

# **THE BOOK OF ROMANS**

## Chapter Three

**This teaching was transcribed from an audio teaching taught at the Third Day Fellowship by David Fields. The complete chapter precedes the writing as a reference.**

- 1) *What advantage then has the Jew? Or what profit is there of circumcision?*
- 2) *Much every way: chiefly, because that unto them were committed the oracles of God.*
- 3) *For what if some did not believe? Shall their unbelief make the faith of God without effect?*
- 4) *God forbid: yea, let God be true, but every man a liar; as it is written, That thou might be justified in thy sayings, and might overcome when thou are judged.*
- 5) *But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who takes vengeance? (I speak as a man)*
- 6) *God forbid: for then how shall God judge the world?*
- 7) *For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged a sinner?*
- 8) *And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? Whose damnation is just.*
- 9) *What then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles that they are all under sin;*
- 10) *As it is written, There is none righteous, no, not one:*
- 11) *There is none that understands, there is none that seek after God.*
- 12) *They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one.*
- 13) *Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:*
- 14) *Whose mouth is full of cursing and bitterness:*
- 15) *Their feet are swift to shed blood:*
- 16) *Destruction and misery are in their ways:*
- 17) *And the way of peace have they not known:*
- 18) *There is no fear of God before their eyes.*
- 19) *Now we know that what things soever the law saith, it saith to them who are under the law: That every mouth may be stopped, and all the world may become guilty before God.*
- 20) *Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin.*
- 21) *But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;*
- 22) *Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:*
- 23) *For all have sinned, and come short of the glory of God;*
- 24) *Being justified freely by his grace through the redemption that is in Christ Jesus.*
- 25) *Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God;*

26) *To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus*

27) *Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith.*

28) *Therefore 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? Yea, of the Gentiles also:*

30) *Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.*

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

Paul is a writer who has touched the heart of God. Paul tells us things that no man told us prior to this with an understanding. Under the law the Prophets told us many things without an understanding. They just parroted what the Spirit of God told them. But Paul was a man chosen by God and given a Spirit of Revelation. And this revelation, he used to expound the scriptures. All the things that Paul was persecuted for in his ministry, was just expounding and giving the understanding or the revelation of the Old Testament scriptures. The things that Paul said were all written in the Old Testament. Paul brought nothing new to light. He just expounded what was already written. He didn't write a new scripture; he just told you what the scripture meant. That was by the inspiration of God. Jesus made a statement in the Gospels: He said, *I have meat to eat that you know not of*. You think there were some spare ribs laying somewhere on the table that we weren't allowed to get into or something? Was it because we weren't allowed to eat pork back then? No, that is not what he is talking about. He is speaking of a revelation, the meat of the word, the real revelation of it, the understanding of it. He said you couldn't eat of this thing yet. When He made this statement He had not yet been to the cross. And He had not brought the one that He had chosen to bring this revelation to us through Paul. Paul was a brother that I really appreciated. He had boldness. He said, "This is my Gospel". Not someone else's. He said, "This is my Gospel." He said it here in Romans three and in the last Chapter, also. This is my Gospel. Can you tell me why Paul made the following statement; 'This is my Gospel'? He realized who he was. There is only one person that can make that statement. I want you to tell me who it is: Christ. Only Christ can make that statement because Christ is the word. So he can say this is my Gospel, this is who I am; I am living what He said. And when you find out who you are, what will you say? This is my Gospel also. This is the pattern he is showing us. If you become one with Christ, you realize you are part of this body of Christ. It's not someone else's Gospel is it? It's our Gospel; it's mine because I'm part of Him. So that is why Paul could say these things. He was persecuted, beaten, thrown in prison; he went through all kinds of hardships because of the truth he spoke. It was just because of the truth. Did you know that he was raised as a Jew? He was of the

tribe of Benjamin, the Seed of Abraham, Pharisee of Pharisees, and Part of the Sanhedrin. He had all of these pedigrees behind his name. But he said they are all dung that I win Christ; that I really understand who I am in Christ.

