaven and Earth shall pass away! But My words shall not pass away. (Matthew 24:35)

The idea of the eternal nature of Yehovaw's words, through Moses, Yehoshua or any other prophet is not inimical to Brother Coulter; and he works, in the article under discussion here, to establish exactly how permanently Yehovaw's toraw remains, even in misunderstood parts of Paul's writing, as a standard with which one must reckon!

But, under the grievous misdirection of the apostle Paul, Brother Coulter accepts the idea "that the function of the law is **separate from** the function of justification by faith – which is accomplished through repentance and belief in the sacrifice of Jesus Christ", which throws the student of Yehovaw's Holy Bible into grievous confusion, trying to decide which righteousness is the valid one - Yehovaw's righteousness to be made "**our righteousness**" (Deuteronomy 6:25) by observing "**to do all these commandments before the Lord**" (Verse 25) or Paul's "righteousness of God without (or "separate from") the law" (Romans 3:21), to be obtained by "faith in His blood"! (Verse 25)

From what god, pray tell, did the apostle Paul get the idea that a faith in Yehoshua's blood is to replace one's observing "**to do all these commandments before the Lord**" (Deuteronomy 6:25) in matters of righteousness or justification, which substitution appears to make the righteousness offered by Yehovaw through Moses outdated and irrelevant, when the covenant that is comprised of "**all these commandments**" (Verse 25) is "**an everlasting covenant**"? (Psalm 105:10)

Indeed, Yehovaw's "**New Covenant**" (Jeremiah 31:31) would be with "**the house of Israel**"! (Verse 31) And, within Yehovaw's toraw, a child of Israel is defined, by Him, through Moses:

The Lord shall establish thee an holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God and walk in His ways! (Deuteronomy 28:9)

So without one's keeping the commandments of Yehovaw's toraw or law, one is not an Israelite and Yehovaw's "**New Covenant with the house of Israel**" (Jeremiah 31:31) does not apply to him or her! Indeed, Yehoshua said:

I am not sent but unto the lost sheep of the house of Israel! (Matthew 15:24)

So from where does Paul's justification come that is "without (or "separate from") Yehovaw's toraw? It certainly does not come from the One Who has given all the words through Moses and Yehoshua that I have quoted above! Brother Coulter continues:

The entire operation of justification is separate from and in addition to law and commandment-keeping. **Forgiveness and justification of one's past sins can only come through the life, crucifixion, death and resurrection of Jesus Christ. NO LAWKEEPING OF ANY KIND OR ANY ACTION INITIATED BY ANYONE CAN ACCOMPLISH THAT!** *This* is what Paul is writing about – he is not writing about the abolition of God's Law!

Then are we to discount as lies Yehovaw's words through Moses and Yehoshua? (Numbers 15:27 and 28; Deuteronomy 6:25; 28:1 and 2; 30:19; 32:46 and 47; Matthew 9:13; 19:16 and 17; 23:2 and 3; John 5:46 and 47; 1st John 1:9)

To strip from Yehovaw's toraw or law the mercy and forgiveness of its atonement, without which the death of Yehoshua would have been meaningless (Romans 5:11), is to do unthinkable violence to the “everlasting covenant” (Psalm 105:10) “with the house of Israel” (Jeremiah 31:31), in which He has provided for His children to “enter into life” (Matthew 19:17), which needs no assistance from a misled apostle! Brother Coulter continues:

Here is the full, correct translation of Romans 3:20-31. It shows that “the righteousness of God” is actually the *justification* of God through the operation of the forgiveness of a person's sins:

I and Yehovaw's Holy Bible have no argument with “the justification of God through the operation of the forgiveness of a person's sins”! Yehovaw has been forgiving His children since he made “coats of skins, and clothed” Adam and Eve (Genesis 3:21) and since “by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous”! (Hebrews 11:4)

The argument that we have had is with Paul's insistence that “the righteousness that is in the law” (Philippians 3:6), which Yehovaw said through Moses is obtained by one's observing “to do all these commandments before the Lord” (Deuteronomy 6:25), be regarded as “dung” (Philippians 3:8) and replaced by a “faith in His (Yehovaw's) blood” (Romans 3:25) - presumably a “righteousness of God without (or “separate from”) the law” (Verse 21), as we will presently see in what Brother Coulter now presents as “the full, correct translation of Romans 3:20-31”!

Therefore, by works of law there shall no flesh be justified before Him; for through *the law is the* knowledge of sin. (Romans 3:20)

Yes, “through *the law is the* knowledge of sin”! (Romans 3:20) But how does that remove or nullify in the least the fact that Yehovaw's toraw also declares: “It shall be our righteousness, if we observe to do all these commandments before the Lord!” (Deuteronomy 6:25), when doing “all these commandments” is what the works of His law is all about! Paul wrote:

But now, ***the righteousness of God that is separate from law has been revealed, being witnessed by the Law and the Prophets!*** (Romans 3:21)

In the next chapter of Romans Paul provides a scripture proving that “**the Law**” does indeed provide a righteousness without “works of law” - specifically, where “Abraham believed God, and it was counted unto him for righteousness” (Romans 4:3), which is Paul's rephrasing of Genesis 15:6: “**He (Abraham) believed in the Lord; and He (the Lord) counted it to him (Abraham) for righteousness**”!

Paul took that isolated incident and made a new doctrine with it, writing: “If Abraham were justified by works, he hath *whereof* to glory; but not before God” (Romans 4:2), which shamefully ignores the “glory” of Abraham about which Yehovaw told Abraham's son Isaac in that same toraw or law:

⁴In thy seed shall all the nations of the Earth be blessed; ⁵because Abraham obeyed My voice and kept My charge, My commandments, My statutes and My law!
(Genesis 26:4 and 5)

Believing Yehovaw is, of course, a step in the right direction; He listed, through Yehoshua, “**faith**” (Matthew 23:23) as being one of “**the weightier matters of the law**”! (Verse 23) So, since when is believing Yehovaw a consideration “separate from” the law, when believing Him is the very reason why anyone would “**hearken diligently unto the voice of the Lord thy God, to observe to do all His commandments**” (Deuteronomy 28:1) so that “**all these blessings shall come on thee, and overtake thee**”? (Verse 2)

Believing and acting upon that provision by Yehovaw is the foundation for the “**life**” (Deuteronomy 30:19; 32:47; Matthew 19:17) that He has ever offered “**the children of Israel**” (Deuteronomy 29:1) through His toraw - even “**eternal life**” (Matthew 19:16), which is exactly why His “**New Covenant**” (Jeremiah 31:31) would be “**with the house of Israel**” (Verse 21), who to be that “house” must “**keep the commandments of the Lord thy God and walk in His ways**” (Deuteronomy 28:9), a scriptural truth that one never hears from the lips of Paul's teachers. Paul wrote:

... **even the righteousness of God that is through the faith of Jesus Christ**, toward all and upon all those who believe; for there is no difference. (Romans 3:22)

There is that lopsided misrepresentation of Yehovaw's truth for which Paul is famous - the insistence that “**the righteousness of God ... is through the faith of Jesus Christ**, toward all and upon all those who believe” without any true address to what “**the faith of Jesus Christ**” requires one to believe, Who said:

⁴⁶Had ye believed Moses, ye would have believed Me: for he wrote of Me! ⁴⁷But if ye believe not his writings, how shall ye believe My words? (John 5:46 and 47)

The only way to make sense of that statement is to recognize that Yehoshua's words are based upon what He had given Moses to write; Yehoshua said:

I have not spoken of Myself; but the Father Who sent Me, He gave Me a commandment, what I should say and what I should speak! (John 12:49)

Yehoshua prayed, to “**the Father**” (John 12:49): “**Thy word is truth!**” (John 17:17) He wrote, through His psalmist:

Thy law is the truth (Psalm 119:142); and
all Thy commandments are truth. (Psalm 119:151)

Paul wrote:

All have sinned and come short of the glory of God! (Romans 3:23)

No argument can be given to that axiomatic statement. Paul wrote:

... *but* are being justified freely, by His grace, through the redemption that *is* in Christ Jesus (Romans 3:24)

To understand what Paul is giving as the basis for one's "being justified freely, by His grace" (Romans 3:24), one must know the meaning of the word that is here translated "redemption", ; it means "ransom in full"! (Strong: Greek: 629)

From that definition one can only deduce that Paul perceived Yehoshua's death as being required as a payment for the sin of every man and woman on Earth! Indeed, Paul wrote: "the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord" (Romans 6:23) - that is, the "gift" of His dying to pay our "ransom in full"! (Romans 3:24; Strong: Greek: 629) But to whom was that "ransom" paid? Yehovaw said, through Moses:

The Lord shall send, upon thee, cursing, vexation and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken Me. (Deuteronomy 28:20)

Paul wrote:

We joy, in God, through our Lord Jesus Christ, by Whom we have now received the atonement! (Romans 5:11)

Paul would have had no idea of any "atonement" were it not for Yehovaw's toraw, in which He said, through Moses:

The life of the flesh *is* in the blood! And I have given it, to you, upon the altar, to make an atonement for your souls! For it *is* the blood *that* maketh an atonement for the soul! (Leviticus 17:11)

The end result of that "atonement" (Numbers 15:28) in behalf of the sinner is that "it shall be forgiven him". (Verse 28) By his sacrifice of "the firstlings of his flock" (Genesis 4:4) "Abel offered, unto God, a more excellent sacrifice than Cain, by which he obtained witness that he was righteous"! So the atonement of His toraw is why Yehovaw was able to say through Moses that He is a God "showing mercy unto thousands of them

who love Me and keep My commandments” (Exodus 20:6); because the atonement is part of the truth of His will that He included in those commandments!

So, is one to have faith in the blood of Yehovaw's atonement or faith in Him, Who spoke the words that established His ritual (or “work”) of the atonement? Paul wrote:

Whom God has openly manifested *to be* a propitiation through faith in His blood, in order to demonstrate **His righteousness** [justification], **in respect to the remission of sins that are past**, through the forbearance of God; (Romans 3:25)

So, again, is one to have “faith in His (Yehoshua's) blood” (Romans 3:25) or faith in Him, Who said: “**this is My blood of the New Testament, which is shed for many for the remission of sins**”! (Matthew 26:28) Similarly, is one to have “faith in His (Yehoshua's) blood” (Romans 3:25) or faith in Him Who shed the blood? Did Yehoshua not say:

God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life! (John 3:16)

What is “believing in Him” other than to believe what He said?

So why will the teachers of Paul not pay attention to the fact that Yehoshua said:

If thou wilt enter into life (even “**eternal life**” - Matthew 19:17), **keep the commandments!** (Verse 16)

Paul wrote:

to publicly declare His righteousness in the present time, that He might be just, and the one Who justifies the one who *is* of *the* faith of Jesus! (Romans 3:26)

According to Paul, Yehovaw “openly manifested” Yehoshua “*to be* a propitiation” (or “an atoning victim” - Strong: Greek: 2435) (Romans 3:25), giving as the reason for Yehovaw's doing that “to publicly declare His righteousness in the present time” (Verse 26), the reason for that being “that He might be just, and the one Who justifies the one who *is* of *the* faith of Jesus”! (Verse 26)

In other words, Paul would have us understand that Yehoshua's righteousness is now to be known by His death on the cross, “that He might be ... the one Who justifies the one who *is* of *the* faith of Jesus” (Romans 3:26), which Paul represents as “faith in His blood” (Verse 25), when Yehoshua declared “**faith**” (Matthew 23:23) to be one of “**the weightier matters of the law**” (Verse 23) or “**faith in God**” (Mark 11:22) as required to effectively use one's “**dominion ... over every living thing that moveth upon the Earth**” (Genesis 1:28), when he or she speaks to his or her “**mountain ... and shall not doubt in his heart but shall believe that those things that he saith shall come to pass**”! (Mark 11:23)

Faith to obtain Yehovaw's righteousness can indeed be seen as one of “**the weightier matters of the law**” (Matthew 23:23), when one considers that “**it shall be our righteousness, if we observe to do all these commandments before the Lord**”! (Deuteronomy 6:25) In other words, one must believe that Yehovaw's words through Moses are true; or he or she will not observe to do the commandments in His toraw; and Yehoshua made one's believing the writings of Moses a requisite to believing His words (John 5:46 and 47), which He said are “**spirit**” and “**life**”! (John 6:63)

But that observance obtains “the righteousness that is in the law” (Philippians 3:6), which the apostle Paul regarded as “dung”! (Verse 8) So, again, we are left in a quandary as to where Paul was coming from; he explains, with the assistance of Brother Coulter's more accurate translation:

“²⁷Therefore, where is boasting? It is excluded. Through what law? *The law* of works? By no means! Rather, *it is* through a law of faith. ²⁸Consequently, **we reckon that a man is justified by faith, separate from works of law.**” (Romans 3:27 and 28)

So Paul would have his readers understand that “*the law of works*” (Romans 3:27), which obviously is Yehovaw's toraw or law, simply gives, to His faithful servants, a basis upon which to “boast”! In other words, having dutifully observed “**to do all these commandments before the Lord**” (Deuteronomy 6:25), one can, by the authority of Yehovaw's words through Moses, “boast” of having done them, which is a derogatory and insulting way of characterizing one's heartfelt obedience to Yehovaw, the Creator and Lord God over all the universe!

A more respectful way of putting it is, simply, to acknowledge that, having obeyed Yehovaw in accord with the commandments He has put into His toraw - indeed, having availed one's self of Yehovaw's pleas to “**choose life**” (Deuteronomy 30:19) or “**enter into life**” (Matthew 19:17) - even “**eternal life**” (Verse 16) - one does indeed have a basis upon which to expect that Yehovaw will keep His part of the bargain, being “**faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness**” (1st John 1:9), when we have confessed our “**transgression of the law**” (1st John 3:4) with a view to faithfully obeying it; but with Brother Coulter's assistance Paul continues:

²⁹*Is He* the God of the Jews only? *Is He* not also *the God of the Gentiles*? YES! *He is* also God of *the Gentiles*, ³⁰*since it is* indeed one God **Who will justify the circumcision by faith, and the uncircumcision through faith.** (Romans 3:29 and 30)

A doctrinal problem is created, by that passage, between Yehovaw's offer of righteousness through Moses, which is obtained by one's observing “**to do all these commandments before the Lord**” (Deuteronomy 6:25), and Paul's claim to a

"righteousness of God without the law" (Romans 3:21), by one's "faith in His (Yehoshua's) blood" (Verse 25), in that "all these commandments" includes Yehovaw's "everlasting covenant" (Genesis 17:7) with Abraham, in which "every man child among you shall be circumcised"! (Verse 10)

Paul's teaching a "righteousness of God without the law" (Romans 3:21), claiming that "it is indeed one God **Who will justify ... the uncircumcision through faith**" (Romans 3:30) permits one to ignore "the circumcision" (Verse 29) as having any relevance to righteousness; and Yehovaw said, through Moses:

It shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments and His statutes, which I command thee this day, that all these curses shall come upon thee and overtake thee.
(Deuteronomy 28:15)

Yehovaw then equates "cursing" with "death" (Deuteronomy 30:19), where He pleads through Moses with His children to "choose life" (Verse 19), which He then confirmed through Yehoshua: "If thou wilt enter into life, keep the commandments!" (Matthew 19:17) And He was talking about "eternal life"! (Verse 16) Indeed:

He who hath My commandments and keepeth them, he it is who loveth Me: and he who loveth Me shall be loved of My Father! And I will love him and will manifest Myself to him. (John 14:21)

Still, Paul goes on:

“Are we, then, abolishing law through faith? MAY IT NEVER BE! Rather, we are establishing law [or making it to stand].” (Romans 3:31)

By setting up a way by which presumably to obtain "the righteousness of God" (Romans 3:21) other than the one established by Yehovaw through Moses - by characterizing Yehovaw as a "God **Who will justify ... through faith**" (Romans 3:30) "separate from works of law" (Romans 3:28), Paul virtually called "the righteousness that is in the law" (Philippians 3:6) a lie and Yehovaw a liar, let alone Paul's assessment of it, as being no more than "dung"! (Verse 8) Yehoshua said:

⁴⁶Had ye believed Moses, ye would have believed Me: for he wrote of Me. ⁴⁷But, if ye believe not his writings, how shall ye believe My words? (John 5:46 and 47)

Obviously, Paul did not believe Yehoshua's words, not that he ever heard them, actually; for he did not believe the writings of Moses and continually taught a salvation without them; so how is it that he could claim, "¹¹The gospel that was preached of me is not after man ... ¹²but by the revelation of Jesus Christ"? (Galatians 1:11 and 12)

What "Jesus" was it who taught Paul a doctrine of salvation "**separate from works of law**" (Romans 3:21 and 28), when by His own words "**Moses ... wrote of Me**" (John 5:46), Who as Yehovaw "**the Word**" (John 1:1) had given Yehovaw's toraw to Moses, who then "**wrote this law and delivered it unto the priests**"! (Deuteronomy 31:9) Brother Coulter explains:

Once a person has been justified of past sins through the righteousness of God as described by Paul – and one has received the Holy Spirit – then God begins to write His laws and commandments into his or her mind and heart, **thereby truly establishing the law**, not abolishing it. “For by one offering He has obtained eternal perfection *for* those who are sanctified. And the Holy Spirit also bears witness to us; for after He had previously said, 'This *is* the covenant that I will establish with them after those days,' says *the* Lord: '**I will give My laws into their hearts, and I will inscribe them in their minds; and their sins and lawlessness I will not remember ever again**' ” (Hebrews 10:14-17)

One thing is wrong with Brother Coulter's explanation and with Paul, whom Brother Coulter is trying to defend: By Yehovaw's words through Yehoshua, one cannot receive "the Holy Spirit" except by keeping the commandments of Yehovaw's toraw! He said, through Yehoshua:

¹⁵If ye love Me, keep My commandments! ¹⁶And I will pray the Father; and He shall give you another Comforter, that He may abide with you for ever, ¹⁷even the Spirit of truth! (John 14:15 to 17)

“The righteousness of God as described by Paul” is “without (or separate from) the law” (Romans 3:21) and so is spiritless, dead and a stench in Yehovaw's nostrils!

“The righteousness of God as described by Paul” is by “faith in His (Yehoshua's) blood” (Romans 3:25), which could not have been prior to Yehoshua's life and death, which makes a lie of Yehovaw's offering of righteousness through Moses (Deuteronomy 6:25), who lived centuries before Yehoshua came to Earth as “**the son of God**”! (Luke 1:35) How does one “establish the law” (Romans 3:31) and undermine its credibility at the same time?

How did Paul acknowledge “the righteousness that is in the law” (Philippians 3:6) and call it “dung” (Verse 8) at the same time?

With the law's righteousness having been discredited by Paul, how then does he presume to give any purpose to Yehovaw's words through His prophet:

I will put My law in their inward parts and write it in their hearts! (Jeremiah 31:33)

I will forgive their iniquity, and I will remember their sin no more! (Jeremiah 31:34)

Yehovaw's toraw is all about His forgiveness; He said, through Moses that He is a God “showing mercy unto thousands of them who love Me and keep My commandments”! (Exodus 20:6) He wrote, through His prophet:

The Lord is well pleased for his righteousness' sake; he will magnify the law, and make *it* honorable! (Isaiah 42:21)

Brother Coulter continues:

**Romans 6:14 – The True Meaning of the Phrase,
“Not Under Law, But Under Grace”**

This single verse, Romans 6:14 – because it is typically taken out of context – has caused a great deal of confusion among nominal “Christians.” Read in isolation, it gives the *appearance* that Christians are no longer required to keep the laws and commandments of God: “For sin shall not rule over you because you are not under law, but under grace.”

But Romans 6:14 cannot be understood in isolation; the entire context of Romans Six must be examined if we are to understand Paul's intent. In fact, the key is actually given in the first two verses of the chapter. Paul asks and answers the question: “What then shall we say? Shall we continue in sin, so that grace may abound? MAY IT NEVER BE! We who died to sin, how shall we live any longer therein?” (Verses 1-2).

Remember that *sin* is the transgression of the Law (1st John 3:4). Obviously, then, if Christians are *not* to continue living in sin, they must be keeping the commandments and laws of God. However, God's laws are now kept in the spirit – under the grace of God!

The writings of the apostle Paul are a sea of confusion! Having proved by comparing Romans 6:1 and 2 with 1st John 3:4 that Paul endorsed one's keeping Yehovaw's toraw or law, Brother Coulter still has not relieved his reader of dealing with Paul's writing, “You are not under law but under grace”! (Romans 6:14) What does he mean by that?

Paul may have endorsed one's keeping of Yehovaw's toraw; but in what regard or for what purpose?

In Paul's view Yehovaw's toraw has nothing to do with His “mercy” (Exodus 20:6) or His forgiveness (Numbers 15:28), despite His toraw's address to these matters! Paul taught a “righteousness of God without (or separate from) the law” (Romans 3:21), insisting “that a man is justified by faith without (or separate from) the deeds of the law” (Verse 28) So

why, then, did Paul write, “God forbid” (Romans 6:2) in relation to the idea that one “continue in sin” (Verse 1) or in “**transgression of the law**”? (1st John 3:4)

If “the righteousness that is in the law” (Philippians 3:6), which Paul regards as “dung” (Verse 8), has been replaced by a “righteousness of God without the law” (Romans 3:21), what difference does it make whether one should “continue in sin” (Romans 6:1) or not?

Why, then, is the righteousness taught by Paul not sufficient?

For, if Paul's righteousness is not sufficient, that which makes it so - specifically, one's keeping the commandments of Yehovaw's toraw - becomes every bit as important as that which is not sufficient without it; and Paul's statement that “ye are not under the law” (Romans 6:14) or under any obligation to keep it is completely misleading or false!

The ironic thing is that in another place Paul insisted that his “righteousness of God without (or separate from) the law” (Romans 3:21) was not sufficient without the law, writing:

⁹Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, ¹⁰nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God! (1st Corinthians 6:9 and 10)

Having established one's being “unrighteous” as an hindrance to entering “the kingdom of God”, Paul then gives this long list of forbidden actions that equal being “unrighteous”; but where did he get that list of no-nos other than from Yehovaw's toraw? Yehovaw gave, through Yehoshua, one's having “**righteousness**” as His requirement for entering “**into the kingdom of Heaven**”! (Matthew 5:20) But, being completely respectful of His own toraw or law, He showed that His righteousness is obtained by one's observing “**to do all these commandments before the Lord**”! (Deuteronomy 6:25)

But, according to Brother Coulter, Paul insists that "God's laws are now kept in the spirit – under the grace of God"! How does one avoid being "in" the Spirit Who keeps him or her breathing?