**Vs 1)** *What advantage (or what superiority) has the Jew? Or what profit or benefit is there of circumcision?* Now, there was a purpose in that time for being a Jew, and there was a purpose for the circumcision. It was setting precedence; it was setting a pattern for what we must go through. Do you understand that? The Jewish people set the pattern of how it is was going to start. Abraham became a Jew for one reason. God chose him. Abraham didn't go looking for God. In the book I just read to you, none go after God. Did God lie? None of us can say we are righteous and brag about anything because it's not up to us. Who inspired us to follow after God? The Christ that He put in us drew us back to Him. It's nothing to us, we can't boast or brag about anything. Its all what God has done, not about what we do. It's what He has already accomplished; it's finished. So, when he says, 'what's the benefit of the Jewish thing?' We have to know that this right of circumcision and this label that they placed on them of being Jewish people was something that was for a pattern for a shape of what was going to come today. We are now spiritual Jews. In Deuteronomy 10:16 it was speaking about pleasing God. And it said if you seek to please God, circumcise the foreskin of your heart. What does that sound like to you a natural Jew or a spiritual Jew? That's in Deuteronomy. You can also see it in Jeremiah 4:4 (I believe) you can see these same things where he was seeking the spiritual Jew from the very beginning. And when I say the word, seeking, it doesn't do it justice to say that word. God knows who everyone is from the beginning. He knows what seed is coming forth from what vessel. He knows what they are going to do. He's not seeking; He is waiting for the time to bring it forth. So from the very beginning, Abraham was the first seed that was chosen to come out to be called a Jew. The father of all Jews; scripture says this. So he did this and set up this pattern to teach us something. It was all done for our learning, teaching, instruction, and edification. That is what this was done for. So all these things happened back there for us. So when he says in the second verse: *Much in every way. Chiefly* (the word *chiefly* means first of all) and here is the first reason why. The first reason why it is important is that to them was committed the Law of Moses. Without the law where would we be today? We would still be wandering in the desert because the law did something for us. Can you think what the law did for you? It disciplined us. We were all under the taskmaster until the time appointed of the Father. And the law kept us in line while we were under the schoolmaster, to bring us to the revelation of Christ. The law was necessary; but Jesus said in Matthew 5:17 *I have not come to destroy the law, but I have come to fulfill it.* When it's fulfilled that means it's finished. Its

usefulness is only in teaching instruction now. I can lay the law aside because I no longer need the law, (the physical,) to see. Now what do I need? The Spirit. It's all going to be manifested in Spirit, not in the natural law of do and don't do because we know that is do-do and do-do doesn't need to be in the temple does it? We don't need that. All we need to know is the Spirit of God and He said, I would rather have you obedient than have the sacrifice; It's not about what you do, it's about what you believe in your heart. And He weighs the thoughts and intents of your heart, not in your actions. If He weighed actions, do you think King David would be a man after His own heart? He was a murderer, a thief, a liar, he was an incestuous man, an adulterer and God says, 'There's my boy'. There he is; David's my man, he's after my heart. Because he knew deep down in David's heart, what he was really after. He wasn't judging his flesh as being who he was. He knew his heart. Can you see this? And that is the same thing God does when He deals with us, He looks at our heart, it has nothing to do with our external. I know some people don't believe that, but that's okay. If He did it for a pattern then, what do you think He is doing now? He is the same yesterday, today and forever.

**Vs 2)** *Much in every way because they were given the laws of Moses to start with.* That's the foundation for us. And isn't Jesus the word of God? It said it in John 1:1 He is the word of God. And it was the word of God from in the beginning to A-men. It's all the word of God, so it's all His, it's all Him.

**Vs 3)** *Because what if some did not believe? Shall their own belief make the faith of God useless?* (Or entirely useless). If the Jews, back at that time, didn't live up to the standard of the law, does that make the word of God useless? It just means that some of them weren't called into that position. God's word is God's word whether I believe it or not. And most people believe in their heart; and this is that thing we were talking about before we started in the word this morning; we were talking about ourselves, and our own ego; our own image in our mind; I have an image in my mind of what God said. Did you ever talk to people like that? "I believe." What I believe means nothing if it doesn't parallel this book. So many people say, 'well I believe', and their idol is their own mind. What they believe verses what this book says.) Now we know this book is written in English language for us to read today. But even when it was spoken in the Greek and the Hebrew, even then, it was spoken in a parabolic language. Parabolic means it's a parable. Jesus said: 'I will never speak to the multitudes, except in parables'. And He told His disciples when they asked, 'Why do you speak in parables?' What was His response? It's for you, the children of the Kingdom to understand what I am saying; the rest of the people cannot understand it. When you're in the Kingdom, guess what Feast that is? **Tabernacles**. In the Kingdom you can understand what God speaks because God is speaking a language that only the Tabernacles or

Kingdom progression can understand. When I'm in the Passover and Pentecost realm, this realm doesn't make any sense. It's like you are speaking in a foreign language to them, although you're speaking English; they don't understand what the Spirit of God is saying. Paul said it this way in Corinthians: *The natural man receives nothing from the Spirit of God, neither can he because it is spiritually discerned.* And if they haven't come to the truth yet that brings them into that realm of birth, that new birth guess what? Then they are only working out of their natural mind, the best they can do. So if they are blind and deaf, if they are still in the water sack, why are we going around punching someone for it? Leave them alone; let them do what they want to do, because that is where God has them at the time. Leave them alone.