What is this business of being "in the Spirit"? Yehovaw said, through Yehoshua:

He who hath My commandments and keepeth them, he it is who loveth Me: and he who loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him. (John 14:21)

How does Yehoshua "**manifest**" (John 14:21) Himself to someone other than through ha Kodesh Ruakh, Yehovaw's Holy Spirit?

Ha Kodesh Ruakh is there, keeping every atom in the universe spinning! But He "manifests" or does unusual things only in behalf of those who keep Yehovaw's commandments! (John 14:21) Having such an advantage is the only thing I can imagine that relates to being "in" His Spirit; it is having the favor for which He permits His Spirit to do supernatural things!

But Paul's idea of one's being "in the spirit" is, according to Brother Coulter, "under the grace of God", which is the means by which one is "justified freely ... through the redemption that is in Christ Jesus"! (Romans 3:24) And, since "redemption" is a King James translation of a word meaning "ransom in full" (Strong: Greek: 629), one is given the idea that Yehoshua's shedding of His own "blood" on the cross, in which one is to "have faith" (Verse 25) paid in behalf of everyone on Earth the requirement of death that God presumably demands of anyone who has sinned!

So, according to Paul, one's having "faith in His (Yehoshua's) blood" (Romans 3:25), for His presumably having paid that "ransom in full" (Strong: Greek: 629), is how one avails himself or herself of the "grace" by which to be "justified freely" (Romans 3:24), which makes completely irrelevant Yehovaw's requirement in His toraw, that one "**observe to do all these commandments before the Lord**" (Deuteronomy 6:25) to have the "**righteousness**" that He offered the children of Israel!

What is the sensible choice - a righteousness offered by Yehovaw, the Creator and Lord God over all the universe, or one offered by an upstart apostle whose ministry took place some twenty years after Yehovaw brought Yehoshua back to Heaven to sit on His right hand and who received his notion of righteousness from a "Jesus" (Galatians 1:12) who taught him this contempt for Yehovaw's toraw or law in the middle of "Arabia" (Verse 17), the territory of "Ishmael" (Genesis 16:11), about whom Yehovaw said, "**He will be a wild man; his hand will be against every man and every man's hand against him**"? Brother Coulter continues:

Paul goes on in Romans Six to explain that the operation of baptism pictures the "death and burial" of the old sinful man – which justifies one to God the Father and brings forgiveness of past sins. He explains it this way: "Or are you ignorant that we, as many as were baptized into Christ Jesus, were baptized into His death [since Jesus died for our sins]? Therefore, we were buried with Him through the baptism into the death; so that, just as Christ was raised from *the* dead by the glory of the Father, in the same way, we also should walk in newness of life [now with the Holy Spirit of God – in spiritual obedience].

"For if we have been conjoined together in the likeness of His death, so also shall we be *in the likeness* of His resurrection. Knowing this, that our old man was co-crucified with *Him* in order that the body of sin might be destroyed, so that we might no longer be enslaved to sin; because the one who has died *to sin*

[through repentance and water baptism] **has been justified from sin** [through the blood of Jesus Christ].

“Now if we died together with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from *the* dead, dies no more; death no longer has any dominion over Him. For when He died, He died unto sin once for all; but in that He lives, He lives unto God. In the same way also, you should indeed **reckon yourselves to be dead to sin, but alive to God through Christ Jesus our Lord.**

“Therefore, **do not let sin rule in your mortal body by obeying it in the lusts thereof.** Likewise, do not yield your members as instruments of unrighteousness to sin; rather, yield yourselves to God as those who are alive from *the* dead, and your members *as* instruments of righteousness to God.

“For sin shall not rule over you because **you are not under law** [for forgiveness and justification], **but under grace** [for forgiveness and justification]. What then? Shall we sin because we are not under law [for forgiveness and justification], but under grace [for forgiveness and justification]? **MAY IT NEVER BE!** Don't you realize that to whom you yield yourselves *as* servants to obey, you are servants of the one you obey, whether *it is* of sin unto death, or of obedience unto righteousness? But thanks *be* to God, that you were *the* servants of sin, but you have obeyed from *the* heart that form of doctrine which was delivered to you” (Verses 3-17).

Keep in mind that, according to Brother Coulter, all this "burial" and "resurrection" in baptism "justifies one to God the Father and brings forgiveness of past sins"! Brother Coulter just got through declaring, in behalf of Paul, that one is "justified freely by his grace through the redemption that is in Christ Jesus" (Romans 3:24) - that is His paying a "ransom in full" (Strong: Greek: 629) in our behalf; and now we have one's baptism doing it.

According to Paul, permitting another person to lower oneself into water "baptizes" him or her "into His (Yehoshua's) death" (Romans 6:3), whatever that is supposed to mean; and, by the same logic, Paul argues that coming up out of the water is supposed to approximate the Father's having raised Yehoshua from the dead, so that "we also should walk".

Walking as a gloriously resurrected man was certainly a new form and experience of life for Yehoshua; but what has rising up out of water got to do with one's walking "in newness of life" as anything to be compared with being resurrected? (Romans 6:4) Yehoshua said:

I am not come to call the righteous but sinners to repentance! (Matthew 9:13)

In all simplicity "**the righteous**" (Matthew 9:13), who had already availed themselves of Yehovaw's "**mercy**" by simply keeping His "**commandments**" (Exodus 20:6) already had what they needed - their "**righteousness**" (Deuteronomy 6:25), by which to "**enter into the kingdom of Heaven**"! (Matthew 5:20)

For "**sinners**" responding to Yehovaw's call "**to repentance**" (Matthew 9:13), which call had been there, for the children of Israel, since such people were known (Isaiah 44:22; Jeremiah 4:1; Malachi 3:7), His "**righteousness**" (Deuteronomy 6:25) ever awaits, so long as they have the mortal breath by which to repent! And "**if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness**"! (John 1:9)

What more can one ask?

How simple can things get?

But, when one gets caught up in the apostle Paul's strange assortment of spiritual demands, he or she can never unravel the sense of it; Brother Coulter continues:

Keep in mind that from Romans 3:20 to 6:23, Paul's entire explanation of justification of past sins by *grace* through the sacrifices and blood of Jesus Christ is contrasted with the absolute inability of any *law* to bring true spiritual justification to the sinner. That is the context in which Romans 6:14 was written. When Paul writes that Christians are "not under law, but under grace," he means that we are not trying to achieve justification through law – which is in fact impossible – but through God's grace. This, then, is the true, scriptural meaning of Romans 6:14.

Then Yehovaw's words through Moses are a lie, when He says that He is a God "**showing mercy unto thousands of them that love Me and keep My commandments**"! (Exodus 20:6) And what are we supposed to do with this statement straight out of Yehovaw's toraw?

It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us. (Deuteronomy 6:25)

The apostle Paul knew what to do with "the righteousness that is in the law" (Philippians 3:6); he simply dismissed it as "dung"! (Verse 8) Brother Coulter continues:

The apostle John further explains the *continuous* justification and forgiveness of sins that believers have through faith in the sacrifice and blood of Jesus Christ. "If we proclaim that we have fellowship with Him, but we are walking in the darkness [living in sin], we are lying to ourselves, and we are not practicing the Truth ['Your Word is the Truth,' (John 17:17)]. However, if we walk in the light [of God's

Word, in love and obedience], as He is in the light, *then* we have fellowship with one another, and **the blood of Jesus Christ, His own Son, cleanses us from all sin.** [1st John 1:6 and 7 - fwr]

“If we say that we do not have sin, we are deceiving ourselves, and the truth is not in us. **If we confess our own sins, He is faithful and righteous, to forgive us our sins, and to cleanse us from all unrighteousness.** If we say that we have not sinned, we make Him a liar, and His Word is not in us. [1st John 1:8 to 10 - FWR]

As unaccustomed as I am to challenging things written by the apostle John, who is notable for his faithfulness with Yehoshua to "**magnify the law and make it honorable**" (Isaiah 42:21; John 14:15, 21; 1st John 2:3, 4; 3:22, 24; 5:2, 3; 2nd John 1:6) I cannot let the above passage pass without questioning it. First he declares that Yehoshua's blood "**cleanses us from all sin**"! (1st John 1:7) Then John changes and declares that "He (Yehoshua) is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness" (Verse 9); so which is it - "the blood" (Verse 7) or Yehoshua (Verse 9) that does the actual cleansing or forgiving?

The only way to make sense of that difference in language is to realize that apparently a "poetic license", if you will, was being observed in that day, attributing to Yehoshua's blood, a mere physical substance, what He actually was doing and what He prayed that His Father in Heaven do, when on His cross He prayed: "**Father, forgive them.**" (Luke 23:34)

The apostle John reported seeing people in Heaven while using the same license, saying, "**These are they who came out of great tribulation and have washed their robes and made them white in the blood of the Lamb!**" (Revelation 7:14) We can tell that such a reference to "the blood of the Lamb" is, merely, a figure of speech; because robes washed in such blood is not the issue! The condition of peoples hearts has always been Yehovaw's concern; He said, through Moses:

O that there were such an heart in them, that they would fear Me and keep all My commandments always, that it might be well with them and with their children for ever! (Deuteronomy 5:29)

Yehovaw wrote, through Yehoshua, through His faithful apostle John: "**The fine linen is the righteousness of saints!**" (Revelation 19:8), showing how familiar figures are used, by Yehovaw, to convey spiritual truth!

The condition of one's heart relates to his or her "conscience" - his or her concept of what is right and wrong, which only can be learned from "**the voice of the Lord thy God**" (Deuteronomy 28:1), which is heard in one's heart and which also has been expressed through writings in His Holy Bible!

Yes, Yehoshua laid down His life; and in that death His blood was shed! But it was not the blood itself that produced the result desired! It was the fact of its having been shed - the fact of wicked men unleashing unthinkable violence upon the innocent Son of God - that showed all who witnessed or heard about that supreme injustice the terrible nature of sin! It causes Yehovaw, the innocent Creator and Lord God over all the universe, to suffer the anguish of His children's violence upon each other and upon Him! And He is not worthy of that abuse. David prayed:

Against Thee, Thee only, have I sinned and done *this* evil in Thy sight! (Psalm 51:4)

Yehovaw wrote, through His author, of the sacrifice of lambs, that they were "a figure for the time then present ... that could not make him who did the service perfect, as pertaining to the conscience"! (Hebrews 9:9) And of Yehoshua's death, He wrote: "How much more shall the blood of Christ ... purge your conscience from dead works to serve the living God?" That is what the atonement of His toraw was all about - the effect that seeing violence to innocent beings had, to demonstrate the wrongness of sin or "the transgression of the law"! (1st John 3:4)

In the Old Testament, for those who had submitted to the ritual of the atonement, which to bring one's "sin offering" (Numbers 15:27) required an admission of one's sin - of repentance - Yehovaw promised, through Moses, that "it shall be forgiven him". (Verse 28) In the New Testament, for those who had witnessed or heard about the supreme atonement of all time in Yehoshua's death, which was His way of calling "sinners to repentance" (Matthew 9:13), He promised, through John, that "He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness"! (1st John 1:9) Brother Coulter's quotation from John continues:

"My little children, I am writing these things to you so that you may not sin. And yet, if anyone does sin, we have an Advocate with the Father; Jesus Christ *the Righteous*, and He is *the* propitiation [continual source of mercy and forgiveness] for our sins; and not for our sins only, but also for *the sins* of the whole world" (1st John 2:1-2).

Yehoshua's being "an Advocate with the Father" was demonstrated, by Him, in His praying from the cross, "**Father, forgive them.**" (Luke 23:34) The One Who forgives is Yehovaw, not Yehoshua's blood; and, having used the figure that "**the blood of Jesus Christ, His own Son, cleanses us from all sin**" (1st John 1:7), John then clarifies the matter, by showing that our forgiveness actually comes by Yehoshua's being "an Advocate with the Father", Who is the One Who does the forgiving; as Yehoshua said:

If ye forgive men their trespasses, your heavenly Father will also forgive you!
(Matthew 6:14)

Brother Coulter continues:

John then follows his explanation of forgiveness of our sins through the blood of Jesus Christ with the admonition that we are likewise required to keep God's commandments. This again substantiates that God's merciful grace does not allow anyone to continue to *live* in sin. Notice: “And by this *standard* we know that we know Him: if we keep His commandments. The one who says, 'I know Him,' and does not keep His commandments, is a liar, and the truth is not in him. On the other hand, ***if anyone is keeping His Word, truly in this one the love of God is being perfected. By this means we know that we are in Him.*** Anyone who claims to dwell in Him is obligating himself also to walk even as He Himself walked” (1st John 2:3-6). **This is the full, true meaning of living in the grace of God.**

As one might expect, Brother Coulter continues, in accord with the apostle Paul, to take the figure “of forgiveness of our sins through the blood of Jesus Christ” as literally where it comes from and then argues, by quoting from John, that keeping the commandments of Yehovaw's toraw is, still, a vital factor in one's “being perfected” (1st John 2:5) in his or her relationship with Yehovaw! In fact, to say “**I know Him**” yet “**not keep His commandments**” is to be “**a liar**”! (Verse 4)

In other words, according to the teachers of Paul, keeping Yehovaw's toraw or law cannot save one - that is, obtain one's forgiveness; yet one cannot remain saved or forgiven without keeping it; but the question arises, “If keeping the commandments of Yehovaw's toraw or law can maintain one's relationship with Yehovaw, how is it that the same keeping cannot initiate such a relationship by obtaining the forgiveness that permits it in the first place?

The truth is that keeping the commandments of Yehovaw's toraw or law is “**your life**”! (Deuteronomy 32:47); based upon that keeping Yehovaw pled, through Moses, that one “**choose life**” (Deuteronomy 30:19); He showed, through Moses, that such a choice is “**for ever**” (Deuteronomy 5:29); and He confirmed, through Yehoshua, that He was talking about “**eternal life**”! (Matthew 19:16 and 17) So “**the truth is not in**” (1st John 2:4) the teachings of Paul, who saw in “the righteousness that is in the law” (Philippians 3:6) no more than “dung”! (Verse 8) Brother Coulter continues:

Romans 10:4 – How is Jesus Christ “the End of the Law”?

In the *KJV*, Romans 10:4 reads: “For Christ is the end of the law for righteousness to every one that believeth.” If this verse is read in isolation – without considering the context and historical background, or the underlying Greek – it does indeed give the impression that Christ brought the law to an end. But is that what it really means? If so, *which* law did Jesus end?

Because of this one verse, numerous people assume that all the laws and commandments of God have come to an end. But is this true? Is it possible for a man to *end* any law of God? Try ending the law of gravity. It can't be done. All things are subject to law and all men are subject to God's Law. Would Christ, Who is the Lawgiver, actually end all of God's law, so that people may freely sin without consequence? Absolutely not! But that's what millions of Protestants embrace from reading this one verse.

The apostle Paul's having written "Christ is the end of the law for righteousness to every one that believeth" (Romans 10:4) has been troublesome, indeed, for those who have sincerely believed that "all scripture *is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness*" (2nd Timothy 3:16), "*righteousness*" (Matthew 5:20) having been shown, by Yehovaw through Yehoshua, as one's key to entering "*into the kingdom of Heaven*"! (Verse 20)

Brother Coulter argues, first of all, that the "law of God" is axiomatic - that it is self-evident, as foundational for the universe to exist, such as is His "law of gravity"! On that basis, one can argue all kinds of "truth" as being worthy of consideration in determining how scripture should be interpreted; and I agree, having been forced, years ago, by the weight of doctrinal conflicts within the bible, to abandon the idea of the bible's being "infallible", which lamentably throws upon every person the necessity to judge the bible's claims by all reasonable knowledge that has been available to him or her.

Like it or not, that is the way I have found biblical study to be; and I leave, for each reader, his or her discretion in what to do about all that, knowing that, having created us, Yehovaw is the first to understand our quandary in knowing Him and that His Spirit is available for any who "*do hunger and thirst after righteousness: for they shall be filled*"! (Matthew 5:6)

Secondly, Brother Coulter argues that because other statements by Paul show deference to Yehovaw's toraw or law and because of Paul's omission of the article "the" before the word "law", his claim that "Christ is the end of the law for righteousness to every one that believeth" (Romans 10:4)" should be translated "Christ *is the end of works* of law for righteousness [justification] to everyone who believes" (Verse 4), which carefully qualifies what "Christ" presumably ended; and, as we continue to read his address to this matter, Brother Coulter makes abundantly clear that "temple rituals and other laws" are, according to Paul, no longer relevant "for righteousness" (Verse 4), as though the works of "other laws" ever were a valid means of obtaining Yehovaw's blessing; no law other than His states:

It shall be our righteousness, if we observe to do all these commandments before the Lord! (Deuteronomy 6:25)

Contained among “**all these commandments**” (Deuteronomy 6:25) are those relating to the atonement of Yehovaw's toraw, which are a “temple ritual” and by which an Israelite who has sinned was assured (while Yehovaw's temple among them remained standing) that “**it shall be forgiven him**” (Numbers 15:28), by which “**the righteous**” (Matthew 9:13) came to be, whom Yehoshua acknowledged were in Israel at the time of His personally instructing them.

I speak in the present tense, of these things; because Yehovaw wrote, through His prophet, of Yehoshua's having said in a vision, “**The place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel for ever!**” (Ezekiel 43:7)

That “place” was a temple of the future not seen by anyone as yet, where “all the law thereof ... they may keep ... and do”! (Ezekiel 43:11) And a reading of the chapters following that statement show, specifically, that the law of which He spoke included all the “temple ritual” that He had given the children of Israel through Moses!

So on what basis, then, are we to receive, from Paul, from Brother Coulter or from all the other teachers of Paul, that “Christ” was “the end” of any part of Yehovaw's toraw, His having said, through Moses:

Ye shall not add, unto the word that I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God!
(Deuteronomy 4:2)

Brother Coulter continues:

Rather than read this verse [Romans 10:4 - fwr] in isolation, let us examine the context in which Paul wrote the passage. Remember, men divided the Bible into chapters and verses. The context of Romans 10:4 actually begins not with verse one, but with Romans 9:30. Paul wrote: “What then shall we say? That *the* Gentiles, who did not follow after righteousness, have attained righteousness, even *the* righteousness [justification] that *is* by faith.” (Romans 9:30).

After one has been justified from past sins, they are to keep the commandments of God in the “spirit of the law.” Paul wrote, “Since *it is* indeed one God Who will justify *the* circumcision by faith and *the* uncircumcision through faith, **Are we, then, abolishing law through faith? MAY IT NEVER BE! Rather, we are establishing law.**” (Romans 3:30-31). And again, “So that even as sin has reigned unto death, so also might **the grace of God reign through righteousness** [justification] unto eternal life through Jesus Christ our Lord. What then shall we say? **Shall we continue in sin, so that grace may abound? MAY IT NEVER BE! We who died to sin, how shall we live any longer therein?**” (Romans 5:20-21; 6:1-2).

The apostle Paul was hard with judgment on his fellow Jews, having written after the verse that Brother Coulter quoted above (Romans 9:30):

³¹But Israel, who followed after the law of righteousness, hath not attained to the law of righteousness. ³²Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. (Romans 9:31 and 32)

"Israel" - more accurately, "the children of Israel" - are an entire nation of people! How was Paul able to judge that entire nation as having "not attained to the law of righteousness" (Romans 9:31), let alone presume to say that "*they sought it* not by faith" (Verse 32), which is to say that each and every child of Israel was without faith?

How then was Yehoshua able to make reference to "**the righteous**" (Matthew 9:13) among the children of Israel. They must have attained to something right, in their walk as Israelites.

The children of Israel were, indeed, without Paul's kind of faith, which was "faith in His (Yehoshua's) blood" (Romans 3:25), which was a material substance and incapable of judging anyone to be righteous; Yehovaw said, through Moses:

It shall be our righteousness, if we observe to do all these commandments before the Lord! (Deuteronomy 6:25)

Yehovaw wrote, through His faithful apostle:

If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness! (1st John 1:9)

The "faith" there is believing those words so that one will confess his or her sins, which are transgressions of the law (1st John 3:4), which explains why Yehovaw said, through Yehoshua, that "**faith**" (Matthew 23:23) is one of "**the weightier matters of the law**"! (Verse 23) Brother Coulter continues:

After one has been justified from past sins, they are to keep the commandments of God in the "spirit of the law." Paul wrote, "Since *it is* indeed one God Who will justify *the* circumcision by faith and *the* uncircumcision through faith, **Are we, then, abolishing law through faith? MAY IT NEVER BE! Rather, we are establishing law.**" (Romans 3:30-31).

Since Yehovaw's "**everlasting covenant**" (Genesis 17:7) of "the circumcision" with Abraham is part of Yehovaw's toraw or law as well as His commandment for circumcision through Moses (Leviticus 12:3), "the circumcision" had become a name for those who were keeping that toraw; so Paul's insisting that Yehovaw "will justify ... the uncircumcision through faith" - will justify "through faith" people not keeping the commandments of Yehovaw's toraw makes keeping the law irrelevant to salvation, which

is exactly why, by his own logic, Paul asked, "**Are we, then, abolishing law through faith?**"

Paul's praying that such indifference to Yehovaw's toraw or law "**MAY ... NEVER BE**" (Romans 3:31) and his insisting that with his doctrine of a "righteousness of God without (or separate from) the law" (Verse 21) "**we are establishing law**" (Verse 31) is confusion beyond imagining, which is exactly why the part of Yehovaw's church that has tried to follow Paul's teaching has been impotent to affect the world in any meaningful way!

That lament is not to speak disrespectfully of Christians who have dedicated their entire lives to spiritually improving or "saving" the lives of their neighbors according to the best understanding they have had under whatever teaching of Yehovaw's Holy Bible they may have received! The basis of my remark is the simple observation that wickedness is now rampant throughout the world as it has never before been seen, which speaks poorly of the spiritual progress that was needed over the last two millennia to keep the world anywhere near under control!

The "Christians", who are traditionally those who do follow Paul's teachings, have been straddling a doctrinal fence; because a law of God devoid of its central purpose, which is the "life" and "blessing" (Deuteronomy 30:19) of Yehovaw for His children, as opposed to His "death" and "cursing" for those who fail to "choose life" (Verse 19) or "wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments" (Deuteronomy 28:15) or will not "keep the commandments" (Matthew 19:17) so as to "enter into life" (Verse 17) - even "eternal life" (Verse 16) - is a law without meaning! And all arguments for keeping it however noble the intent while holding to Paul's version of salvation are devoid of "compelling public interest", to use a legal term often used in our courts! Brother Coulter continues to quote Paul:

And again, "So that even as sin has reigned unto death, so also might **the grace of God reign through righteousness** [justification] unto eternal life through Jesus Christ our Lord. What then shall we say? **Shall we continue in sin, so that grace may abound? MAY IT NEVER BE! We who died to sin, how shall we live any longer therein?**" (Romans 5:20-21; 6:1-2).

Since when has "sin ... reigned" (Romans 5:21) over anybody?

Having breathed out "**threatenings and slaughter against the disciples of the Lord**" (Acts 9:1), the idea that sin "reigns" and that one is helpless to resist it was a characteristic of Paul's doctrine throughout his entire ministry! He wrote, "Then it is no more I that do it, but sin that dwelleth in me." (Romans 7:17)

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 7:23)

“Captivity” is a condition imposed upon someone, with which he or she cannot cope! But Yehovaw said, to His sinning children of Israel, “**Choose life!**” (Deuteronomy 30:19) How can one “choose” a deliverance from a condition to which he or she is an helpless victim?

For his own reasons Paul chose to breathe out “**threatenings and slaughter against the disciples of the Lord**” (Acts 9:1); and, since Yehovaw's “**judgments ... are true and righteous**” (Psalm 19:9), Paul would answer for that crime, that sin, that violence to any part of mankind. He may have repented of it later; but Yehovaw's axiomatic declaration through Yehoshua still holds: “**Give, and it shall be given unto you.**” (Luke 6:38)

I heard a report from an evangelist whom Yehoshua brought to Heaven that Paul is there! And I praise Yehovaw for His infinite mercy for those who repent of their sins and confess them (1st John 1:9) - for those who “**love Me and keep My commandments**” (Exodus 20:6), He said, through Moses.

But, according to the evangelist who told the story, Paul asked him, “What do men think of my doctrine!” Please take note that he was concerned not with Yehovaw's doctrine but with his (Paul's) doctrine; because, having no way to be sure, I surmise, by knowing what I do about Paul, that he felt a tremendous responsibility, before Yehovaw, for what he taught on Earth; and, if anything was remiss in it, I am certain that he was still feeling it two thousand years later!

Yehovaw's story through Yehoshua of an highly indebted servant (Matthew 18:23 to 35) well demonstrates this truth about His judgments in relation to His forgiveness. The indebted servant had defaulted on his loan and was about to be sold into slavery along with his family, when he repented of defaulting and promised his king, “**I will pay thee all!**” (Verse 26)

So the servant's creditor/king “**forgave him the debt**” (Matthew 18:27), which took the form of allowing him freedom to go where he wished, while he worked to keep his promise!

We know that the debt was not removed and that freedom in the kingdom was the only meaning of the king's “forgiveness”; because, when displeased by a report that the servant had cast a fellow servant into debtor's prison while he, the first servant still owed the king, the king called the debt and cast the unmerciful servant into prison as well!

“Sin ... unto death” (Romans 5:21) has been with mankind since Adam and Eve! But so, also, has Yehovaw's “**mercy**” for those who “**love Me and keep My commandments**” (Exodus 20:6), all of which is part of His “**everlasting covenant**” (Psalm 105:10) “**with the house of Israel!**” (Jeremiah 31:31)

The only "new" thing that Paul brought was the notion that Yehoshua's shed blood was then the thing to have "faith in" (Romans 3:25) for one's forgiveness without any regard whatsoever for Yehoshua's teaching that "**your heavenly Father will also forgive you**" (Matthew 6:14) and only under certain conditions relating to one's behavior - specifically, that one "**keep the commandments**"! (Matthew 19:17)

So I am astounded that the "Jesus" (Galatians 1:12) who presumably taught Paul in "Arabia" (Verse 17) would have Paul teach a "righteousness of God without (or separate from) the law"! (Romans 3:21) And I keep wondering, Why "Arabia"? Was there no room in the wilderness of Israel, where Yehovaw's prophets, including Yehoshua Himself, were prepared for their ministries?

Again, why "Arabia" - the land of the Arabs, the descendants of Ishmael, of whom "the angel of the Lord" prophesied to his mother, Hagar: "**He will be a wild man; his hand will be against every man, and every man's hand against him!**" (Genesis 16:12), this, before Yehovaw told Abraham:

Sarah, thy wife, shall bear thee a son indeed! And thou shalt call his name Isaac! And I will establish My covenant with him, for an everlasting covenant, and with his seed after him. (Genesis 17:19)

Yehoshua said, "**This is My blood of the New Testament, which is shed for many for the remission of sins!**" (Matthew 26:28) That would be the New Covenant phase of Yehovaw's "**everlasting covenant**" (Genesis 17:19) "**with the house of Israel**" (Jeremiah 31:31), during which Yehoshua's shedding of His blood would be the focus of attention, to "**fulfill**" (Matthew 5:17) Yehovaw's toraw or law, through which He had given the children of Israel His "**atonement**"! (Numbers 15:28) He said, through Moses:

The life of the flesh is in the blood! And I have given it, to you, upon the altar, to make an atonement for your souls! For it is the blood that maketh an atonement for the soul! (Leviticus 17:11)

The priest shall make an atonement for the soul who sinneth ignorantly! (Numbers 15:28)

What the priest did to cause the bleeding and death of "**the sin offering**" (Numbers 15:27) was his making of the "**atonement**"! (Verse 28) And, when the sinner had witnessed that violence to an innocent lamb because of his sin, Yehovaw promised that "**It shall be forgiven him**" (Verse 28), which is why Yehovaw wrote, through His author, of those sacrifices, that they were "**a figure for the time then present ... that could not make him who did the service perfect as pertaining to the conscience**"! (Hebrews 9:9)

Lambs are not people; and their sacrifice "could not make him who did the service perfect as pertaining to the conscience" (Hebrews 9:9); but Yehovaw was satisfied by that obedience and forgave the sinner anyway!

Of His Day of Atonement, Yehovaw said, through Moses, of the entire nation of Israel: "On that day shall *the priest* make an atonement, for you, to cleanse you, *that ye may be clean from all your sins before the Lord!*" (Leviticus 16:30)

When Yehoshua deliberately laid down His life, "in all things it behooved Him to be made like unto *His* brethren, that He might be a merciful and faithful high priest in things *pertaining to God*, to make reconciliation for the sins of the people" (Hebrews 2:17), "by Whom we have now received the atonement"! (Romans 5:11)

As our "High Priest" (Hebrews 2:17) Yehoshua presided over His using of His own body and blood to make the supreme atonement of all time! And without the foundation of Yehovaw's toraw or law, His suffering and death would have been meaningless, with respect the forgiveness sought through that atonement.

As ever, the effect on one's conscience of witnessing the violence of sin upon the blood and life of an innocent being, this time the innocent Son of God, was the purpose of the ritual! And the grievously unthinkable violence done to His blood and life in Whom was no sin was the most conscience-impacting event of all time, which is why Yehovaw wrote, through His author:

How much more shall the blood of Christ ... purge your conscience from dead works to serve the living God? (Hebrews 9:14)

Yehoshua's blood did not "purge your conscience" (Hebrews 9:14); but the fact that Yehoshua caused His own blood to be shed by submitting to the hands of men wicked, who ravaged Him beyond belief, did purge the consciences of many, as He said, to His disciples:

This is My blood of the New Testament, which is shed for many for the remission of sins! (Matthew 26:28)

The preposition "for" denotes purpose! The Greek word underlying that translation means, among other things, "purpose (result, etc.)". (Strong: Greek: 1519)

Yes, Yehoshua's blood would be "shed for many for the remission of sins" (Matthew 26:28) - that is, it would be shed for the purpose of obtaining the forgiveness of many, not as the thing that would do the forgiving but as the thing or substance that had kept Yehoshua's body alive suffering the violence to His innocence that would kill Him and impact the consciences of those who saw it or heard of that unthinkable brutality!

From erroneously alleging that "sin has reigned unto death", so also does Paul then allege that "so also might **the grace of God reign through righteousness** [justification] unto eternal life through Jesus Christ our Lord"! (Romans 5:21) And, again, I must point out that a king reigns, not a provision, "**the grace of God**" being, within Paul's teaching, what one believes of Him, that He forgives for one's having "faith in His blood" (Romans 3:25) "without (or separate from) the law" (Verse 21) or "without (or separate from) the deeds of the law". (Verse 28)

So "**the grace of God**" reigns over nothing! By the "**dominion**" (Genesis 1:28) that Yehovaw has given all of His children, we reign over "**over every living thing that moveth upon the Earth**" (Verse 28), which includes ourselves; what we say to a mountain believing "**that those things that he saith shall come to pass**" (Mark 11:23) is carried out by the mighty power of ha Kodesh Ruakh, Yehovaw's Holy Spirit!

But Yehoshua warned that we are well advised to use the power of our dominion according to "**the will of My Father Who is in Heaven**"! (Matthew 7:21) And how else other than by the commandments of His toraw can we know what His will is?

Paul's question, "**Shall we continue in sin, so that grace may abound?**" is really confusing! Yet he rightly sensed that stripping Yehovaw's toraw or law of its significance in relation to one's obtaining "**righteousness**" (Deuteronomy 6:25) in deference to Paul's contrived alternate source of righteousness (Romans 3:25) does also strip it of one's incentive to keep it.

Then comes Paul's truly confusing statement: "**We who died to sin, how shall we live any longer therein?**" (Romans 6:2) Something that does not respond in any way appears to be "dead"! And, if the temptation to sin has no effect upon someone, that one can be seen as "dead" to that temptation! But why, then, if we have indeed "**died to sin**" (Verse 2), does Paul find it necessary to admonish us not to sin?

As Yehovaw showed in His toraw, by pleading that His children "**choose life**" (Deuteronomy 30:19), the choice remain ours, as always!

If so, we have not "**died to sin**" (Romans 6:2); but perhaps we have been affected by hearing about the violence that was done to Yehoshua, to cause His blood to be shed; our consciences have perhaps been purged (Hebrews 9:14), by having seen or at least heard about such violence done to the innocent Son of God, to where we are willing to avoid sinning or transgressing Yehovaw's toraw! (1st John 3:4)

If so, we have responded appropriately to Yehoshua's call of "**sinner to repentance**"! (Matthew 9:13) We gladly "**confess our sins**" (1st John 1:9); and, that being true, "**He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness**"! (Verse 9) Brother Coulter continues:

Additionally, the Jews who rejected Jesus Christ and continued with their temple rituals and observation of the traditional laws of Judaism did not attain to the justification of God by their works of law. **True** spiritual justification can only come through the grace of God and the sacrifice of Jesus Christ for the forgiveness of sins:

It is difficult to deal with this passage; because Brother Coulter lumps the Jews' continuing "with their temple rituals", which did indeed relate to "the law" - Yehovaw's toraw - together with their "observation of the traditional laws of Judaism", which were not necessarily related to Yehovaw's toraw; and then iterates the Pauline doctrine: "**True** spiritual justification can only come through the grace of God and the sacrifice of Jesus Christ for the forgiveness of sins:"

To give the qualification "**True** spiritual justification" to "the grace of God and the sacrifice of Jesus Christ for the forgiveness of sins" as it was taught by Paul of course implies that the "justification" or "righteousness" obtained in accord with Yehovaw's offering of it in His toraw (Deuteronomy 6:25) was not a "true" spiritual justification, which casts Yehovaw and Yehoshua, His Son, as a God Who led His children down an "untrue" path; and that is an unacceptable undermining of the "**faith in God**" (Mark 11:22) by which "**the children of Israel**" (Deuteronomy 29:1) acknowledge the truth of Yehovaw's toraw and keeps His commandments, "**that it might be well with them and with their children for ever**"! (Deuteronomy 5:29)

Yehovaw said through Yehoshua, "**If thou wilt enter into life, keep the commandments**" (Matthew 19:17) - even "**eternal life**" (Verse 16) - thus clarifying what "**life**" (Deuteronomy 30:19; 32:47) Yehovaw was talking about through Moses in His toraw or law! And, since He was talking about eternal life, that is as "true" a "spiritual justification" as one can obtain!

Yehoshua referred ten times to "**eternal life**" (in preparation for His establishing Yehovaw's "**New Covenant with the house of Israel**"! (Jeremiah 31:31) And He said, "**If ye believe not his [Moses'] writings, how shall ye believe My words?**" (John 5:47) So, obviously, Yehoshua's words in person agreed, perfectly, with those that He spoke through Moses!

To give scriptural backing to his statement that "**True** spiritual justification can only come through the grace of God and the sacrifice of Jesus Christ for the forgiveness of sins", Brother Coulter quoted from the apostle Paul's writing:

"But Israel, although they followed after a law [In the Greek test there is *no* definite article "the" before "works" or "law"] **of righteousness** [justification] **did not attain to a law of righteousness** [justification]. **Why? because they did not seek it by faith, but by WORKS OF LAW** [in the Greek text there is *no* definite

article "the" before "works" or "law"]; for they stumbled at the Stone of stumbling, exactly as it is written: 'Behold I place in Sion a Stone of stumbling and a Rock of offense, but everyone who believes in Him shall not be ashamed' ” (Romans 9:31-33).

Brother Coulter wants his reader be aware that in this particular passage Paul did not use the “definite article “the” before “works” or “law””, presumably indicating that “**Israel**” was seeking righteousness “**by WORKS OF LAW**” (Romans 9:32) (again without the definite article) by keeping law in general, not specifically Yehovaw's toraw; but the point of that careful translation is lost, when one asks, What “**law of righteousness**” is there other than Yehovaw's toraw? (Deuteronomy 6:25)

Paul accused “**Israel**” of failing to “**attain to a law of righteousness**” (Romans 9:31) “**because they did not seek it by faith**”! (Verse 32) And, although the absence of “the” in the original Greek would indicate law in general, what “**law of righteousness**” (Verse 31) can be sought “**by faith**” with any effectiveness other than that of Yehovaw?

So Brother Coulter's splitting of hairs over Paul's choice of wording seems to be senseless in view of the meaning of the law about which Paul obviously was writing - which was Yehovaw's “**law of righteousness**”! And, again, Paul forces his reader to ask, What “**WORKS OF LAW**” are performed by someone who does not believe that Yehovaw commanded those works to be kept or observed? As He said through Yehoshua, “**faith**” (Matthew 23:23) is one of “**the weightier matters of the law**”! (Verse 23)

So how could “**Israel**” have “**followed after a law of righteousness**” (Romans 9:31) (Only Yehovaw's toraw qualifies) without the faith required to do that, which requires “**WORKS OF LAW**” (Verse 32) to demonstrate that one truly believes it?

By “**rightly dividing**” (2nd Timothy 2:15) the words of Paul, one is obliged to see that in his view Israel's failure to seek “**a law of righteousness**” (Romans 9:31) “**by faith**” (Verse 32) was their failure to seek a “**righteousness of God without (or separate from) the law**” (Romans 3:21), which one obtains by “**faith in His (Yehoshua's) blood**” (Verse 25) rather than faith in Yehovaw's words through Moses, which require His “**WORKS OF LAW**”! (Romans 9:32) He said, through Moses:

It shall be our righteousness, if we observe to do all these commandments before the Lord! (Deuteronomy 6:25)

But, as Brother Coulter charged at the beginning of his work:

A foundational doctrine of modern Evangelical Protestantism is that a “born again” Christian is not required to keep the Law of God – especially the Sabbath and holy days as found in both the Old and New Testaments. Citing numerous “difficult-to-understand” passages from his epistles, they claim that the apostle Paul received a

“superior revelation” that supersedes even the teachings of Jesus, and which gave him the authority to do away with the requirement that a Christian is to keep the laws and commandments of God.

So, we find, by our careful evaluation of Brother Coulter's work up to this point, that keeping the commandments of Yehovaw's toraw is permitted by Paul, so long as one does not seek the righteousness of that law by observing “**to do all these commandments before the Lord**” (Deuteronomy 6:25), which is exactly how Yehovaw said that His children should seek it, Paul's having substituted faith in Yehoshua's blood (Romans 3:25) as the only way by which one can “**attain to a law of righteousness**”! (Romans 9:31)

That way to obtain one's righteousness is really strange; because a “righteousness of God without (or separate from) the law” (Romans 3:21) is, obviously, “without the law”; so how does one “**attain to a law of righteousness**” (Romans 9:31) by Paul's faith?

Obviously, Paul's “faith” (Romans 3:21, 25 and 28) has nothing to do with any law; so he makes his faith a law unto itself, calling it “the law of faith”! (Verse 27) But, again, I would remind the reader that without the atonement of Yehovaw's toraw or law Yehoshua's suffering and death would have meant nothing in relation to the purpose of atonement which is “**make him who did the service perfect as pertaining to the conscience**”! (Hebrews 9:9) Indeed,

How much more shall the blood of Christ ... purge your conscience from dead works to serve the living God? (Hebrews 9:14)

Misusing a quotation from scripture, Paul tried to say that Yehovaw's “Stone of stumbling and ... Rock of offense” (obviously Yehoshua), which He would “place in Sion” would catch the children of Israel unaware and cause them to err for having failed, presumably, to “have faith in His blood”! (Romans 3:25) For, according to Paul, the quotation finished: “But everyone who believes in Him shall not be ashamed!” (Romans 9:33) But, by going to the prophecy from which Paul presumably quoted, we find other wording and enlightening information:

¹³Sanctify the Lord of hosts Himself; and *let Him be your fear and ... your dread!*

¹⁴And He shall be for a sanctuary but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem! ¹⁵And many among them shall stumble and fall, be broken, be snared and be taken! ¹⁶Bind up the testimony; seal the law, among My disciples! (Isaiah 8:13 to 16)

By comparing Verses 13 and 14 of Isaiah 8 we find that Yehoshua was, indeed, “**the Lord of hosts Himself**” (Verse 13); for He did indeed become the “**stone of stumbling and ... rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of**

Jerusalem!" (Verse 14) "Many among them" would indeed "stumble, fall, be broken, be snared and be taken" (Verse 15), particularly the High Priest in Jerusalem and others of the hierarchy of priests, scribes and Pharisees, who participated in crucifying Yehoshua!

But, interestingly, no reference is made, in this particular passage, to Paul's language that "everyone who believes in Him shall not be ashamed"! (Romans 9:33) It was and ever will be important to believe in Yehoshua; He said so Himself:

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life! (John 3:16)

But that One in Whom we must believe to "have everlasting life" (John 3:16) said, "If thou wilt enter into life, keep the commandments"! (Matthew 19:17) And He asked, "If ye believe not his (Moses') writings, how shall ye believe My words?" (John 5:47)

So Yehovaw's way to obtain "righteousness" (Deuteronomy 6:25), which is to "observe to do all these commandments before the Lord" (Verse 25), which are His "WORKS OF LAW" (Romans 9:32), is exactly the way to go, which Paul said was why "Israel ... **did not attain to a law of righteousness**", in contrast to Paul's way, which is "without (or separate from) the deeds of the law". (Romans 3:28) So, again, we are reminded that Paul's teachings are a sea of confusion, when they are carefully compared with the words of Yehovaw through Moses and Yehoshua! Brother Coulter continues:

It is important to note that in the above passage there is no definite article before "law" or "works of law." Therefore, Paul is not referring to the Ten Commandments.

Yehovaw's toraw or law is comprised, so I am told (I have never tried to count them), of some six hundred thirteen commandments! Time and again, He shows that important provisions in His toraw are obtained by one's keeping or observing "all His commandments"! (Deuteronomy 13:18; 26:18; 28:1, 15; 30:8) or "all these commandments" (Leviticus 26:14; Numbers 15:22; Deuteronomy 6:25; 11:22; 15:5; 19:9) So to limit Yehovaw's toraw to being comprised of no more than "the Ten Commandments" is without foundation in His toraw; Brother Coulter continues:

Paul is actually writing about a "justification by works of law" - that is, through the operation of temple rituals and/or traditional laws of Judaism.

Brother Coulter's showing "the operation of temple rituals" as being comparable to the "traditional laws of Judaism" is not correct! The atonement of Yehovaw's toraw or law is, in its various forms and applications, what "the operation of temple rituals" is all about! The children of Israel surviving after the destruction of Yehovaw's temple in Jerusalem could not longer perform "temple rituals"; for they had no temple in which to do so.

But they could "keep" or "observe" those rituals, in the sense that the Hebrew and Greek words from which "keep" or "observe" have been translated, both mean to "guard" (Strong: Hebrew: 8104; Greek: 5083)! And one guards that on which he or she puts a value!

So throughout His entire Holy Bible what Yehovaw has required of His children has not been their perfect performance of the commandments themselves so much as the value that they have put in their hearts upon those commandments "to do them". (Deuteronomy 28:1) One must understand that to want to do the commandments is to "choose life" (Deuteronomy 30:19) or to "enter into life". (Matthew 19:17) It is an heart thing; but the determination within one's heart without sincerely trying to do what one has determined to do is an abortion of Yehovaw's intent and certainly not a fulfillment of His requirement for "righteousness" (Deuteronomy 6:25) and "eternal life"! Brother Coulter continues:

Anyone who rejects Jesus Christ can **never** obtain justification of past sins through rituals or Jewish traditional laws, or laws of any other religion. This is why Paul said the Jews stumbled; Jesus was that "Rock of offense" - Whom they rejected.

"Jesus" or Yehoshua is the One Who gave through Moses the rituals of Yehovaw's toraw or law to the children of Israel! Yehoshua said, of Moses, "He wrote of Me!" (John 5:46) He said, "Before Abraham was I AM!" (John 8:58) So to perform or even to "keep" (put a value on) the rituals of Yehovaw's toraw is to believe and obey Yehoshua, Who gave through Moses Yehovaw's toraw to them.