**Vs 4)** *God forbid* (those words aren't there) anytime you see that 'God forbid' here, it is never once in the translation. That is what someone added in King James. It's the word 'ginomai' (ghin`-om-ahee Strongs 1096). And it means, may it never be; may it not be. *And let God be true and every man-faced* (human minded person) *a liar* (or a false and faithless man). You see if I have the mind of humanity He said, that I am a false and faithless man. If I have the mind of humanity I am living in a falsehood. Do you realize that? If that is all I've got, then I am living in falsehood. Because what I see here is an illusion. This whole life is an illusion that we have created in our own mind. Whether we want to believe it or not, that is the truth. **We have created.** He called us creators didn't He? We are very good about creating. Our Cherubim can run rampant and create pictures and draw things in our minds that were nowhere near truth. I have had people that I'd be talking to (and this happens a lot) if you understand something where you are and I am speaking from a different plane, and I say something and you think you understand it you could maybe understand it. But if you don't understand it and you think you do understand it, on the level where you are at, above or below me, if we aren't talking on the same level, we can immediately create something in our mind that is different from what we are talking about. And that is what we do with the word of God. We create from where we think we know God, instead of where God really is. So when we create that thing, it's like, Oh, I understand; well, maybe you don't. I've had several people do this to me. One day this person asked me a question. And when I answered this question, this lady says to me: 'You said, this.' I said, no I didn't, I said this is what it is; I said it again. And do you know what the lady said? I had talked to her for a long time and she always wanted to be argumentative with me, and finally she stopped when I explained it the second time, and she said, "do you know what? You're right; I heard two things in my head at the same time. I heard my mind telling me something that was contrary to the words that you said." I said, "It happens all the time". You cannot be offended about it. It is where they are at the time; you have

to let it go. John 10 says, 'My sheep hear my voice'. That is saying that His sheep will hear the Spirit of God. And guess what? You won't hear the others. It doesn't mean you won't hear them, but you won't respond or act upon the other voice. If you think you are never going to be accused again, heh heh, you've deceived yourself. It is for a season. When Jesus was out in the desert being tempted of the devil for forty days and forty nights, at the end of that temptation, it says the angels came and ministered to Him (the spirits did) and it says the devil departed for a season. That tells me that Jesus was not excluded from going through anything. That means that thing came right back and started tormenting Him again, after a season, after He was refreshed. That's all. We are going to go through this, as long as we are on this earth, in this body. We are going to face this accuser-up here (our mind). But you don't have to get into him; you have power over that thing. But you have to know you have the power or you won't wield it. If I have a sword and don't pick it up, it won't do me any good. I couldn't defend myself with it could I? It's like having a gun loaded and it's locked in a box in a closet, and someone breaks into the house, what good does it do you?

4) *That you might be justified or literally rendered innocent in **your words**.* Look again at what that said. In Samuel it speaks of how 'never a word of his fell to the ground'. Boy, wouldn't that be awe-some. Never speak a word that fell to the ground, never a vain word. Do you realize how awesome that is? That's what Christ does; Christ never speaks a word that falls to the ground. That is where we are supposed to be. So we need to watch what we say. Let me ask you a question: How do people judge you? Don't people usually judge you by what you think and say? If you think it: As a man thinks in his heart so is he; out of the abundance of your heart, your mouth speaks'. So people judge you by words. If my words are not lined up in the way they should be, what are they going to say to me? They are going to be in doubt. I am either going to speak confusion or understanding. But even if I speak the truth and I make sure my words are perfect, people are still going to disbelieve. They cannot hear the truth, and here is the reason: *That you be innocent in your sayings, and victorious* (not mightiest overcome) but *victorious*. (These last words, you have to watch what I'm saying; pay attention to what I'm saying because there is something important here). *That you be victorious*, (not when you are judged, but the word says it this way): *In the judging of you*. If your words are right, you are going to be innocent when it comes to the judging of you. When I am judged I will be right, if my words are right. This is not just name it and claim it. It is not a bunch of words, because out of the abundance of the heart the mouth speaks. I'm speaking of it coming out of your Spirit, out of your heart. Doesn't the New Covenant say, 'I am going to write it in your heart'? If God writes it in your heart, do you think it will be wrong? It has to be right, because