But of course the Jews did not know that truth and would not accept it, even when Yehoshua taught it to them; so they did indeed "stumble", not in keeping Yehovaw's toraw to obtain His "righteousness" (Deuteronomy 6:25) but in failing to recognize that its Source was walking among them, "teaching them to observe all things whatsoever I have commanded you". (Matthew 28:20) Brother Coulter continues:

While the Jews attempted to obtain justification of sins through temple rituals and other laws, true spiritual justification of past sins can only come from God the Father through the sacrifice of Christ.

I of course have worked, by presenting a flood of scriptures, to refute that contention; "true spiritual justification of past sins" apparently being the result of Yehoshua's laying down His life! He did that; so the entire world should now be blessed by that justification and sin should now be nonexistent!

But now, to do justice to Paul's teaching, Brother Coulter adds certain requirements for that justification to be enjoyed by anyone:

This is only obtainable through repentance of sins and water baptism with true faith and belief in Jesus' shed blood – all through the operation of God's grace. This

spiritual justification by faith – or “the righteousness of faith” - cannot be obtained by any “work of law.”

To rephrase that statement for better understanding, one sees three requirements for obtaining “true spiritual justification of past sins” being presented here: 1) “repentance of sins” 2) “water baptism” and 3) “true faith and belief in Jesus' shed blood”, all of that being “through the operation of God's grace”!

Yehovaw said, through Moses, that He is a God “**showing mercy unto thousands of them who love Me and keep My commandments**”! (Exodus 20:6) The operation of that mercy was through one's keeping the commandment relating to Yehovaw's atonement, where, if one brought a lamb for his “**sin offering**” (Numbers 15:27), which was an act of repentance, and a priest sacrificed the spotless innocent lamb that was required, Yehovaw's promise that “**it shall be forgiven him**” (Verse 28) would be activated!

Yehoshua's laying down His life in the supreme “**atonement**” (Romans 5:11) of all time was His call of “**sinner to repentance**”! (Matthew 9:13) And with our consciences purged “**from dead works to serve the living God**” (Hebrews 9:14), we undoubtedly “**confess our sins**” (1st John 1:9), in which case Yehovaw “**is faithful and just to forgive us our sins and to cleanse us from all unrighteousness**”! (Verse 9)

In regard to “repentance” for “true spiritual justification of past sins”, Brother Coulter and Yehovaw are in agreement! But what of “water baptism”? John the Baptist said:

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear! He shall baptize you with the Holy Ghost, and with fire! (Matthew 3:11)

Yehoshua then said, to His disciples:

John truly baptized with water! But ye shall be baptized with the Holy Ghost not many days hence! (Acts 1:5)

What does it take to get the message across to Christians that Yehoshua's baptism was with ha Kodesh Ruakh, Yehovaw's Holy Spirit?

This being true, why do Christians insist upon a person's submitting to John's baptism, when they are trying to avail themselves of the benefits of Yehovaw's “**everlasting covenant**” (Psalm 105:10) “**with the house of Israel**”? (Jeremiah 31:31) Yehoshua explained how His baptism is obtained:

¹⁵If ye love Me, keep My commandments! ¹⁶And I will pray the Father; and He shall give you another Comforter, that He may abide with you for ever, ¹⁷even the Spirit of truth! (John 14:15 to 17)

Again and again, Yehovaw's words through Moses and Yehoshua bring one back to His major concern for His children; He said, through Moses:

O that there were such an heart in them, that they would fear Me and keep all My commandments always, that it might be well with them and with their children for ever! (Deuteronomy 5:29)

“For ever”(Deuteronomy 5:29) is a long time! So how do the followers of Paul presume to entertain the notion that he came along with the authority by which to override the words of Yehovaw through Moses and Yehoshua?

Has Yehovaw's warning through Yehoshua about “false Christs” (Matthew 24:24), who “shall show great signs and wonders; insomuch that, if *it were possible*, they shall deceive the very elect” (Verse 24) been fulfilled before our very eyes, as faithful reported in Yehovaw's Holy Bible?

Is not someone who presumes to contradict or override the words, both through Moses and in Person, of Yehoshua ha Mawshiyakh (Jesus Christ) a false “Christ” indeed?

Did not Paul by the use of his “dominion” (Genesis 1:28) “show great signs and wonders; insomuch that, if *it were possible*, they shall deceive the very elect”? (Matthew 24:24)

Please remember that Yehoshua warned, “Many will say to Me, in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?” (Matthew 7:22) But then He will “profess, unto them, I never knew you: depart from Me, ye who work iniquity!” (Verse 23) Brother Coulter continues:

Notice how Paul explains this in chapter ten: “Brethren, the earnest desire of my heart and my supplication to God for Israel is for salvation: For I testify of them that **they have a zeal for God, but not according to knowledge.**

“For they, being ignorant of the righteousness [justification] *that* comes from God, and seeking to establish their own righteousness [justification], have not submitted to the righteousness [justification] of God.

Yehovaw wrote, through His prophet:

My people are destroyed for lack of knowledge! Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to Me: seeing thou hast forgotten the law of thy God, I will also forget thy children! (Hosea 4:6)

Clearly, according to Yehovaw, the knowledge that keeps one from being “destroyed” (Hosea 4:6) is one's knowledge of “the law of thy God”! (Verse 6) But the apostle Paul taught a “righteousness of God without (or separate from) the law” (Romans 3:21) and

“that a man is justified by faith without (or separate from) the deeds of the law” (Verse 28); so what “**knowledge**” is Paul referring to, in saying that “Israel ... **have a zeal for God but not according to knowledge**”? (Romans 10:2)

One must assume that the knowledge that Paul felt the children of Israel lacked was “knowledge” (Romans 10:2) of his teaching, “For they, being ignorant of the righteousness [justification] *that* comes from God, and seeking to establish their own righteousness [justification], have not submitted to the righteousness [justification] of God!” (Verse 3)

The children of Israel sought the “**righteousness**” (Deuteronomy 6:25) offered by Yehovaw through Moses! So how were they “ignorant of the righteousness [justification] *that* comes from God”? (Romans 10:3)

And how was seeking the “**righteousness**” (Deuteronomy 6:25) offered by Yehovaw through Moses “seeking to establish their own righteousness”?

What does it take to cause people to realize that something is terribly wrong in that passage by Paul?

According to Paul the “righteousness” of which the children of Israel were “ignorant” was “the righteousness [justification] *that* comes from God”! (Romans 10:3) We know that “the righteousness” Paul taught was “without (or separate from) the law” (Romans 3:21), being obtained, presumably, by one's “faith in His (Yehoshua's) blood”! (Verse 25) Yehovaw wrote, through His prophet:

The Lord is well pleased for His righteousness' sake; He will magnify the law and make *it* honorable! (Isaiah 42:21)

Who was this “Jesus Christ” (Galatians 1:12) by “the revelation” (Verse 12) of whom Paul was taught in the middle of “Arabia” to teach doctrine completely contrary to that of Yehovaw? (Verse 17) Could it possibly have been the One Who consistently taught His children to honor the writings of Moses?

Yehoshua said: “**If ye believe not his writings, how shall ye believe My words?**” (John 5:47)

²The scribes and the Pharisees sit in Moses' seat. ³All therefore whatsoever they bid you observe, *that* observe and do! (Matthew 23:2 and 3)

Brother Coulter continues by quoting Paul:

For Christ *is the end of works* of law for righteousness [justification] to everyone who believes” (Romans 10:4).

In other words, *for those who believe*, true justification comes through Christ – thus putting an **end** to futile attempts at justification through ritual works.

Although Paul did not by using the appropriate article “the” to make “**works of law**” a reference to “the law” or to Yehovaw's toraw, he may as well have done so; for only Yehovaw's toraw offers His “**righteousness**” (Deuteronomy 6:25), which is the only righteousness that matters, including, I believe, Paul's “righteousness of God without (or separate from) the law” (Romans 3:21), which appears to be a product of his own imagination!

“**To everyone who believes**” (Romans 10:4) “in His (Yehoshua's) blood” (Romans 3:25) for Paul's “righteousness of God without (or separate from) the law” (Verse 21), Yehovaw's “**righteousness**” (Deuteronomy 6:25) is not attainable, for the simple reason that His righteousness is definitely “with the law”, being the result of one's observing “**to do all these commandments before the Lord**”! (Verse 25) And believing that any kind of righteousness depends upon what Yehoshua did rather than upon what each of His children does immediately removes, from the misguided believer, any further motivation to “**observe to do all these commandments before the Lord**”! (Verse 25)

Both approaches to obtaining righteousness require one's believing; but what he or she is to believe is grievously different and critical to how his or her welfare can be fulfilled, if my acceptance of Yehovaw's words through His prophets over those of a wayward apostle has any merit!

Brother Coulter characterizes as “futile attempts at justification through ritual works”; yet the only way to see Yehoshua's death as spiritually meaningful is to establish that His laying down His life was indeed to perform as Israel's “**high priest**” (Hebrews 2:17) Yehovaw's ultimate “**atonement**” (Leviticus 17:11; Romans 5:11) of all time; and that is the kind of ritual that was performed in His temple until it was destroyed in 70 A.D..

Yehovaw confirmed this similarity, when He wrote through His author, of the sacrificing of lambs, that it “**was a figure for the time then present ... that could not make him who did the service perfect as pertaining to the conscience**” (Hebrews 9:9), only to write, “**How much more shall the blood of Christ ... purge your conscience from dead works to serve the living God?**” (Verse 14)

That purging would be Yehoshua's calling of “**sinners to repentance**”! (Matthew 9:13) And, if we then would simply “**confess our sins, he is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness**” (1st John 1:9), which is the fulfillment of what Yehovaw obviously had in mind in requiring Yehoshua to lay down His life! (John 10:18) As Yehoshua said, of the wine He offered His disciples:

This is My blood of the New Testament, which is shed for many for the remission of sins! (Matthew 26:28)

The three translations “for” are each from a different Greek word!

- 1) The “for” introducing the statement is used “assigning a reason (used in argument, explanation or intensification”! (Strong: Greek: 1063)
- 2) The “for” in front of “many” means, among other things, “with respect to”. (Strong: Greek: 4012)
- 3) The “for” introducing the phrase “the remission of sins” denotes “purpose”, among other things. (Strong: Greek: 1519)

So one can read that statement by Yehoshua as saying, “To give you a reason **this is My blood of the New Testament, which is shed** with respect to **many** for the purpose of **the remission of sins!**” (Matthew 26:28)

Please notice, in that clarified statement, that the blood itself was not being assigned the purpose, while its being shed was assigned the purpose, which was “**the remission of sins**”! (Matthew 26:28) So to believe this astounding incident, one was not being required to believe or “have faith in” (Romans 3:25) Yehoshua's blood but to believe that He would be shedding it, as “**the Lamb of God**” (John 1:29), which is yet another scriptural confirmation of the ritualistic nature of what Yehoshua would be doing with His own body and blood!

In Yehovaw's toraw “**the priest shall make an atonement for the soul who sinneth ignorantly ... to make an atonement for him; and it shall be forgiven him.**” (Numbers 15:28)

What was done to the lamb, whether animal or Son of God, which was to sinfully violate its or His innocence, was the meaningful aspect of the ritual, which impacted “**the conscience**” (Hebrews 9:9 and 14) to “**call ... sinners to repentance**” (Matthew 9:13), that we might “**confess our sins**” (1st John 1:9) and be cleansed “**from all unrighteousness**” (Verse 9), not by Yehoshua's blood but by Him, “**Who was ordained of God to be the Judge of [the] quick and [the] dead**” (Acts 10:42), not by the mere fact of His shedding His own blood but by the appropriate response to that amazing atonement by those hearing of it.

That appropriate response was the salvation of “**the righteous**” (Matthew 9:13) to whom Yehoshua made reference before He was slain; and it is yet “**the power of God unto salvation to every one who believeth**”, not His “blood” (Romans 3:25) but what sin does to Yehovaw, the innocent Almighty, Lord God, Who has permitted His children to sin, if they want to, that they might know “**the sting of death**” (1st Corinthians 15:56), be eager to pray “**lead us not into temptation, but deliver us from evil**” and be ready to receive that deliverance, not merely because Yehoshua shed His blood but because His making an atonement of His own body and blood brings one to believe, finally, the point Yehovaw

was trying to make in His list of cursings (Deuteronomy 28:15 to 68) for those who “wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments”! (Verse 15)

All that amazing effort on the part of Yehovaw was, with respect to “the law or the prophets, not ... to destroy but to fulfill” (Matthew 5:17) the atonement of His toraw, by causing the appropriate response in His children, to “repent” (Matthew 4:17), to “confess” (1st John 1:9), to “keep My commandments” (Matthew 19:17) and, finally, to “enter into life” (Verse 17) - even “eternal life”! (Verse 16)

Yet the apostle Paul and Brother Coulter, his tireless defender, would have us believe that “**Christ is the end of works of law for righteousness**”. (Romans 10:4) I do not believe that falsehood; Brother Coulter continues:

So the actual meaning of Romans 10:4 is that Jesus Christ, through His sacrifice for sin, once for all time, ended the temple ritual laws and the traditional laws of Judaism for justification. By writing this, Paul did not unilaterally terminate all the laws of God as millions want to assume. He was emphasizing that true spiritual justification from God the Father is uniquely received through faith in the sacrifice and blood of Jesus Christ, which is the operation of faith and grace combined, and cannot be procured by any work of any law.

Who was Paul to "terminate" anything established by Yehovaw? He said, through Moses:

O that there were such an heart in them, that they would fear Me and keep all My commandments always, that it might be well with them and with their children for ever! (Deuteronomy 5:29)

Yehovaw wrote, through His psalmist:

⁸He hath remembered His covenant for ever, the word *that* He commanded to a thousand generations, ⁹which *covenant* He made with Abraham and His oath unto Isaac ¹⁰and confirmed the same unto Jacob for a law *and* to Israel *for* an everlasting covenant. (Psalm 105:8 to 10)

Yehovaw remembering "His covenant for ever, the word *that* He commanded to a thousand generations"?

People consider a generation to average thirty-five years! Multiply that by one thousand; and you have thirty-five thousand years! The bible shows only six thousand years of mankind's recorded history since Adam and Eve! And the "Christ" whom Paul presents is supposed to be "**the end of works of law for righteousness**"? (Romans 10:4) Yehovaw said, through Yehoshua:

Till Heaven and Earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled! (Matthew 5:18)

People enamored by Paul's teaching say that Yehoshua's fulfilling "the law or the prophets" (Matthew 5:17) meant that He would end the law. Then why, pray tell, did He say, in the same breath, "Think not that I am come to destroy the law or the prophets"? (Verse 17) Has it or has it not been destroyed in all respects?

Having fulfilled all that He would be fulfilling in person on Earth, Yehoshua then told His disciples:

As My Father hath sent Me, even so send I you! (John 20:21)

Now, if Yehovaw sent Yehoshua to "fulfill" "the law or the prophets" (Matthew 5:17) and, if Yehoshua then sent His disciples to do exactly the same thing that He did, how is it that "Christ is the end of works of law for righteousness"? (Romans 10:4) How could His disciples "fulfill" that of what presumably He was "the end"?

I will tell you what my heartfelt prayer has been since I read and accepted Yehovaw's words through His prophet as my calling in ministry: His words were: "The Lord is well pleased for His righteousness' sake; He will magnify the law and make it honorable!" (Isaiah 42:21); and my prayer has been that through my ministry and the mighty power of ha Kodesh Ruakh, Yehovaw's Holy Spirit, that His truth about Yehoshua will indeed be the end of the Paul's doctrinal choke-hold upon the "house of Israel" (Jeremiah 31:31) of our day! With whom His "New Covenant" would be! Yehoshua said:

I am not sent but unto the lost sheep of the house of Israel! (Matthew 15:29)

Brother Coulter continues:

Paul's Teachings on Justification by Faith vs. Works of Law in the Book of Galatians

As we delve into the apostle Paul's writings in Galatians involving "justification by faith" and "works of law," keep these key background points in mind:

1) Paul instructed Christians in Rome that once we have been justified from past sins, we cannot continue to live in sin as a *way of life* – because sin is the "transgression" of God's Law (1st John 3:4, *KJV*). He wrote: "What then shall we say? Shall we continue in sin, so that grace may abound? **MAY IT NEVER BE! We who died to sin, how shall we live any longer therein?**" (Romans 6:1-2).

The question continually arises, as one is presented with Paul's teaching on "justification": With one's presumably having obtained Paul's "righteousness without (or

separate from) the law” (Romans 3:21), what difference does it make whether one lives in sin or not?

“**Righteousness**” is one's key to entering “**into the kingdom of Heaven**”! (Matthew 5:20) If one has presumably obtained a “righteousness without (or separate from) the law” (Romans 3:21), he or she has bypassed Yehovaw's requirement for the righteousness He offers in His toraw, which is to “**observe to do all these commandments before the Lord**”! (Deuteronomy 6:25) And that observance of course does require that one not sin, or he or she is not observing or putting the highest possible value on obeying the commandments of Yehovaw's toraw!

So, while Yehovaw's “**righteousness**” requires that one not sin, Paul's “righteousness without (or separate from) the law” (Romans 3:21) has nothing to do with one's keeping Yehovaw's toraw; so why does he then turn around and teach that one must not sin or that one must keep the law, which is exactly the same thing? Brother Coulter continues:

2) As Jesus Himself taught, it is *sin* to observe *any* humanly-devised, traditional religious law – be it Jewish, Catholic, Protestant, or of any other religion – in place of God's laws and commandments (see Mark 7:1-13).

Does that include Paul's “law of faith”? (Romans 3:27)

3) Before Paul's conversion, he was, as Saul, one of Judaism's leading Pharisees. At the behest of the high priest, Saul executed orders to persecute, arrest, imprisonment and even martyr true Christians (Acts 8:1; 9:1-2; 22:3-5).

In his opening remarks to the Galatians, Paul enumerated how he was “advancing” in Judaism: “For you heard of my former conduct when I was in Judaism, how I was excessively **persecuting the church of God** and was destroying it; and I was **advancing in Judaism** *far* beyond many of *my* contemporaries in my *own* nation, **being more abundantly zealous for *the* traditions of my fathers**” (Galatians 1:13-14).

I agree that it is well to keep the above fact in mind as one tries to “delve into the apostle Paul's writings” anywhere, let alone “in Galatians”; because I believe that Paul's conduct while believing in Yehovaw's toraw or law caused him to feel that Yehovaw's toraw let him down, allowing or even inspiring him to breath out “**threatenings and slaughter against the disciples of the Lord**”! (Acts 9:1) Paul wrote:

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! (Romans 7:5)

The “motions” (Romans 7:5) or “pain” (Strong: Greek: 3804) of death “were by the law” (Romans 7:5), which is true enough; through His toraw Yehovaw promised pain and

death to those who “wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments”! (Deuteronomy 28:15)

But, additionally, Paul claims that the law's “motions of sins ... did work in our members to bring forth fruit unto death” (Romans 7:5), which presumably makes the evil that anyone does the fault of Yehovaw's toraw! Paul wrote:

It is no more I that do it but sin that dwelleth in me. (Romans 7:20)

That laying the blame on Yehovaw's toraw and upon Him Who gave that law to the children of Israel is the key to understanding Paul's campaign to undermine it with respect to the most critical part of Yehovaw's offerings through His toraw, which is His “righteousness” (Deuteronomy 6:25), without which “Ye shall in no case enter into the kingdom of Heaven”! (Matthew 5:20)

Paul's teaching declares, essentially: Keep Yehovaw's toraw all you want, so long as you do not believe nor try to obtain His offering of righteousness in that law! That now comes another way - by “faith in His (Yehovaw's) blood”! (Romans 3:25)

Nowhere, in Yehovaw's words through Moses, through the prophets or through Yehoshua Himself can one find any such teaching; it comes by the words of one apostle taught by a “Jesus” (Galatians 1:12), who appeared to him in “Arabia”! (Verse 17)

We have Yehoshua's own statement while offering wine to His disciples that “this is My blood of the New Testament, which is shed for many for the remission of sins” (Matthew 28:26), which I have shown above explained the ultimate purpose of its being shed - that the consciences of “many” (Verse 26) would be made “perfect” (Hebrews 9:9) or purged “from dead works to serve the living God” (Verse 14), so we would be called “to repentance” (Matthew 9:13), “confess our sins” (1st John 1:9) and be cleansed “from all unrighteousness”! (Verse 9)

We also have the statement by Yehoshua's faithful apostle John that “the blood of Jesus Christ His Son cleanseth us from all sin!” (1st John 1:8) But that is immediately followed by John's declaring that “He (Yehoshua) is faithful and just to forgive us our sins and to cleanse us from all unrighteousness”! (Verse 9) So we are helped to see that attributing that forgiveness (Verse 9), cleansing (Verse 9) or purging (Hebrews 9:14) to Yehoshua's blood is, at best, only a figure of speech - one that the apostle Paul took literally and made doctrine of it. Brother Coulter continues:

Galatians Two: Paul wrote that he was forced to rebuke Peter, Barnabas and other Jews publicly for their hypocrisy in reverting back to a traditional law of Judaism that forbade Jews from eating with Gentiles. Peter knew better, as God first used him to preach the Gospel and repentance to Gentiles, beginning with Cornelius and his household (Acts 10).

As will be seen, the account in Galatians Chapter Two does not involve any law or commandment of God – only traditional laws of Judaism, *which are sin*. Observing such traditional Jewish laws can never bring justification – or put one in “right standing” with God the Father.

If, as Brother Coulter will endeavor to show, Paul's “account in Galatians Chapter Two does not involve any law or commandment of God – only traditional laws of Judaism”, Brother Coulter's comment that “observing such traditional Jewish laws can never bring justification” would be appropriate! And, by the understanding that I have tried to show thus far, “observing such traditional Jewish laws” has never been the issue! The issue that I have raised with Paul and with Brother Coulter's defense of Paul has been their insistence that observing the commandments of Yehovaw's toraw or law cannot provide the righteousness that Yehovaw offered in His toraw for doing exactly that! (Deuteronomy 6:25)

That is the argument, the teaching of a presumed “righteousness of God without (or separate from) the law” (Romans 3:21), based upon one's having “faith in His (Yehoshua's) blood” (Verse 25), rather than upon one's observing “**to do all these commandments before the Lord**” (Deuteronomy 6:25), which I have never understood in the light of Yehovaw's having commanded in His toraw:

Ye shall not add, unto the word that I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God, which I command you. (Deuteronomy 4:2)

If Yehovaw's toraw through Moses was never to be added to or taken from, it would have to have been sufficient for all things He wanted for His children! This coupled with the language of endless longevity one finds in His toraw and in His psalms (Deuteronomy 5:29; Psalm 105:8 to 10) with respect to His toraw makes one wonder what kind of “Jesus” (Galatians 1:12) came along and presumably taught Paul in the middle of “Arabia” (Verse 17) to do what He had told the children of Israel never to do, which was to add to it another way of obtaining righteousness and take from it the way that Yehovaw initially provided as well as His “**everlasting covenant**” (Genesis 17:7) with Abraham that “**every man child among you shall be circumcised**”! (Verse 10)

I keep reminding people that Yehoshua's shedding of His own blood could not have been “**for many for the remission of sins**” (Matthew 26:28) had He not, as Israel's “**High Priest ... to make reconciliation for the sins of the people**” (Hebrews 2:17) been, as He said He came to do (Matthew 5:17), fulfilling or providing the ultimate demonstration of the atonement of Yehovaw's toraw! So how that fulfilling of the purpose of Yehovaw's toraw could have provided a “righteousness of God without (or separate from) the law” (Romans 3:21) is a complete mystery to me. Indeed, Yehovaw wrote, through His author:

Almost all things are by the law purged with blood; and without shedding of blood is no remission! (Hebrews 9:22)

So how is it that Paul could teach a “righteousness of God without the law” (Romans 3:21), when the purging of “all things” is “by the law”? (Hebrews 9:22)

That's being true, one is forced to conclude that what Yehoshua did on His cross was, simply, an extension of Yehovaw's toraw, doing exactly the same thing that the witnessing of the sacrificed lamb had always done, which was to “make him who did the service perfect as pertaining to the conscience”! (Hebrews 9:9)

The “conscience” (Hebrews 9:9), which is one's “moral consciousness” (Strong: Greek: 4893), which could not function rightly without the standard set by Yehovaw's toraw or law, is “purged” of Satan's lies about the presumed acceptability of sinning, when the witnessing of a lamb's sacrifice reminds the sinner of the violence that was done by his sin to the innocence of the lamb, which represents the innocence of Yehovaw, the Creator who made him and gave him the choice of whether to “choose life” (Deuteronomy 30:19) or the “death” and “cursing” that comes to him who “wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments”! (Deuteronomy 28:15) King David wrote:

Against Thee, Thee only, have I sinned and done *this* evil in Thy sight! (Psalm 51:4)

So we are not surprised that Yehovaw wrote, through His author:

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (Hebrews 9:14)

And, again, we are obliged to refine our understanding of that statement, by realizing that “blood” purges nothing, that Yehoshua's shedding of His blood and praying for Yehovaw's forgiveness of the sinners (Luke 23:34) fulfilled two of Yehovaw's requirements for any atonement, which was that the sinner bring his “sin offering” (Numbers 15:27) (an act of repentance) and witness the slaying of an innocent lamb (a brutal violation of innocence), in which case “it shall be forgiven him”. (Verse 28)

In Yehoshua's atonement Yehovaw's requirement that the sinner bring his “sin offering” (Numbers 15:27), which required an admission that he had indeed sinned, is left yet unfulfilled, until “we confess our sins” (1st John 1:9), in which case “He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness”, which then permits us to “enter into the kingdom of Heaven”! (Matthew 5:20)

Certain people insist that such entrance is only a future consideration, to be enjoyed only when Yehovaw's “**Resurrection of Life**” (John 5:29) takes place; but why, then, did Yehovaw write, through His author:

Let us therefore come boldly, unto the throne of grace, that we may obtain mercy and find grace to help in time of need! (Hebrews 4:15)

One part of us is “**spirit**”! (1st Thessalonians 5:23) We love, worship and serve Yehovaw, Who is “**a Spirit**”! (John 4:24) And He said, through Yehoshua:

They who worship Him must worship *Him* in spirit and in truth! (John 4:24)

Thy word is truth! (John 17:17)

Thy law is the truth (Psalm 119:142); and

all Thy commandments are truth. (Psalm 119:151)

To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth! (John 18:37)

For their sakes I sanctify Myself, that they also might be sanctified through the truth. (John 17:19)

Brother Coulter continues:

Let us scrutinized the entire account verse by verse:

“But when Peter came to Antioch, I withstood him to *his* face because he was to be condemned; for before certain *ones* came from James, he was eating with the Gentiles. However, when they came, he drew back and separated himself *from the Gentiles*, being afraid of those of *the* circumcision *party*. And the rest of *the* Jews joined him in *this* hypocritical act, insomuch that even Barnabas was carried away with their hypocrisy.

“But when I saw that they did not walk uprightly according to the truth of the gospel, I said to Peter in the presence of them all, '**If you, being a Jew, are living like the Gentiles, and not according to Judaism, why do you compel the Gentiles to Judaize?** [That is, to eat separately as do unconverted Jews.] We who are Jews by nature – and not sinners of the Gentiles – knowing that **a man is not justified by works of law, but through *the* faith of Jesus Christ**, we also have believed in Christ Jesus in order that we might be justified by *the* faith of Christ, and not by works of law; because **by works of law shall no flesh be justified** [before God from past sins].

“ ' Now then, if we are seeking to be justified in Christ, *and* we ourselves are found to be sinners, *is* Christ then *the* minister of sin? MAY IT NEVER BE! For if I build again those things that I destroyed [the adherence to the laws of Judaism], I am making myself a transgressor. For I through law [since the wages of sin is death] died [in the operation of baptism] to law [that is, to Judaism's traditional laws], in order that I may live to God [in love and obedience]. I have been crucified with Christ [by baptism], yet I live. *Indeed*, it is no longer I; but Christ lives in me. For *the life* that I am now living in *the* flesh, I live by faith – that *very faith* of the Son of God, Who loved me and gave Himself for me. I do not nullify the grace of God: for if righteousness [justification] *is* through *works of* law, then Christ died in vain' ” (Galatians 2:11-21)

Confusion reigns in Paul's adaptation of Yehovaw's toraw to the life of Gentiles, in that presumably part of it applies to them and other parts do not! No such confusion was taught by Yehoshua, Who said:

Other sheep I have, who are not of this fold: them also I must bring! And they shall hear My voice; and there shall be one fold *and* one shepherd! (John 10:16)

The issue of what “**one fold**” (John 10:16) Yehoshua was talking about is settled by observing that Yehovaw's “**New Covenant**” would be “**with the house of Israel**”! (Jeremiah 31:31) He defined who are that house by saying, through Moses:

The Lord shall establish thee an holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God and walk in His ways! (Deuteronomy 28:9)

Yehoshua's “**other sheep**” (John 10:16) were to be brought, not left where they are (spiritually speaking)! Yehovaw wrote, through His prophet of Yehoshua:

I, the Lord, have called Thee, in righteousness, and will hold Thine hand and will keep thee and give thee for a covenant of the people, for a light of the Gentiles, ⁷to open the blind eyes, to bring out the prisoners from the prison *and* them who sit in darkness out of the prison house. (Isaiah 42:6 and 7)

Part of Yehovaw's definition for a Gentile is one who is “**in darkness**” in “**the prison house**”. (Isaiah 42:7) While men are in prison, they are considered to be “**prisoners**” (Verse 7); and Yehovaw compares that state to be comparable to the Gentile! But, when the prisoner is released, is he still a “prisoner”? And, when the Gentile is released from being a Gentile or from sitting “**in darkness**” (Verse 7), is he still a “Gentile”?

Yehoshua's “**other sheep**” (John 10:16) were to be brought “**and there shall be one fold**”! (Verse 16) Was that one fold to be a Gentile fold or a Jewish fold?

Yehoshua's “**one fold**” (John 10:16) would be “**with the house of Israel**” (Jeremiah 31:31); and to be in that fold one must “**keep the commandments of the Lord thy God and walk in His ways**”! (Deuteronomy 28:9) Two of those commandments relate to Yehovaw's “**everlasting covenant**” (Genesis 17:7) with Abraham that “**every man child among you shall be circumcised**”! (Verse 10; Leviticus 12:3) But, when that issue was brought up by Paul before the apostles in Jerusalem, they wrote, “unto the brethren who are of the Gentiles” (Acts 15:23):

We have heard that certain who went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised and keep the law: to whom we gave no *such* commandment! (Acts 15:24)

So Paul taught his followers:

Circumcision is nothing, and uncircumcision is nothing but the keeping of the commandments of God! (1st Corinthians 7:19)

Any logician knows that in a proposition, when two things each equal a third, they are, presumably, equal to each other! In Paul's statement above both circumcision and uncircumcision are equal to two things - 1) “nothing” and 2) “the keeping of the commandments of God”! So, by a rule of logic and Paul's use of it, both circumcision and uncircumcision are, presumably, the same thing!

Furthermore, since “the keeping of the commandments of God” is to be regarded, here, as both “circumcision” and “uncircumcision” and since they are both “nothing”, Paul's grievous statement above implies that “the keeping of the commandments of God” also is “nothing”, which is sheer abomination and is, according to Brother Coulter's careful analysis of much of Paul's writing, in direct conflict with Paul's seeming regard for keeping the commandments of Yehovaw's toraw in some of the language he uses with which to discuss these issues.

So the brothers from whom the apostle Peter was withholding his fellowship during meals should not have been considered Gentiles at all! They should now have been, by their commitment to “**keep the commandments of the Lord thy God and walk in His ways**” (Deuteronomy 28:9) a part of “**the house of Israel**” (Jeremiah 31:31), with whom Yehovaw's “**New Covenant**” (Verse 31) would be with!

But the apostles in Jerusalem, having been confronted by Paul (Acts 15:1 and 2), told “the brethren who are of the Gentiles” (Acts 15:23) that they had given “no *such* commandment” (Verse 24) that the Gentile brethren were to “be circumcised and keep the law”! (Verse 24) So they did not do that, which means that they remained without the God-ordained mark of the Israelite and so remained Gentiles; and Brother Coulter is now vainly trying to sort out the mess that was created by that monstrous defiance to Yehovaw's Great Commission through Yehoshua:

¹⁹Go ... and teach all nations ... ²⁰ ... to observe all things whatsoever I have commanded you. (Matthew 28:19 and 20)

Before Abraham was, I am! (John 8:58)

Had ye believed Moses, ye would have believed Me! For he wrote of Me! (John 5:46)

Yehoshua was "**that spiritual Rock**" (1st Corinthians 10:4) from Whom the children of Israel drank in the wilderness, when He gave them Yehovaw's toraw or law through Moses! So "**all things whatsoever I have commanded you**" (Matthew 28:20) has got to include that toraw, to which nothing is ever to be added nor from which nothing is ever to be taken! (Deuteronomy 4:2)

So what is one to think of an apostle, presumably of Yehoshua (Galatians 1:12), who, years after Yehoshua was "**set down with My Father in His throne**" (Revelation 3:21), came along and declared a "righteousness without (or separate from) the law" (Romans 3:21) and the law's circumcision as "nothing" (1st Corinthians 7:19) insofar as anyone with a Gentile background is concerned?

Is that not indeed adding and taking from the commandments of Yehovaw's toraw, so that one cannot "**keep the commandments of the Lord your God**"? (Deuteronomy 4:2)

Paul rebuked Peter, for hypocritically keeping a requirement of Judaism - that one not eat with Gentiles - while otherwise "**living like the Gentiles and not according to Judaism**" (Galatians 2:14); and then to justify the rebuke, he said, to Peter:

We also have believed in Christ Jesus in order that we might be justified by *the* faith of Christ, and not by works of law; because **by works of law shall no flesh be justified** [before God from past sins]. (Galatians 2:16)

In Brother Coulter's translation of that passage, he was careful to show that Paul did not use the article "the" before "works" or "law", to keep it from implying "the" law or Yehovaw's toraw - that "we might be justified by *the* faith of Christ and not by works of law" (whether of Yehovaw's toraw or of any other law - Galatians 2:16); but Brother Coulter also showed, in a section of his work above, that within Paul's writing "works of law" included "the" toraw or law; so what is the point?

Paul invalidated Yehovaw's offering of righteousness through Moses by one's observing "**to do all these commandments before the Lord**" (Deuteronomy 6:25), which assuredly involves "works of law"! And one has to ask, By what authority did Paul do any such thing?

The stock answer is to quote a verse from Paul: "**All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in**

righteousness!" (2nd Timothy 3:16) The question is: What is "scripture"? Writings that seriously conflict with one another? Is Yehovaw indeed "*the author of confusion*"? (1st Corinthians 14:33)

Paul wrote, "*God is not the author of confusion*" (1st Corinthians 14:33); and I am glad of that; but he, Paul, is the author of more confusion than I have ever encountered in one author; and, had I encountered any such intellectual mayhem in an ordinary book, I would simply have cast it aside!

But, mindful that millions of people are seeking their Creator and Lord God by trying to implement that confusion, the matter is too grievous to cast aside - particularly, as I am commanded to love my neighbor; and allowing my neighbor to languish in the midst of such nonsense, to which has been attributed the distinction of being "the word of God", is not my idea of loving anyone!

Paul's writings were included, by the council to canonize the bible under the Roman emperor Constantine, and moved ahead, in their placement, of the works of apostles who had remained faithful to Yehoshua's keeping His promise through His prophet to "*magnify the law and make it honorable*"! (Isaiah 42:21)

Paul declared in his rebuke of Peter that Yehovaw's offering of righteousness in His toraw (Deuteronomy 6:25) is worthless (Galatians 2:16); and then he turns around, immediately, and defends the keeping of the law, knowing that his teaching a "righteousness of God without (or separate from) the law" (Romans 3:21) strips it of its strongest motive for keeping it, which is to obtain the righteousness that He offers in it; so Paul declares:

"If we are seeking to be justified in Christ, *and* we ourselves are found to be sinners, *is* Christ then *the* minister of sin? MAY IT NEVER BE! (Galatians 2:17)

Paul was never able to get away from the fact that "*sin is the transgression of the law*"! (1st John 3:4) And, if, as he claimed, Yehoshua's blood is what forgives, merely because one has had "faith in His blood" (Romans 3:25) for this presumed "righteousness of God without (or separate from) the law" (Verse 21), Christ could well be "*the* minister of sin" (Galatians 2:17), since a law stripped of its primary purpose has virtually been destroyed as any deterrent to breaking it, which Yehoshua said He did not come to do! (Matthew 5:17)

So Paul puts a Band Aid on the cancer, by pitting his presumably mighty influence against sinning, "MAY IT NEVER BE!" (Galatians 2:17), which of course is avoiding "*the transgression of the law*" (1st John 3:4), despite the fact that he has, by usurping its most critical offering, taught the death of keeping the law without an urgent and compelling reason to keep it; and that strange dichotomy of keeping the law despite a salvation without it (Romans 3:21) and an abhorrence for one part of it (the circumcision

- Acts 15:24; 1st Corinthians 7:19) has plagued the church for the two thousand years since Paul's day and kept it continually impotent to fulfill the saving power that Yehovaw obviously intended for it. Brother Coulter continues in his quoting of Paul:

If I build again those things that I destroyed [the adherence to the laws of Judaism], I am making myself a transgressor. For I through law [since the wages of sin is death] died [in the operation of baptism] to law [that is, to Judaism's traditional laws], in order that I may live to God [in love and obedience]. I have been crucified with Christ [by baptism], yet I live. *Indeed*, it is no longer I; but Christ lives in me. For *the life* that I am now living in *the* flesh, I live by faith – that *very faith* of the Son of God, Who loved me and gave Himself for me. I do not nullify the grace of God: for if righteousness [justification] *is* through *works of law*, then Christ died in vain' ” (Galatians 2:11-21)

Paul destroyed more than “the adherence to the laws of Judaism”! He destroyed faith in Yehovaw's promise in His toraw that the Israelite would “**be forgiven**” (Numbers 15:28) who brought His “**sin offering**” (Verse 27) (an act of repentance) and watched the priest “**make an atonement**” (Verse 28) by slaying the innocent lamb that was the sin offering, to which atonement Yehoshua's shedding of His own blood was, merely, a powerful extension (Romans 5:11), by which He fulfilled (Matthew 5:17) “**the law or the prophets**” (Verse 17) or demonstrated their ultimate meaning! He said:

For their sakes I sanctify Myself, that they also might be sanctified through the truth! (John 17:19)

To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth! (John 18:37)

³¹**If ye continue in My word, *then* are ye My disciples indeed;** ³²**ye shall know the truth, and the truth shall make you free!** (John 8:31 and 32)

Paul would not have one “build again those things that I destroyed” lest he be found “making myself a transgressor”! (Galatians 2:18) But “**sin is the transgression of the law**”! (1st John 3:4) And to destroy one's faith in any part of Yehovaw's toraw is the essence of that transgression; so upon learning “the truth” - “**Thy law is the truth**” (Psalm 119:142) - one is obliged, most certainly, to “build again those things that” Paul “destroyed” (Galatians 2:18) or be subject to Yehovaw's “**death**” and “**cursing**”! (Deuteronomy 30:19)

Without Brother Coulter's inserts, by which he tries to make sense of the extremely difficult doctrinal assertions by Paul, we find Paul saying, “I through law ... died ... to law”. (Galatians 2:19) Believing that he knows what that means, Brother Coulter inserts, between “law” and “died”: “[since the wages of sin is death]”.

If one actually dies, losing his physical body, he dies “to law” and to everything else on Earth! But Paul is a living author declaring that he “died” (Galatians 2:19); so he must be addressing the idea of a spiritual life or death; and one is obliged to ask, so long as one is yet a breathing person on Earth, how does he “die to law”?

I am “dead” to Mexican law; with my being a citizen of California, Mexican law has no jurisdiction over me, unless I go south of the border and violate that law; and Paul's general address to “law” without the article “the” to indicate that he is talking about Yehovaw's toraw, would have to include Mexican law and all other systems of law in all other nations of the world, including Yehovaw's! But how does one “die” to the law of Him Who made him?

If I were to step out of line as a citizen or resident of the Republic of California, enforcers of the law in that state would immediately take me to task! And I would certainly not be “dead” to it! People who go to Mexico and break their law also find that they are anything but “dead” to Mexican law. So how does one go about leaving the jurisdiction of the toraw or law of Him Who created the Earth? Can he go to the moon? But Yehovaw created Earth's moon as well!

Paul with Brother Coulter's careful translation would have his reader understand that “I through law (any law) ... died ... to law (any law)!” (Galatians 2:19) And by Brother Coulter's insertion we are to understand that law's causing one to “die to law” is because “the wages of sin is death”! (Romans 6:23)

But “sin is the transgress of the law”! (1st John 3:4) And in this instance the apostle John is specifically talking about Yehovaw's toraw or law! So how did Paul's “law” in general (all the laws of all countries in the world) get into the business of addressing “the wages of sin”?

Yes, “by the law is the knowledge of sin”! (Romans 3:20) But so also did Yehovaw give, in His toraw or law, His children the knowledge of what they can do about having sinned. While a temple existed, they could bring their “sin offering” (Numbers 15:27) and watch a priest “make an atonement” (Verse 28); “and it shall be forgiven him”.

Now, with Yehoshua's having made of His own body and blood the ultimate atonement of all time (Romans 5:11), which would be meaningless without its specific relationship to the atonement of Yehovaw's toraw or law, one can witness or relive that amazing event, have his or her heart purged of Satan's lies about the presumed acceptability of sin (Hebrews 9:14), we can “confess our sins” (1st John 1:9); and “He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness”! (Verse 9)

So how did “law” (all law in all countries of the world) make us “dead to law” (all law in all countries of the world) , when the entire issue of sin and the death that comes of it is addressed only by “the” law - Yehovaw's toraw?

Furthermore, how is it that even “the” law makes one “dead” to it, when by it Yehovaw has given His children the knowledge of how to “choose life” (Deuteronomy 30:19), “all the words of this law” (Deuteronomy 32:46) being, by the authority of the Creator and Lord God over all the universe, “your life” (Verse 47) - even “eternal life” (Matthew 19:16), “that it might be well with them and with their children for ever”! (Deuteronomy 5:29)

But the confusion of the paragraph Brother Coulter is having us examine, a mixture of Paul's mysterious utterances and Brother Coulter's efforts to be helpful, is far from over! For we find that Paul's presumably having “died to law” (Galatians 2:19) “through law” (Verse 19) occurred, according to Brother Coulter “[in the operation of baptism]”! Yehoshua told His disciples:

John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. (Acts 1:5)

That is the only scripture that I know anything about in which any allusion is made to the baptism of Yehovaw's disciples! And it was not John's baptism but Yehoshua's that was being addressed here.

But Brother Coulter would have us understand that Paul's presumably having “died to law” (Galatians 2:19) “through law” (Verse 19) occurred “[in the operation of baptism]”; so I must ask, how does one's being immersed in water cause him or her to die “to law” (all laws in all countries of the world); or were the King James translators perfectly within their rights to translate within the context around it that verse as relating to “the law” - Yehovaw's toraw?

Secondly, if that statement by Paul (Galatians 2:19) did relate to Yehovaw's toraw, how did it cause Paul to die spiritually, when by it comes “your life”? (Deuteronomy 32:47)

The apostle Paul learned Yehovaw's toraw “at the feet of Gamaliel” (Acts 22:3) “a Pharisee” and “a doctor of the law”! (Acts 5:34) So Paul should have known better; but his antilaw bias shows, continually, through his writings. He did not let his readers know that through Yehovaw's toraw He showed “death” and “cursing” (Deuteronomy 30:19) as His judgment only upon those who “wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments”! (Deuteronomy 28:15)

Paul argued that “all have sinned and come short of the glory of God”! (Romans 3:23) And who can argue with that?

But, looking at Yehovaw's requirement to assure one that “all these blessings shall come on thee and overtake thee” (Deuteronomy 28:2), we find that He promised those blessings for those who “shalt hearken diligently unto the voice of the Lord thy God, to observe to do all His commandments”! (Verse 1) He did not promise His blessings for

those who would “do all His commandments”; the exact wording is “**observe to do all His commandments**”. (Verse 1)

The words “observe” or “keep” in relation to obeying Yehovaw's toraw come from the same Hebrew or Greek word meaning to “guard”! (Strong: Hebrew: 8104; Greek: 5083) His plea was that His children “guard” or put a value on doing all His commandments. One puts a value on something when he or she is convinced that it does hold value; it is an action of the heart; it happens in an instant; and one's actions reflect the value that he or she puts on all things in his or her life!

For this reason Yehovaw has ever been concerned with the condition of His children's hearts! He is “**God, Who knoweth the hearts**”! (Acts 15:8) And He judges them according to the value that they have put on doing all His commandments! King David said, to his son:

Solomon, my son, know thou the God of thy father and serve him with a perfect heart and with a willing mind! For the Lord searcheth all hearts and understandeth all the imaginations of the thoughts! If thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever! (1st Chronicles 28:9)

By one's putting a value on the commandments of Yehovaw's toraw, no guarantee is implied that he or she will obey them perfectly or even understand all of them, which is why, as Paul rightly observed, “**all have sinned and come short of the glory of God**”! (Romans 3:23)

But in matters of “**righteousness**” (Deuteronomy 6:25), the issue in Yehovaw's sight is not the perfect execution of His commandments but one's perfect regard for them, which is why He put a value on “**the perfect heart**”! (1st Chronicles 28:9)

One seeks that on which he or she has put a value! And Yehovaw's commandments are inseparable from Himself! They are the expression not only of His will for His children but of His very nature! One takes them into his or her considerations as a valuable thing indeed! For by the regard in which one holds Yehovaw and His commandments - by his or her “**perfect heart**” (1st Chronicles 28:9) toward them - He blesses or curses!

So, although “**all have sinned**” (Romans 3:23), not all have ceased to “keep”, “observe” or put a value on the commandments that relate to sin; so Yehovaw's blessings continue! And in His blessings are the “**life**” (Deuteronomy 30:19; 32:47; Matthew 19:17) of His toraw - even “**eternal life**”. (Verse 16)

So the idea taught by Paul that Yehovaw is a vengeful God looking for any false move as an excuse to consign his child to everlasting death is completely wrong! He said, through Moses, that He is a God “**shewing mercy unto thousands of them who love Me and keep (put a value on) My commandments**”! (Exodus 20:6)

By his insert Brother Coulter tries to say that Paul's dying "to law" (Galatians 2:19) meant "[to Judaism's traditional laws]"; but, by Brother Coulter's own explanation earlier, "law" without "the" in front of it relates to all law everywhere, including that of Yehovaw!

The purpose that Paul gave for dying "to law" is "that I may live to God" (Galatians 2:19); and Brother Coulter's insert there is "[in love and obedience]"! But how does one obey a law to which he or she has become "dead"? (Verse 19)

Paul goes on, to give a pet theory of his: "I have been crucified with Christ"! (Galatians 2:20) And Brother Coulter's insert explains "[by baptism]"; "yet I live", Paul claims and then explains: "Indeed, it is no longer I; but Christ lives in me." (Verse 20)

Paul is famous for claiming incarnations that take over one's person and rule in his or her stead! He wrote, "It is no more I that do it but sin that dwelleth in me." (Romans 7:17)

So in Romans 3:20 we hear Paul saying, "I no longer have any personal responsibility in this matter; "Christ" who "lives in me" will be making all the decisions and living my life for me; so what are all the exhortations in the bible pleading that one "**endure unto the end**", if he or she wishes to "**be saved**"? (Matthew 24:13)

Paul's next statement gets down to the heart of his offering of a "righteousness of God without (or separate from) the law" (Romans 3:21) in place of the "**righteousness**" offered by Yehovaw for observing or putting a value "**to do all these commandments before the Lord**" (Deuteronomy 6:25): Paul wrote: "*The life* that I am now living in *the* flesh, I live by faith – that *very faith* of the Son of God"! (Galatians 2:20) And by now we should know that this "*faith* of the Son of God" (Verse 20) is none other than a "faith in His blood" (Romans 3:25), rather than faith in Yehovaw's words through Moses and Yehoshua, "**to magnify the law and make it honorable**"! (Isaiah 42:21)

Then comes Paul's punch line: "if righteousness [justification] *is* through *works of* law, then Christ died in vain" (Galatians 2:21) Yehovaw said, through Moses, that His "**righteousness**" is by observing or putting a value "**to do all these commandments before the Lord**"! (Deuteronomy 6:25) Is that not at least by putting a value on "*works of* law"? So did Yehoshua indeed die "in vain"? Did Yehovaw the Father, Who commanded Yehoshua to lay down His life (John 10:18), not know what He was doing?

I have applied myself, diligently, in this work, to showing that Yehovaw indeed knew what He was doing, that He did it excellently but that sinful men have presumed to scramble understanding concerning what He did, to where few can figure out what He did without exhaustive analysis of all the efforts combined under the guidance of ha Kodesh Ruakh, Yehovaw's Holy Spirit, Who "**will guide you into all truth**"! (John 16:13) Brother Coulter continued:

The whole purpose of repentance, baptism and justification by faith in the sacrifice and shed blood of Jesus Christ is to receive the Holy Spirit of God, which is our begettal from God the Father and the “earnest” (pledge or down payment) of our salvation (1st John 3:9; Ephesians 1:13-14). Paul wrote nothing in this passage that can be construed to mean he was abolishing the laws and commandments of God – for NO MAN CAN DO SO!

To say that “the whole purpose of repentance, baptism and justification by faith in the sacrifice and shed blood of Jesus Christ is to receive the Holy Spirit” is, presumably, to give Yehovaw's requirement for receiving His Spirit: 1) “repentance” 2) “baptism” and 3) “justification by faith in the sacrifice and shed blood of Jesus Christ” - that is, as Paul taught:

Repentance: Romans 2:4; 2nd Corinthians 7:10; and 2nd Timothy 2:24 to 26

Baptism: Romans 6:3 to 5; Ephesians 4:5; and Colossians 2:11 and 12

Justification by faith in the shed blood of Jesus Christ: Romans: 3:25

To “**repent**” (Matthew 4:17) means, simply, “to think differently”! (Strong: Greek: 3340) So, considering that Paul taught a “righteousness of God without (or separate from) the law” (Romans 3:21), Paul's “repentance” could and did mean, grievously, to think differently about believing that Yehovaw knew what He was doing when He offered His “**righteousness**” (Deuteronomy 6:25) through His toraw or law, asking simply that His children “**observe**” or put a value on doing “**all these commandments**”! (Verse 25)

As for “baptism” Yehoshua taught baptism - His baptism, telling His disciples: “**John truly baptized with water! But ye shall be baptized with the Holy Ghost not many days hence.**” (Acts 1:5) But Paul's baptism was, essentially, John's baptism, which was to be “**baptized with water**”! (Verse 5)

Only Paul ever taught “justification by faith in the shed blood of Jesus Christ” (Romans 3:25), Yehoshua's having explained that His shed blood would be “**for**” or in behalf of “**many for the remission of sins**” but that He would be shedding it “**that they also might be sanctified through the truth**”! That truth would “**call ... sinners to repentance**”! (Matthew 9:13) or “**purge your conscience from dead works to serve the living God**”! (Hebrews 9:14) And, since “**sin is the transgression of the law**” (1st John 3:4), their “repentance” would be their thinking differently about transgressing the law!

Brother Coulter offered Yehovaw's words through His faithful apostle John, to help in this discussion:

Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God! (1st John 3:9)

The idea of being “**born of God**” gets us back to Brother Coulter's argument that the three requirements Paul gives is “to receive the Holy Spirit of God”! But, having looked carefully at Paul's requirements in comparison to Yehovaw's, we see the reward of His Spirit and His most direct address to how one is to receive that reward being advanced by Yehoshua! He said:

¹⁵If ye love Me, keep My commandments! ¹⁶And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, ¹⁷even the Spirit of truth! (John 14:15 to 17)

The apostle Paul wrote: “**The manifestation of the Spirit is given, to every man, to profit withal.**” (1st Corinthians 12:7) Yehovaw said, through Yehoshua:

He who hath My commandments and keepeth them, he it is who loveth Me: and he who loveth Me shall be loved of My Father! And I will love him and will manifest Myself to him. (John 14:21)

So, here, again, we have Yehovaw's words about how “to receive the Holy Spirit of God”; then we have Paul's and Brother Coulter's ideas; we have people who have embraced these vastly different concepts; and we have “**a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, who would come from thence**”! (Luke 16:26)

As for what ha Kodesh Ruakh will accomplish for people who have kept the commandments of Yehovaw's toraw or law, Brother Coulter would have us regard that accomplishment as “our begettal from God the Father”; and nothing seems amiss, in that idea, the difference, I have shown, having been in how one gets the “begettal”.

Quoting from Paul (Ephesians 1:13-14), Brother Coulter then also likens the “begettal” as “the “earnest” (pledge or down payment) of our salvation”, which is the understatement of all time! For ha Kodesh Ruakh is the mighty Spirit by Whom Yehovaw flung the galaxies into their places, not to mention performs the “**life and death, blessing and cursing**” (Deuteronomy 30:19) that He has “**set before you**” as the choice that every child of His must make! And, when Yehovaw said, through Yehoshua, that keeping His commandments is His requirement for receiving the special manifestations of His Spirit (John 14:15 to 17 and 21), He obviously was referring to a privilege that has been in place, since Yehovaw ever communicated to His children any commandments to keep! He said, to Isaac:

⁴In thy seed shall all the nations of the Earth be blessed; ⁵because Abraham obeyed My voice and kept My charge, My commandments, My statutes and My law! (Genesis 26:4 and 5)

⁸He hath remembered His covenant for ever, the word *that* He commanded to a thousand generations, ⁹which *covenant* He made with Abraham and His oath unto Isaac; ¹⁰And confirmed the same, unto Jacob, for a law, *and* to Israel, *for* an everlasting covenant. (Psalm 105:8 to 10)

I agree, wholeheartedly, with Brother Coulter's observation that no man can abolish “the laws and commandments of God”; but at the same time, I wonder, with astonishment, how easily he and his brethren have accepted Paul's teaching that the heart and purpose of Yehovaw's toraw, which is its atonement, which Yehoshua came to “**fulfill**” (Matthew 5:17), could be so easily dismissed by this strange apostle, who, while defending one's obligation to keep its commandments, rails at one for accepting its atonement as the point of Yehoshua's sacrificing Himself, along with the purpose of its atonement, which is to “**make him who did the service perfect, as pertaining to the conscience**” (Hebrews 9:9), insisting that his notion of “righteousness” is, of all things, “without (or separate from) the law” (Romans 3:21), which one must otherwise keep, according to Paul's astoundingly confusing doctrine, his entire fetish being with Yehoshua's blood as the thing in which one is to “have faith”! (Romans 3:25) Brother Coulter continues:

Galatians Three: Paul continues in Chapter Three, making it clear that any work of any law is not able to bring about justification for past sins. While God requires Christians to keep His laws and commandments in their full spiritual intent, no law has the power to forgive sin, justify a person to God spiritually, impart the Holy Spirit, or bestow eternal life. The function of God's laws and commandments is to *define sin*: “O foolish Galatians, who has bewitched you *into* not obeying the truth, before whose eyes Jesus Christ, crucified, was set forth in a written public proclamation? This only I desire to learn from you: **did you receive the Spirit of God by works of law, or by *the* hearing of faith?** Are you so foolish? Having begun in *the* Spirit, are you now being perfected in *the* flesh [through obedience to carnal laws of Judaism]?... Therefore, *consider this*: He Who is supplying the Spirit to you, and Who is working deeds of power among you, *is He doing it by works of law or by *the* hearing of faith?*” (Galatians 3:1-5).

Paul's focus in this passage as quoted by Brother Coulter (Galatians 3:1-5) is one's receiving “**the Spirit of God**”; and the way to obtain His supernatural manifestations in one's behalf is, in Paul's view “by *the* **hearing of faith**”! Presumably, one begins his walk as a follower of Paul “in *the* Spirit”, Who obviously is being supplied by God, “Who is working deeds of power among you”; and Paul challenges the one who sees value in Yehovaw's toraw or law, by asking, “*Is He doing it by works of law or by *the* hearing of faith?*” (Galatians 3:1-5)

Asking “**did you receive the Spirit of God by works of law, or by *the* hearing of faith**” is not quite fair; because Paul's choosing not to use the definite article “the” before

“law” implies all law of all nations on the Earth rather than Yehovaw's toraw, to which Jews refer as “the law”; and the reason why I am making this difference is that, if Paul's question were to have been “did you receive the Spirit of God by works of the law”, the answer would have been “Yes!” Yehovaw said, through Moses:

My servant Caleb, because he had another Spirit with him and hath followed Me fully, him will I bring into the land whereinto he went; and his seed shall possess it. (Numbers 14:24)

Yehovaw said, through Yehoshua:

¹⁵If ye love Me, keep My commandments! ¹⁶And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; ¹⁷even the Spirit of truth! (John 14:15 to 17)

Yehovaw wrote, through His faithful apostle:

He who keepeth His commandments dwelleth in Him and He in him! And hereby we know that he abideth in us, by the Spirit Whom He hath given us. (1st John 3:24)

That, my friends, is receiving “**the Spirit of God by works of law**” - specifically, by keeping or putting a value on the commandments of Yehovaw's toraw! The Law-Giver through Moses and Yehoshua and His faithful apostle said it; so who was Paul to say otherwise? Brother Coulter continues:

Concerning the laws and commandments of God, Paul demonstrates that they are **not contrary** to God's promises of eternal life – which can only come through loving obedience and faith in Jesus Christ. “*Is the law then contrary to the promises of God? MAY IT NEVER BE! For if a law had been given that had the power to give life, then* righteousness [justification] would indeed have been by law. But the Scriptures have shut up all things under sin, so that by *the* faith of Jesus Christ the promise [of eternal life] might be given to those who believe. Now before faith came, we were guarded under law, having been shut up unto the faith that was yet to be revealed [at Christ's first coming]. In this way, the law was our tutor *to lead us* to Christ that we might be justified by faith. But since faith has come, we are no longer under a tutor” (Galatians 3:21-25).

Yehovaw's toraw is, hardly, “**contrary** to God's promises of eternal life”, in that in it He offered “**life**” (Deuteronomy 30:19; 32:47) through Moses, saying,

O that there were such an heart in them, that they would fear Me and keep all My commandments always, that it might be well with them and with their children for ever! (Deuteronomy 5:29)

He later clarified through Yehoshua that He definitely meant “**eternal life**”! (Matthew 19:16) He said, through Yehoshua:

If thou wilt enter into life, keep the commandments! (Matthew 19:17)

As to “God's promises of eternal life”, which according to Paul has nothing to do with Yehovaw's toraw or law, being a “righteousness of God without (or separate from) the law” (Romans 3:21), I would be interested to know where such promises are that offer eternal life apart from keeping the commandments of Yehovaw's toraw!

But the teachings of Paul have convinced Brother Coulter and many more that “eternal life ... can only come through loving obedience and faith in Jesus Christ”, which does not sound too bad - a faith in the Jesus Christ Who gave Yehovaw's toraw through Moses (1st Corinthians 10:1 to 4) is, certainly, not amiss - until one learns that the faith Paul taught was in a Jesus who taught that the righteousness He offered through Moses is now worthless and that only His shed blood and one's “faith in His blood” (Romans 3:25) have any relevance to the “**life**” (Deuteronomy 30:19; 32:47) He offered in His toraw - even “**eternal life**”! (Matthew 19:16)

Having been “**brought up ... at the feet of Gamaliel**” (Acts 22:3) “**a doctor of the law**” (5:34) Paul makes an astounding statement: “**If a law had been given that had the power to give life, then righteousness [justification] would indeed have been by law!**” (Galatians 3:21) What, then, did Yehovaw mean, through Moses, when He declared that “**all the words of this law**” (Deuteronomy 32:46) are “**your life**”? (Verse 47)

I had a Pauline advocate tell me that Yehovaw meant “your physical life”; but did He say that? And what, then, did He mean by crying out that His children's keeping “**all My commandments always**” would make things “**well with them and with their children for ever**”? (Deuteronomy 5:29) He then declared, through Yehoshua, “**If thou wilt enter into life, keep the commandments!**” (Matthew 19:17) Was He talking there about His children's physical lives?

That statement was in answer to a man's question: “**What good thing shall I do that I may have eternal life?**” (Matthew 19:16)

Still, Paul declared, “The Scriptures have shut up all things under sin, so that by *the* faith of Jesus Christ the promise [of eternal life] might be given to those who believe!” (Galatians 3:22) Yehoshua had more things to say about eternal life: in answer to the question “**What shall I do that I may inherit eternal life?**” (Mark 10:17), He said, “**Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother.**” (Verse 19)

²⁹There is no man who hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake and the gospel's, ³⁰But he shall receive

an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life! (Mark 10:29 and 30)

Again, in answer to the question, “What shall I do to inherit eternal life?” (Luke 10:25), Yehoshua said, “What is written in the law? how readest thou?” (Verse 26) The answer came back, “Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy strength ... and thy neighbor as thyself!” (Verse 27) He then said, “Thou hast answered right: this do, and thou shalt live!” (Verse 28)

Again, in answer to the question, “What shall I do to inherit eternal life?” (Luke 18:18) He answered, “Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother!”

¹⁴As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, ¹⁵that whosoever believeth in Him should not perish but have eternal life! ¹⁶For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life! (John 3:14 to 16)

Here, believing in Yehoshua is given as the key to eternal life; then why do so few people pay any attention to what He said in relation to Moses: “If ye believe not his writings, how shall ye believe My words?” (John 5:47)

Do not the writings of Moses contain “the righteousness that is in the law” (Deuteronomy 6:25; Philippians 3:6), which Paul called “dung”? (Verse 8), yet which Yehoshua knew had produced “the righteous” (Matthew 9:13) whom He knew were in Israel!

Yehoshua said, to “the Jews” (John 5:18): “Search the scriptures; for in them ye think ye have eternal life: and they are they that testify of Me!” (Verse 39) He did not refute what He knew the Jews thought about “eternal life” being in “the scriptures”, which to them were only what we regard as “the Old Testament”; He simply pointed out that “they ... testify of” Him! (Verse 39)

Yehoshua said, to “the people” who “took shipping and came to Capernaum, seeking for” Him (John 6:24): “Whoso eateth My flesh and drinketh My blood hath eternal life!” (Verse 54)

Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it? (John 6:60)

So Yehoshua gave the disciples understanding of what He meant!

It is the Spirit Who quickeneth; the flesh profiteth nothing! The words that I speak unto you, *they* are spirit, and *they* are life! (John 6:63)

⁴⁹I have not spoken of Myself; but the Father Who sent Me, He gave Me a commandment, what I should say and what I should speak! ⁵⁰And I know that His commandment is life everlasting! (John 12:49 and 50)

These words are part of His “spirit” and “life” (John 6:63) and the Father's “life everlasting” (John 12:50): “²The scribes and the Pharisees sit in Moses' seat. ³All therefore whatsoever they bid you observe, *that* observe and do!” (Matthew 23:2 and 3)

Yehoshua said, “All therefore whatsoever they bid you observe” (Matthew 23:3) from “Moses' seat” (Verse 2); did He say, Except Yehovaw's offer of “righteousness” (Deuteronomy 6:25) for doing exactly that? Or, “Except Yehovaw's “everlasting covenant” (Genesis 17:7) that “every man child among you shall be circumcised”? (Verse 10)

Where in all of Yehoshua's addresses to “eternal life” is one instance where “faith in His blood” (Romans 3:25) was the key?

To use Paul's logic, a law has “**been given that had the power to give life**” (Galatians 3:21); so “righteousness” (Deuteronomy 6:25) was “indeed by law” - specifically Yehovaw's toraw and one's observing “to do all these commandments before the Lord”! (Verse 25)

Paul wrote: “Before faith came, we were guarded under law, having been shut up unto the faith that was yet to be revealed!” (Galatians 3:23) Then why did Yehoshua mention “faith” (Matthew 23:23) as being one of “the weightier matters of the law”? (Verse 23)

Yehovaw said that Abraham kept His “law” (Genesis 26:5); so His law preceded Abraham: Yehoshua said, in behalf of Yehovaw, “before Abraham was I AM!” (John 8:58) He also said, through His faithful apostle John: “I am Alpha and Omega, the beginning and the ending, saith the Lord, Who is, Who was and Who is to come, the Almighty!” (Revelation 1:8) So when was His law not? Is it not the eternal expression of His very nature and of His heart toward His children? Brother Coulter continues:

After repentance, baptism and the laying of hands, God gives the Holy Spirit – which unites with the spirit of man within the believer (1st John 3:9) bringing conversion (John 14:17). God, then begins to write the laws and commandments in the mind of the new believer (Hebrews 10:16). Instead of the *external* tutoring of the law, the believer now begins to develop the mind of Christ by the Holy Spirit through faith (Philippians 2:5). This is the *internal* working of the Holy Spirit to lead the believer in all righteousness (Romans 8:14).

To say that “after repentance ... God gives the Holy Spirit” is a fair statement; because He gives Him for those who “keep My commandments” (John 14:15); and to “repent” (Matthew 4:17) is to “think differently” (Strong: Greek: 3340), when as a “sinner”

(Matthew 9:13) one has been transgressing “the law”! (1st John 3:4) So one must assume that the different thinking would be to keep the law for a change.

As to “baptism” being a requirement for one's receiving ha Kodesh Ruakh, Yehovaw's Holy Spirit, Yehovaw did not command that through Moses nor teach it through Yehoshua! John the Baptist had a special ministry, in which he baptized “with water unto repentance”! (Matthew 3:11) But he went on, to say, “He Who cometh after me is mightier than I, whose shoes I am not worthy to bear! He shall baptize you with the Holy Ghost!” (Verse 11)

Yehoshua then repeated that same truth, telling His disciples: “John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence!” (Acts 1:5)

According to the apostle Peter "on the Day of Pentecost" (Acts 2:1) submitting to water baptism is the way for one to obtain "the Holy Ghost"! (Verse 38) But no sooner had he said that than Yehovaw baptized the household of Cornelius while Peter spoke His words to them with no water in sight! And I personally believe He was trying to show Peter that he had erred in recommending water baptism for new converts, that Yehoshua's baptism "with the Holy Ghost" (Acts 1:5) should have been his emphasis! And I keep asking myself, Why did Yehoshua's apostles minister with John's baptism, when they were followers not of John but of Yehoshua?

So I am troubled by Brother Coulter's listing "baptism" as one of the reasons why "God gives the Holy Spirit", particularly in view of Yehovaw's words through Yehoshua:

¹⁵If ye love me, keep my commandments! ¹⁶And I will pray the Father, and he shall give you another Comforter, that He may abide with you for ever; ¹⁷even the Spirit of truth! (John 14:15 to 17)

He who hath My commandments and keepeth them, he it is who loveth Me: and he who loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him. (John 14:21)

As for "the laying of hands", the apostle Luke tells us about that:

¹⁴When the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, ¹⁵who, when they were come down, prayed for them, that they might receive the Holy Ghost! ¹⁶(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) ¹⁷Then laid they *their* hands on them, and they received the Holy Ghost! (Acts 8:14 to 17)

The question I have about that record is: If, as Peter declared (Acts 2:38), submitting to water baptism is why Yehovaw gives the supernatural manifestations (John 14:21) of ha

Kodesh Ruakh, His Holy Spirit, to His children, why did the people in Samaria not receive Him when they submitted to water baptism?

So we find, then, by this account, that another's having "prayed for them, that they might receive the Holy Ghost" (Acts 8:15) is the reason for people's receiving Him, which still leaves the effectiveness of water baptism in question! So, apparently, although He is received primarily by those who "keep My commandments" (John 14:15), Yehoshua gave another way in which that manifestation can be experienced, which is to have someone use His "dominion" (Genesis 1:28) in behalf of the spiritless seekers of a better life, by speaking to the problem and commanding that it be fulfilled, which, if he "shall not doubt in his heart but shall believe that those things that he saith shall come to pass; he shall have whatsoever he saith"! (Mark 11:23)

That also adds "the Power of Agreement" to the situation, in accord with Yehovaw's words through Yehoshua: "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father Who is in Heaven!" (Matthew 18:19)

The proper approach to keeping Yehovaw's "commandments" (John 14:15) was given, by Yehovaw, through Moses, which was to "hearken diligently unto the voice of the Lord thy God, to observe to do all His commandments" (Deuteronomy 28:1); and that "voice" has ever been "the still small voice" (1st Kings 19:12) of ha Kodesh Ruakh, His Holy Spirit! He said, through Moses:

My servant Caleb, because he had another Spirit with him and hath followed Me fully, him will I bring into the land whereinto he went; and his seed shall possess it. (Numbers 14:24)

Their hearing His voice is why Yehoshua made reference to "these little ones who believe in Me"! (Matthew 18:6) To "believe" requires that one know! And one cannot know without communication! "Little ones" have received no formal education! They are the perfect example of what Yehovaw meant when He wrote, through His psalmist:

⁹Thou art He Who took me out of the womb! Thou didst make me hope when I was upon my mother's breasts! ¹⁰I was cast upon Thee from the womb: Thou art my God from my mother's belly! (Psalm 22:9 and 10)

Again, one does not "hope" (Psalm 22:9) in what he or she does not know! One cannot know that Yehovaw is his or her God from his or her "mother's belly" (Verse 10) without the communication of His Spirit, Who is ha Kodesh Ruakh!

Yehovaw appeared to Adam, the First Man, in the Garden of "Eden" (Genesis 2:8) and gave him one commandment to follow with a warning involving life or death! He said,

¹⁶The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat! ¹⁷But of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die! (Genesis 2:16 and 17)

That made Adam aware that Yehovaw was his God; and warning him about a judgment involving his life or death demonstrated that God/child relationship! So I believe that Adam's and Eve's experience in the Garden of Eden is a biblical type of what every single child of Yehovaw experiences in his or her "mother's belly"! And, obviously, these are communications of His Spirit and not of men teaching children in classes of formal education!

So I believe that ha Kodesh Ruakh, Yehovaw's Holy Spirit, is with us at birth, giving us the basic truth by which we can live but not the supernatural manifestations that began on "the Day of Pentecost"! (Acts 2:1) And hearkening to that "voice" (Deuteronomy 28:1) was, is and ever shall be paramount to observing "to do all His commandments"! (Verse 1) Yehovaw said, through Yehoshua:

Other sheep I have, who are not of this fold: them also I must bring, and they shall hear My voice! (John 10:16)

To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth! Every one who is of the truth heareth My voice! (John 18:37)

Brother Coulter and others of his brethren believe in a mysterious process wherein "the Holy Spirit ... unites with the spirit of man within the believer (1st John 3:9) bringing conversion (John 14:17)"! Let us look at those scriptures:

Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God! (1st John 3:9)

In that verse, "born of God" is the key phrase, which is this "mysterious process" of which I speak.

... the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you and shall be in you. (John 14:17)

The apostle Luke wrote "how God anointed Jesus of Nazareth with the Holy Ghost and with power: Who went about doing good and healing all who were oppressed of the Devil; for God was with Him". (Acts 10:38) But Yehoshua said:

The glory that Thou gavest Me I have given them, that they may be one, even as We are one. (John 17:22)

Yehoshua had not died yet, when He said that; neither had "the Day of Pentecost" (Acts 2:1) come; and Yehoshua did not say when He had given "them" "the glory that Thou gavest Me" (John 17:22); and I believe it was the glorious covering of ha Kodesh Ruakh that kept Adam and Eve from being "ashamed" in their being "naked" (Genesis 2:25), which covering they lost, when they sinned! (Genesis 3:7)

I believe further that the glorious manifestation to which that account refers is Yehovaw's pleasure in an obedient child, which He expresses through heightening the manifestations of ha Kodesh Ruakh, His Holy Spirit, even to extending his or her aura an hundred feet or so, according to some who have actually measured that phenomenon, making spirits of darkness flee in the presence of a righteous person!

With respect to Yehovaw's writing "the laws and commandments in the mind of the new believer", Brother Coulter refers his reader to Hebrews 10:16: "This *is* the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them".

But the author of Hebrews quoted that verse from Yehovaw's words through His prophet; and that author did not quote it correctly! Yehovaw said: "This *shall be* the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts and write it in their hearts!" (Jeremiah 31:33)

Please notice that Yehovaw spoke of His "law" (Jeremiah 31:33), not "laws" (Hebrews 10:16) - Yehovaw has never given more than one toraw or law; He wrote, through His psalmist:

⁸He hath remembered His covenant for ever, the word *that* He commanded to a thousand generations, ⁹which *covenant* He made with Abraham, and His oath unto Isaac ¹⁰And confirmed the same, unto Jacob, for a law, *and* to Israel, *for* an everlasting covenant! (Psalm 105:8 to 10)

Furthermore, "the covenant that I will make" (Jeremiah 31:33), Yehovaw said, would be "with the house of Israel" (Verse 33), a fact that the author of Hebrews conveniently left out; because, if Yehovaw's "new covenant with the house of Israel" (Verse 31) or "the New Testament" (Matthew 26:28), as it is called in the New Testament, is indeed to be "with the house of Israel" (Jeremiah 31:31 and 33), one has to be an Israelite for it to bless him; and in His toraw Yehovaw defined what an Israelite is:

The Lord shall establish thee an holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God and walk in His ways! (Deuteronomy 28:9)

Yehovaw's way to "righteousness" (Deuteronomy 6:25) is to "observe to do all these commandments before the Lord" (Verse 25); and one of His "commandments"

(Deuteronomy 28:9) is that "every man child among you shall be circumcised!" (Genesis 17:10), both provisions of which the apostle Paul declared to be worthless (Romans 3:21; 1st Corinthians 7:19) and superseded by his presumably superior knowledge of Yehovaw's heart!

To do that Paul had in effect to add another commandment to Yehovaw's toraw (Romans 3:21) - another way to obtain righteousness (Romans 3:25) - and take from it His commandment of the circumcision (1st Corinthians 7:19), in defiance of the commandment:

Ye shall not add, unto the word that I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the Lord your God, which I command you. (Deuteronomy 4:2)

A thing written in one's heart is a thing that one has taken to heart; and I see, in Yehovaw's words through His prophet (Jeremiah 31:33) simply the idea that Yehoshua's coming and teaching an higher understanding of Yehovaw's toraw or law and His making, of His own body and blood, the ultimate demonstration of that toraw's atonement would indeed cause it to become a matter of one's heart; He said, through Moses:

O that there were such an heart in them, that they would fear Me and keep all My commandments always, that it might be well with them and with their children for ever! (Deuteronomy 5:29)

Yehoshua said that He did not come "to destroy the law, or the prophets: I am not come to destroy but to fulfill!" (Matthew 5:17) His way of fulfilling it was causing it to become a matter of the heart by being Yehovaw's "Lamb of God" (John 1:29) "slain from the foundation of the world" (Revelation 13:8) as the ultimate expression of its atonement; He said:

¹⁵If ye love Me, keep My commandments! ¹⁶And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, ¹⁷even the Spirit of truth! (John 14:15 to 17)

Yehovaw said, through Moses:

My servant Caleb, because he had another Spirit with him and hath followed Me fully, him will I bring into the land whereinto he went; and his seed shall possess it. (Numbers 14:24)

Ha Kodesh Ruakh, Yehovaw's "Spirit of truth" (John 14:17) has always been, at Yehoshua's request, with the person who has followed Yehovaw fully; and He will bring the obedient into the land where the Kingdom of Yehovaw prevails for ever!

"Righteousness" (Deuteronomy 6:25) belongs to the person who has observed "to do all these commandments before the Lord" (Verse 25); and Yehoshua said, of "righteousness" (Matthew 5:20): "Except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven!" (Verse 20) He then said, of "the scribes and Pharisees" (Matthew 23:2):

²The scribes and the Pharisees sit in Moses' seat. ³All therefore whatsoever they bid you observe, *that* observe and do! But do not ye after their works: for they say and do not! (Matthew 23:2 and 3)

That was the problem that Yehoshua had with "*the righteousness of the scribes and Pharisees*"! (Matthew 5:20) They simply had not taken Yehovaw's toraw or law to heart, despite their participation in its atonement up to that time! He wrote, through His author, of His sacrifices for atonement, that they were:

a figure for the time then present ... that could not make him who did the service perfect, as pertaining to the conscience! (Hebrews 9:9)

But, as difficult as that may have been, apparently some Israelites had got the truth conveyed by the sacrifice of lambs; for Yehoshua acknowledged that "the righteous" (Matthew 9:13) were present in Israel prior to His death!

In behalf of Paul, Brother Coulter holds the effect of Yehovaw's toraw or law to be "the external tutoring of the law", the believer under Paul presumably beginning "to develop the mind of Christ by the Holy Spirit through faith (Philippians 2:5)." But in His toraw, Yehovaw said, through Moses:

¹¹This commandment that I command thee this day, it *is* not hidden from thee, neither *is* it far off! ¹²It *is* not in Heaven, that thou shouldest say, Who shall go up for us, to Heaven, and bring it unto us, that we may hear it and do it? ¹³Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea, for us, and bring it unto us, that we may hear it and do it? ¹⁴But the word *is* very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it. (Deuteronomy 30:11 to 14)

Yehovaw was of course speaking, there, of "all the words of this law"! (Deuteronomy 32:46) But watch, now, how Paul corrupted that beautiful recommendation of the "commandment that I command thee this day" (Deuteronomy 30:11) and twisted its meaning for his own purpose:

⁶The righteousness that is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into Heaven? (that is, to bring Christ down *from above*.) ⁷Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

⁸But what saith it? The word is nigh thee, *even* in thy mouth and in thy heart: that is, the word of faith, which we preach. (Romans 10:6 to 8)

Paul's "word of faith" (Romans 10:8) is "faith in His (Yehoshua's) blood" (3:25) and speaks of a "righteousness of God without the law" (Verse 21), while Yehovaw's concern was ever that His toraw be "in thy heart, that thou mayest do it" (Deuteronomy 30:14) - the same concern that He would continue to show through Yehoshua, in promising that in His "New Covenant with the house of Israel" (Jeremiah 31:31), He "will put My law in their inward parts and write it in their hearts"! (Verse 33)

According to Brother Coulter, under Paul's teaching "the believer now begins to develop the mind of Christ by the Holy Spirit through faith (Philippians 2:5)"! And that would be "the *internal* working of the Holy Spirit to lead the believer in all righteousness (Romans 8:14)." But, pray tell, how, in Yehovaw's toraw, was "the word ... very nigh unto thee, in thy mouth and in thy heart" (Deuteronomy 30:14) except through ha Kodesh Ruakh, Yehovaw's Holy Spirit?

Yes, Yehoshua promised a special manifestation of ha Kodesh Ruakh, which took place on "the Day of Pentecost"! (Acts 2:1) He said, to His disciples: "Ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5), at which time "ye shall receive power, after the Holy Ghost is come upon you: and ye shall be witnesses unto Me, in Jerusalem, in all Judæa, in Samaria and unto the uttermost part of the Earth"! (Verse 8)

That was, simply, the empowering of Yehovaw's "word ... in thy mouth and in thy heart" (Deuteronomy 30:14) to expedite the commandment that Yehovaw would be making through Yehoshua, "¹⁹Go ... and teach all nations ... ²⁰ ... to observe all things whatsoever I have commanded you" (Matthew 28:19 and 20) - the commandment that His disciples-become-apostles could not wait to violate, under the heavy influence of the apostle Paul (Acts 15:2), telling "the brethren who are of the Gentiles" (Acts 15:23) - that is, the brethren of "all nations" (Matthew 28:19; Strong: Greek: 1484):

We have heard, that certain who went out from us have troubled you with words, subverting your souls, saying, *Ye must be circumcised, and keep the law: to whom we gave no such commandment!* (Acts 15:24)

Brother Coulter finished his reference to "the *internal* working of the Holy Spirit to lead the believer in all righteousness" by referring the reader to Romans 8:14: "As many as are led by the Spirit of God, they are the sons of God." And with that statement I agree wholeheartedly! Yehovaw wrote, through His faithful apostle, of Yehoshua:

As many as received Him, to them gave He power to become the sons of God, *even to them who believe on His name!* (John 1:12)

But Yehoshua said:

⁴⁶Had ye believed Moses, ye would have believed Me! For he wrote of Me! ⁴⁷But, if ye believe not his writings, how shall ye believe My words? (John 5:46 and 47)

The writings of Moses included Yehovaw's offer of “righteousness” (Deuteronomy 6:25) to those who would “observe to do all these commandments before the Lord” (Verse 25) and Yehovaw's “everlasting covenant” (Genesis 17:7) with Abraham, that “every man child among you shall be circumcised” (Verse 10), with both of which provisions the apostle Paul took exception, calling “the righteousness that is in the law” (Philippians 3:6) “dung” (Verse 8) and “circumcision ... nothing” (1st Corinthians 7:19), having presumably given himself the authority to countermand the Creator and Lord God over all the universe! Brother Coulter continues:

Galatians Five: Judaism required that Gentile proselytes be circumcised in the flesh before they could enter the synagogue. They were then required to keep the whole law – meaning all of God's laws, as well as all the traditional laws of Judaism. False teachers were causing converts in Galatia to revert back to those teachings, which were mixed with pagan gnosticism derived from Hellenistic Judaism. This was the “yoke of bondage” of which Paul wrote. On the other hand, the laws and commandments of God were *never* a “yoke of bondage” - even when kept in the letter of the Law, as required under the Old Covenant (Deuteronomy 4:1-8, 39-40; 5:1-21, 32-33; 6:1-25).

Yehovaw sent Yehoshua to straighten out the doctrinal mess to which Brother Coulter alludes, by teaching an higher understanding of Yehovaw's toraw and taking the Jews to task for their “tradition” (Matthew 15:3), saying, “Thus have ye made the commandment of God of none effect by your tradition!” (Verse 6) So the way to go is after Yehoshua's teachings, both through Moses and in person, not after the teachings of a later apostle, who presumed to make “the commandment of God of none effect” by his teachings. I am speaking, of course, of the apostle Paul!

It is understandable that Jews steeped in their tradition as well as in “the whole law” would be “causing converts in Galatia to revert back to those teachings”; and Brother Coulter is to be commended for declaring that “the laws and commandments of God were *never* a “yoke of bondage” - even when kept in the letter of the Law, as required under the Old Covenant”!

But within the first five verses of Galatians 5, we find that Paul was not addressing Jewish tradition as being that “yoke of bondage” (Galatians 5:1); rather, he was addressing the heart of Yehovaw's toraw and making a case against its having any merit whatsoever for one to be “justified” or given the “righteousness” by which to be saved! Please consider these verses:

¹Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage! ²Behold, I, Paul, say, unto you, that if ye be circumcised, Christ shall profit you nothing! ³For I testify again to every man who is circumcised, that he is a debtor to do the whole law! ⁴Christ is become of no effect, unto you; whosoever of you are justified by the law, ye are fallen from grace! ⁵For we through the Spirit wait for the hope of righteousness by faith!
(Galatians 5:1 to 5)

That passage by Paul is the most glaring instance of which I know where he sets Yehovaw's toraw and his own alternate teaching into indisputable and grievous opposition! "The yoke of bondage" (Galatians 5:1) of which Paul speaks relates, specifically, to a man's being "circumcised" (Verse 2) - to Yehovaw's "everlasting covenant" (Genesis 17:7) with Abraham that "every man child among you shall be circumcised"! (Verse 10)

That "yoke of bondage" (Galatians 5:1) relates, specifically, to whatever "profit" (Verse 2) may be in one's doing "the whole law" (Verse 3), in which case "Christ is become of no effect, unto you". (Verse 4) So Paul casts Yehoshua, Who was and is that "Christ, the Son of the living God" (Matthew 16:16), as diametrically opposed to Yehovaw's toraw through Moses,

- which He Himself gave through Moses, being "that Rock" (1st Corinthians 10:4) from which the children of Israel "drank" (Verse 4) in the wilderness
- the keeping of which He said permits one to "enter into life" (Matthew 19:17)
- which He said one must "observe and do" (Matthew 23:3)
- which He said one must believe to believe His "words" (John 5:46 and 47)
- the keeping of which He said gives one Yehovaw's "Spirit of truth" (John 14:15 to 17)

Yes, "every man who is circumcised ... is a debtor to do the whole law"! (Galatians 5:3) And, considering that he who shall "observe to do all these commandments before the Lord" (Deuteronomy 6:25) is looked upon, by Yehovaw, as having "our righteousness" (Verse 25), by which one shall "enter into the kingdom of Heaven" (Matthew 5:20), is doing "the whole law" anything other than doing "the will of My Father Who is in Heaven"? (Matthew 7:21)

Yet the apostle Paul would have the Galatians understand that to do that will - to be "justified by the law" (Galatians 5:4) is to be "fallen from grace" (Verse 4); because it is not Paul's "righteousness by faith" (Verse 5) - that is "faith in His (Yehoshua's) blood"

(Romans 3:25): a “righteousness of God without the law” (Verse 21), which is being “justified by faith without the deeds of the law”. (Verse 28) Brother Coulter continues:

This is the reason Paul admonished the Galatians to remain unyielding in the *true* faith, warning them not to revert back to “works of law” of Judaism for justification: “Therefore, stand fast in the liberty wherewith Christ has made us free, and do not be held again in a hoke of bondage. Behold, I, Paul, tell you that if you become circumcised [in the flesh, rather than in the heart by the Spirit (Romans 2:25-29; Colossians 2:13)] Christ shall profit you nothing! Again, I am personally testifying to every man who is being [physically] circumcised that he is a debtor to do the whole law [all the Old Testament laws and the traditional laws of Judaism, thereby eliminating repentance, faith and baptism].

Paul was not warning the Galatians “not to revert back to “works of law” of Judaism for justification”; for much of Judaism related to their tradition, parts of which have “**made the commandment of God of none effect**” (Matthew 15:6) and none of which have anything to do with “justification”! Rather, he was warning them not to revert back to “the whole law” (Galatians 5:3) - the law that the “circumcised” man is “a debtor to do” (Verse 3): the law in which Yehovaw does indeed offer His “**righteousness**” for observing “**to do all these commandments before the Lord**”! (Deuteronomy 6:25)

The “circumcised” man is not “a debtor to do” (Galatians 5:3) a single part of the tradition of Judaism; and Brother Coulter's insistence that such an obligation is what Paul was talking about is a disservice to the quest we have before us to determine where Yehovaw's truth indeed does lie; and we are forced to concede that it does not lie in the teachings of Paul, who continually worked to undermine one's faith in Yehovaw's words through Moses, which Yehoshua did not do! He said, of Moses,

If ye believe not his writings, how shall ye believe My words? (John 5:47)

Yehovaw wrote, through His psalmist:

Thy law is the truth (Psalm 119:142); and

all Thy commandments are truth. (Psalm 119:151)

Brother Coulter's lumping Yehovaw's toraw with “the traditional laws of Judaism” is confusing; because he asserts, in Paul's defense, that being “a debtor to do the whole law [all the Old Testament laws and the traditional laws of Judaism” eliminates “repentance, faith and baptism”!

“Repentance” has nothing to do with “the traditional laws of Judaism”, since “**sin is the transgression of the law**” (1st John 3:4) - Yehovaw's law, not that of the Jews!

Yehovaw listed, through Yehoshua, “**faith**” (Matthew 23:23) among “**the weightier matters of the law**”! (Verse 23) So how could doing “the whole law” eliminate “faith”, with faith in the law's Author being one's entire reason for doing any such thing?

Ironically, “baptism” was a part of Judaism's tradition, which is the only significance it actually has, which is no significance in relation to Yehovaw's toraw, to Yehoshua's teaching about the law or to the life Yehovaw offered in His law (Deuteronomy 30:19; 32:47; Matthew 19:17); so one's presumably being a debtor to do “the traditional laws of Judaism” would hardly eliminate baptism, which was an integral part of Judaism and no part of Yehovaw's toraw!

Brother Coulter then draws attention to the 18th verse of Galatians 5: “If you are led by *the Spirit*, you are not under [*works of*] law.” Considering that one cannot have ha Kodesh Ruakh or at least His supernatural manifestations in his or her behalf without keeping Yehovaw's “**commandments**” (John 14:15), Paul's alleging that one being “led by *the Spirit*” (Galatians 5:18) is “not under [*works of*] law” is, simply, one more instance of the grievous confusion that riddle's Paul's teaching and makes, of it, the least desirable source of spiritual guidance conceivable! Brother Coulter continues:

1st Timothy 4:1-5 – Did Paul Teach That All Meat Is Good for Food?

There is no question that the apostle Paul believed – and thus taught - “all things that are written in the Law and the Prophets” (Acts 24:14).

I am going to stop right here before Brother Coulter gets into his defense of Paul on clean and unclean meats; for he does an excellent job with that defense; and I will not be interrupting this work again for a while!

But, in view of all I have shown thus far concerning the violence done by Paul to Yehovaw's toraw in matters of righteousness and salvation, one must concede that both Paul's statement that he believed “all things that are written in the Law and the Prophets” (Acts 24:14) and Brother Coulter's blind acceptance of that claim are astounding!

That being said, I am pleased to let Brother Coulter's defense of Paul proceed, at least on the issue of eating or not eating meat; and for the sake of continuity I iterate Paul's reference to "all things that are written in the Law and the Prophets"! (Acts 24:14)

This certainly included God's commands concerning clean and unclean meats (as found in Leviticus 11 and Deuteronomy 14). But mainstream Christianity insists that Paul relaxed the biblical injunction against unclean meats. They often site 1st Timothy 4:1-5, which is misleading in the *KJV*: “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry and *commanding* to abstain

from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. **For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer.**”

Here Paul warns Timothy of an apostasy to occur in the end times – which would involve various “doctrines of demons.” One such “doctrine” commands abstinence from certain meats – which Paul counters by *apparently* saying that *all* meat is good for food, that nothing is to be refused if it is received with thanksgiving. But is this really what Paul is saying? Is Paul upending centuries of Jewish adherence to Old Testament food laws?

Note first that this particular “doctrine” refers specifically to abstaining from meat that was “created to be received.” Conversely, this substantiates that there are *other* meats which were not “created to be received.” Indeed, God created meats which were never designed to be food – thus they are termed *unclean*. But *clean* meats were created to be received as food with thanksgiving. Thus, the passage is not dealing with meat in general, but only with *clean* meats – those “created to be received with thanksgiving.”

Next, note that the meat being discussed has been “*sanctified* by the word of God.” Where in the Bible is meat particularly sanctified – *set apart* – for human consumption? Why, obviously, Leviticus 11 and Deuteronomy 14, which lists meats to be avoided and those to be eaten. Thus, Paul did not say that *every* kind of meat was created by God for food – but that every *clean* meat was create by God for food.

Without question, Paul upheld the laws of clean and unclean meats as a requirement for Christians. He described the meats that Christians are permitted to eat as those which God has “created to be received with thanksgiving.” Paul was actually condemning a false doctrine that prohibited the eating of *clean* meats. The correct translation helps resolve the matter.

“Now the Spirit tells *us* explicitly that in *the* latter times some shall apostatize from the faith, *and* shall follow deceiving spirits and doctrines of demons; speaking lies in hypocrisy, their consciences having been cauterized *with a hot iron*; forbidding to marry; *and commanding to abstain from meats, which God created to be received* with thanksgiving by the faithful, even *by* those who know the truth. For every creature of God *designated for human consumption* is good, and nothing to be refused, *if* it is received with thanksgiving, because it is [already] sanctified [set apart] by the Word of God [in Leviticus 11 and Deuteronomy 14] and prayer,” (Please note how *The Holy Bible In Its Original Order – A faithful Version* incorporates **inserted words and phrases** in *italic type* in the appropriate places to

make the intended meaning clear. All such insertions are based fully on the contextual meaning of the passage.)

Paul adds that clean meats are also set apart by *prayer*. Indeed, we have Christ's own example of asking for God's blessing on our food (Luke 9:16; 24:30; etc.) This further sets the food apart as approved and even enhanced by God – but in no way can prayer make unclean meat clean.

Mark 7:1-6 – Did Jesus Declare All Meats Clean?

It is a widely held conception of modern “Christianity” that Jesus set aside the laws and commandments of God – including those which prohibit certain meats as “unclean.” An incident recorded in Mark Chapter Seven is often used as a proof-text for such a view. In this case, Jesus' disciples were criticized by the Jewish leadership for eating without first washing their hands. This dispute had nothing to do with clean and unclean meats. Rather, it revolved around Jewish tradition of ritual purity, such as ceremonial hand washing.

“Then the Pharisees and some of the scribes from Jerusalem came together to Him. And when they saw some of His disciples **eating with defiled hands (that is, unwashed hands)**, they found fault. For the Pharisees and all the Jews, **holding fast to the tradition of the elders**, do not eat unless they wash their hands thoroughly. Even *when coming* from the market, they do not eat unless they *first* wash themselves. And there are many other **things that they have received to observe**, *such as the* washing of cups and pots and brass utensils and tables. For this reason, the Pharisees and the scribes questioned Him, *saying*, 'Why don't Your disciples walk according to the **tradition of the elders**, but eat bread with unwashed hands?' ” (Mark 7:1-5)

Drawing a sharp distinction between the Jews' traditions and the commandments of God, Jesus accused the scribes and Pharisees of invalidating the Word of God by their traditions. “And He answered *and* said to them, 'Well did Isaiah prophesy concerning you hypocrites, as it is written, “This people honors Me with their lips, but their hearts are far away from Me. But in vain do they worship Me, **teaching for doctrine the commandments of men.**” For **leaving the commandment of God, you hold fast the tradition of men**, *such as* the washing of pots and cups [and ritual hand washing]; and you practice many other things like *this*.' Then He said to them, 'Full well do **you reject the commandment of God**, so that **you may observe your own tradition**' ” (Verses 6-9). Jesus sternly rebuked the Jews for “nullifying” the authority of the Word of God by their countless and restrictive traditions (Verse 13).

(How about the apostle Paul's "nullifying the authority of the Word of God" by his countless arguments that Yehovaw's offering of "righteousness" by one's observing "to do all these commandments before the Lord our God" (Deuteronomy 6:25) was impossible?)

Notice that Jesus' primary response was to defend and *fully support* the laws and commandments of God.

Amen!

In no way have God's laws been abrogated.

Amen! But with that being so, how is it that Brother Coulter and virtually the whole Christian church have insisted, with Paul, that Yehovaw's toraw has "been abrogated" with respect to its central provision for righteousness" (Deuteronomy 6:25) and its "everlasting covenant" (Genesis 17:7) with Abraham that "every man child among you shall be circumcised" (Verse 10), despite Yehoshua's statement that He did not "come to destroy the law or the prophets"? (Matthew 5:17) Brother Coulter continues:

Having made that point, He went on to deal with the question of eating with "unwashed hands." Addressing the multitude, He said, "Hear Me, all of you, and understand. There is nothing that enters into a man from outside which is able to defile him; but the things that come out from *within* him, those are he things which defile a man. If anyone has ears to hear, let him hear" (Verses 14-16).

Obviously, unwashed hands will not particularly defile a person. But Jesus said there was "nothing that enters into a man from outside which is able to defile him." Does that mean unclean meats were no longer prohibited by God's law – that literally *nothing* can defile a person? What did Jesus mean?

It is important to realize that the dietary laws of Leviticus 11 and Deuteronomy 14 deal with health and cleanliness – not with spiritual holiness. Eating unclean meats can harm one physically, but they will not defile one spiritually. (However, a careless attitude toward any of God's laws can defile one spiritually.)

How about the apostle Paul's atrocious attitude toward the most critical of any commandments that Yehovaw ever gave in His toraw? I am speaking, of course, of His commandments concerning the performance of His atonement, for which "it shall be forgiven him" (Numbers 15:28), which is why Yehoshua prayed, from His cross:

Father, forgive them; for they know not what they do! (Luke 23:34)

Regardless of the temple's having been destroyed, which ended any opportunity to continue the sacrifice of animals, the atonement that Yehoshua performed with His own body and blood (to "fulfill" - Matthew 5:17 - the law and the prophets) can be

appropriated, by anyone, by simply confessing his or her sins, which the act of bringing a lamb to be sacrificed always entailed! He wrote, through His faithful apostle, of Yehovaw:

If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness! (1st John 1:9)

Brother Coulter continues:

Jesus is referring to one being spiritually *defiled* – not by anything eaten but by the thoughts and attitudes a person accepts into one's heart and mind.

Does that include the apostle Paul's contempt for "the righteousness that is in the law" (Philippians 3:6), which he called "dung" and his declaring that "circumcision" (1st Corinthians 7:19) is "nothing"? (Verse 19) Brother Coulter continues:

Knowing that His disciples did not understand, Jesus said, “Don't you perceive that anything [food, germs] that enters into a man from outside is not able to [spiritually] defile him? **For it does not enter into his heart**, but into the belly, and *then* passes out into the sewer, purging all food.” [Matthew 15:17 - fwr] Food is simply processed, purged from the body. Jesus was talking *spiritually*, making the point that even the dirt on one's unwashed hands cannot defile the heart or make a person unholy.

The defilement of which Jesus spoke comes from *within*: “That which springs forth **from within a man, that defiles the man**. For from within, **out of the hearts of men**, go forth evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickednesses, guile, licentiousness, an evil eye, blasphemy, pride foolishness, all these evils go forth from within, and *these* defile a man” (Verses 20-23). [of Matthew 15 - fwr]

How about calling "**all the words of this law**" (Deuteronomy 32:46), which Yehovaw said is "**your life**" (Verse 47), "**that it might be well with them, and with their children for ever**" (Deuteronomy 5:29) - even "**eternal life**" (Matthew 19:16) incapable of giving such life? Is that not "blasphemy" (Matthew 15:19) and a very good way to "**defile the man**"? (Verse 18) Brother Coulter continues:

The disputed phrase, “purging all meats” (Verse 19, *KJV*), simply means that all foods are ultimately purged from the body. **Clean and unclean meats are nowhere discussed in this passage**. The *New International Version* and a few other translations spuriously add to Verse 19, “In saying this, Jesus declared all foods “clean' ” (*NIV*, 1984). This is a deliberate, exaggerated disparity reflecting the translators' anti-law bias, **as no such phrase** exists in the original Greek texts.

What *if* Jesus had actually meant to abrogate the laws of clean and unclean meats? Such a position would have easily created one of the biggest controversies of His ministry. Imagine how the Pharisees would have pounced upon such a reversal had Jesus said that swine's flesh was good for food. But there is not so much as a *hint* in the account that the Jews took Jesus to be nullifying the Old Testament food laws. Quite the contrary. And Jesus' point was not at all missed by the Jewish leadership: Ritual washings are ineffective and unnecessary in preventing spiritual defilement; rather, true spiritual purity is a matter of the heart and mind.

Acts 10 – Was Peter Shown that Unclean Meats are Clean?

Obviously, too many assume that the apostle Peter's vision in Acts 10 represents a reversal of God's laws prohibiting unclean *meats*. However, nowhere in the passage is it ever suggested that God had cleaned unclean meats. Rather, this is something “read into” the section by those with a predisposition against God's laws. When the passage is read properly, it becomes obvious that Peter's vision in no way authorized a change in the laws of clean and unclean meats. In fact, Peter's vision had nothing at all to do with clean and unclean meats.

While staying in Joppa, Peter went up on the housetop about noon to pray. In a vision from God, he saw heaven open and what appeared to be a great sheet descending toward him full of unclean wild beasts, creeping things and unclean birds. A voice came to Peter, saying “Rise, Peter, kill and eat” (Verse 13).

Peter did not automatically assume that it was suddenly okay to eat unclean meats. He *knew* that Christians were to continue living according to God's Law. His response shows that he obviously did not consider the laws concerning clean and unclean foods to be obsolete.

“In no way, Lord,” he replied, “for I have never eaten anything *that is* common or unclean.” The voice from heaven added. “What God has cleansed, you are not to call common” (Verses 14-15)

The sheet of unclean animals went up and down *three* times. Again, Peter never indicated that he believed it was now permissible to eat unclean meat. Finally, he awoke, wondering what the vision actually meant. But without question, he knew what the vision did *not* mean – that it in no way reflected a change in the laws concerning unclean foods.

Subsequently, Peter was led by God to the home of Cornelius, a Gentile. Peter understood that he was to preach the gospel to Cornelius and to his household – and that they would be baptized and receive the Holy Spirit.

Typically, Brother Coulter has things turned around, in his account of what happened to the household of Cornelius! Peter had not “understood ... that they would be baptized and receive the Holy Spirit”! Luke's account reads:

⁴⁴While Peter yet spake these words, the Holy Ghost fell on all them who heard the word! ⁴⁵And they of the circumcision who believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost! (Acts 10:44 and 45)

Peter was among “they of the circumcision who believed” who “were astonished ... because on the Gentiles also was poured out the gift of the Holy Ghost”!

On “the Day of Pentecost” (Acts 2:1) Peter had declared, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost”! (Verse 38) Thus he had made baptism a requirement for receiving the supernatural manifestation of ha Kodesh Ruakh that was experienced that day!

But Yehovaw knew that He had never given such a requirement, either through Moses or through Yehoshua! One can search His toraw without finding a single instance of baptism as a requirement for anything! And, as for receiving the supernatural manifestations of ha Kodesh Ruakh, His Holy Spirit, He had said, through Yehoshua:

¹⁵If ye love Me, keep My commandments! ¹⁶And I will pray the Father; and He shall give you another Comforter, that He may abide with you for ever, ¹⁷even the Spirit of truth! (John 14:15 to 17)

He who hath My commandments and keepeth them, he it is who loveth Me: and he who loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him. (John 14:21)

Being “baptized with the Holy Ghost” (Acts 1:5), as Yehoshua called it - that receiving “power, after that the Holy Ghost is come upon you” (Verse 8) - was based upon one's keeping His "commandments"! (John 14:15 to 17 and 21) And He was, “in the beginning” (John 1:1) Yehovaw “the Word”! (Verse 1) He said, “Before Abraham was I AM!” (John 8:58) He was the One Who gave Yehovaw's commandments to Moses! He said, “He wrote of Me!” (John 5:46)

Yehovaw told Moses: “I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak, unto them, all that I shall command Him.” (Deuteronomy 18:18)

Then, when Yehovaw had done that, Yehoshua said, “I have not spoken of Myself! But the Father Who sent Me, He gave Me a commandment, what I should say and what I

should speak!” (John 12:50) So, when He said, “**If ye love Me, keep My commandments!**” (John 14:15) , He was speaking in behalf of Yehovaw the Father, Whose commandments the children of Israel had been keeping under His toraw! And that is His specified requirement for one's being “**baptized with the Holy Ghost**” (Acts 1:5), not being “baptized” (Acts 2:38) presumably in water!

To show Peter his error, Yehoshua sent him to the household of Cornelius; and “**while Peter yet spake these words, the Holy Ghost fell on all them who heard the word**” (Acts 10:44) with no pool of water in sight! Yet, not getting the point with all his amazement, Peter then “**commanded them to be baptized**” (Verse 48); and the church, with Paul's having attached a mysterious significance to baptism (Romans 6:4), has been perpetuating that error ever since! Brother Coulter continues:

Peter began to realize that God was opening the door of salvation to Gentiles. Suddenly, the meaning of the vision became clear. Talking to Cornelius, Peter said, “You know that it is unlawful for a man who is a Jew to associate with or come near to anyone of another race. **But God has shown me** [in the earlier vision] **that no man should be called common or unclean**” (Verse 28). [of Acts 10 - fwr]

Jewish tradition – based on a perversion of God's laws regarding what is clean and unclean – forbade Pharisaic Jews to have a close association with Gentiles. Jews considered Gentiles to be unclean, unsuitable for physical contact. Peter was quite familiar with these traditions of Judaism.

God was showing Peter and the New Testament Church that Gentiles were being offered salvation – that they could become *spiritually* circumcised. Thus, the subject matter of Acts Ten has nothing to do with clean and unclean meats. God simply used the vision of unclean animals to emphasize a point to Peter – that when God has spiritually cleansed a Gentile, he is not to be deemed common or unclean.

Ultimately, Peter understood that “God is not a respecter of persons, but in every nation the one [Jew or Gentile] who fears Him and works righteousness is acceptable to Him” (Verses 34-35)

As a defense for Paul's teaching that keeping Yehovaw's toraw was desirable with respect to all matters other than Paul's “righteousness of God without the law” (Romans 3:21) “without the deeds of the law” (Verse 28) and his personal disdain (1st Corinthians 7:19) for Yehovaw's “**everlasting covenant**” (Genesis 17:7) with Abraham that “**every man child among you shall be circumcised**” (Verse 10), Brother Coulter's analysis of the scriptures is excellent; but certain things cry out for clarification:

Brother Coulter wrote: “God was showing Peter and the New Testament Church that Gentiles were being offered salvation – that they could become *spiritually* circumcised.”

Yes, “Gentiles were being offered salvation”; but, when they received it, they would no longer be Gentiles.

Even Paul recognized that fact; but he overstated it: “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus!” (Galatians 3:28)

According to Yehovaw, when a man and woman marry, “**They shall be one flesh!**” (Genesis 2:24) And that fact was later confirmed by Yehoshua! (Matthew 19:5) But one can hardly argue that the unique characteristics of each partner in the marriage are lost to the necessities of procreation, the rearing of children, the support of the family, the maintenance of the home and all the other functions that, working together, make the well working institution of marriage!

But to argue that the unique characteristics of Jews or Gentiles are to be brought together to be “one in Christ Jesus” (Galatians 3:28) is an entirely different matter! Yehovaw made that clear, when He wrote, through His prophet: “**Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel!**” (Jeremiah 31:31)

To be a part of “**the house of Israel**” (Jeremiah 31:31), one must be an Israelite; and Yehovaw defined, through Moses, who that is:

The Lord shall establish thee an holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God and walk in His ways! (Deuteronomy 28:9)

That is why Yehoshua said, “**I am not sent but unto the lost sheep of the house of Israel!**” (Matthew 15:9) And that is why He said, “**If thou wilt enter into life, keep the commandments!**” (Matthew 19:17)

On the other hand, Yehovaw's assessment of “the Gentiles” is another matter entirely! He wrote, of Yehoshua, through His prophet:

⁶I, the Lord, have called Thee, in righteousness, and will hold Thine hand and will keep Thee and give Thee for a covenant of the people, for a light of the Gentiles; ⁷to open the blind eyes, to bring out the prisoners from the prison *and* them who sit in darkness out of the prison house. (Isaiah 42:6 and 7)

In Yehovaw's eyes “**the Gentiles**” (Isaiah 42:6) were those who having “**blind eyes**” and sitting “**in darkness**” (Verse 7) needed “**a light**”! (Verse 6) They were “**the prisoners**” (Verse 7) needing to be brought “**out of the prison house**”. (Verse 7)

That is why the apostles' letter to “**the brethren which are of the Gentiles**” (Acts 15:23) reveals a completely erroneous disregard for the people who had believed in Yehoshua as “**the Christ, the Son of the living God**” (Matthew 16:16), which disregard the apostles

grievously reflected in denying them the right and the obligation to “**be circumcised, and keep the law**” (Acts 15:24), in defiance of Yehovaw's “Great Commission” through Yehoshua:

¹⁹Go ... and teach all nations ... ²⁰ ... to observe all things whatsoever I have commanded you. (Matthew 28:19 and 20)

Earlier Yehoshua had told the disciples:

²The scribes and the Pharisees sit in Moses' seat. ³All therefore whatsoever they bid you observe, *that* observe and do! (Matthew 23:2 and 3)

The disciples were to “**teach all nations**” (Matthew 28:19), who were the Gentiles (Strong: Greek: 1484), to become members of “**the house of Israel**” (Matthew 15:24), to whom Yehoshua was sent and with whom Yehovaw's “**New Covenant**” (Jeremiah 31:31) would be; because one who “**shalt keep the commandments of the Lord thy God and walk in His ways**” (Deuteronomy 28:9) is what an Israelite is - one of “**the children of Israel**”! (Deuteronomy 29:1) Yehoshua said:

Other sheep I have, who are not of this fold: them also I must bring! And they shall hear My voice; and there shall be one fold *and* one shepherd! (John 10:16)

Instead, under the heavy persuasion of the apostle Paul (Acts 15:2), the apostles in Jerusalem wrote, “unto the brethren who are of the Gentiles” (Verse 23), in effect: We will have two folds, the first being comprised of ourselves, who are “circumcised, and keep the law” (Verse 24) the second being comprised of yourselves, “who are of the Gentiles” (Verse 23), “to whom we gave no *such* commandment”! (Verse 24)

Yet, the apostle James told Paul: “**Thou seest, brother, how many thousands of Jews there are who believe; and they are all zealous of the law!**” (Acts 21:20) Absolutely no contradiction existed between believing Yehoshua's teachings and keeping Yehovaw's toraw! Yet, for the prejudice that existed in the minds of the apostles, they denied “the brethren who are of the Gentiles” the “**life**” (Deuteronomy 30:19; Matthew 19:17) that Yehoshua came to offer one more time to “**the house of Israel**” (Jeremiah 31:31; Matthew 15:24) - even “**eternal life**” (Verse 16) by keeping His “**commandments**”! (Verse 17)

Knowing the deeply entrenched conditions of sin that had to be cleared before such a life can be enjoyed, which are, simply, “**the transgression of the law**” (1st John 3:4), Yehoshua brought “**the house of Israel**” (Jeremiah 31:31; Matthew 15:24) the truth about sin; He said:

To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth! (John 18:37)

The truth Yehoshua brought was that the innocence of Yehovaw is always violated by sin, which the innocent lamb's being sacrificed had always conveyed, to “**make him that did the service perfect, as pertaining to the conscience**”! (Hebrews 9:9) But He allowed that for some the sacrifice of animals “**could not make him that did the service perfect, as pertaining to the conscience**”, even though “**the righteous**” (Matthew 9:13) were in Israel at the time of His teaching among them.

So Yehoshua made, of His own body and blood (Matthew 26:26 to 28), the atonement of Yehovaw's toraw (Leviticus 17:11), to powerfully demonstrate its truth on a level previously unheard! And, that having been accomplished, Yehovaw asked, through His author:

How much more shall the blood of Christ ... purge your conscience from dead works to serve the living God? (Hebrews 9:14)

Getting people “**to serve the living God**” (Hebrews 9:14) was the purpose of Yehovaw's sending Yehoshua as “**the Lamb of God**”! (John 1:29) And one is serving Him only when he or she is keeping the commandments of His toraw, which causes him or her to become a part of “**the house of Israel**” (Jeremiah 31:31; Matthew 15:24) , who then “**enter into life**” (Matthew 19:17) - even “**eternal life**”. (Verse 16)

Amen! Alleluia!