God is doing it. So you speak out of what God has placed in your heart. It's not a labor. There are too many Christians today, or church going folk that are sweating. They smell like humanity because they are laboring to do things that God has not told them to do. It's a good thing, but you don't spell God g-o-o-d. It's G-o-d. And if God doesn't tell you to do it, don't do it. A good servant of God stands and waits for God to give him a command of what to do. A servant doesn't volunteer 'hey, is there anything I can do?' You wait upon the Lord and He will renew your strength. He will take you where He wants you to go. There are too many Christians (or church folk) running around with clay on their hands. They are still building bricks for Pharaoh. And that is all they are doing in the church realm, they are building bricks to build another temple, another tabernacle; what good does it do? We have so many churches in this country; it will make you sick. The devil would be sick if there was one. Those man made tabernacles mean nothing. I am speaking of people building multi-million dollar buildings. Why? It's their own glory, their own kingdom that they are trying to build. We don't need that. Jesus was a perfect one, was He not? He did not have to go to the Temple to preach. He went to the Temple to preach to get them out of there. He preached on the hillsides. He didn't have to have a big fancy building with a pointed thing on top of it and stained glass windows and padded pews and air conditioning and heat. He lived under the same conditions as everyone else. It was cold and dirty and nasty and hard. Why do we think that we have to be fluffed and buffed and treated and pampered like a bunch of little babies all the time? We need to grow up to the responsibility. We cannot be fathers if we don't endure something. We have got to grow up and we are not going to do it by feeling sorry for ourselves.

**Vs 5)** *But if our unrighteousness exhibits the righteousness of God, what shall we say? Is God unrighteous who takes vengeance? I speak as a man.* There are many people who think (and that is what he is getting at in this passage of scripture) 'Oh, I can do the bad thing, as long as something good comes out of it.' Do you believe that?

**Vs 6)** *God forbid: for then how shall God judge the world?* It says, 'May it never be.' He says, not God forbid, but '*may it never be*'. *Then how shall God judge the world?* How shall He judge the world? How can He judge the Cosmos? It has to be in righteousness. It can't be by what I think. I can't judge anybody by what I think. If I think, it tells me something. If someone comes to me and says, 'I think this is right'. Do you know what that means to me? He doesn't know what he is talking about. Because if he knows what he is talking about, he will say, 'this is what I know.' If I'm thinking, then I haven't made up my mind yet. But when I know it, I will never quiver a bit. I will say, 'I know it; and when you know it, no one will take you off your course. That is what is wrong with the church world,

everyone is afraid to say what he or she feels. You would be surprised how many people come to me over the internet and say, 'Brother you have so encouraged me, you have set me free, because the things you're saying are what I believe, but I can't hear anybody else saying that. A man down in Kentucky way down US23 almost into West Virginia, said to me, "I thank God that you have the guts to say this, and put it in print and put it in tape, and put it out to the whole world. The whole Eastern Kentucky, the hills of Kentucky thank you for saying the truth." I want to read you something. I planned to do this earlier but obviously I saved it for a reason. This is something that I got this weekend from a young man that I started speaking to when he was just a little shaver. He was a little fella. He's not big in stature right now but he has a big heart. His parents didn't like what I said and that's okay they didn't hear me. If they haven't been called to it, they can't hear it. Now this is what he says to me:

"Thank you for replying to my e-mail. You have probably seen that I have ordered several tapes off your website. The reason I ordered them is because I can listen to them in my own room. I know the web-site CD has everything on your website, but I have limited access to computers. In fact, right now I am on my friends. I may end up buying a laptop or something soon; that may be a while. Also there are many marines out here, which I would like to share these tapes with. I believe like you do that there are too many misinformed Christians. One is too many. I myself have been misinformed throughout my life. But then I met you, Dave. I felt like a giant wave of truth and faith washed over me. I now believe that there is in fact a true word of God. All this time I didn't know what I believed; now I want to learn as much as I can from you and Lois. It's time to start getting things straight. You have already enlightened me on many topics. I feel as if I have experienced the third day, but I know I have only heard a whisper of what lies ahead. Thank you so much for restoring my faith in God, and for answering the call of skepticism. That is a nineteen-year-old boy in California, in the Marine Corp. He heard years ago when I spoke to him, and when I spoke to him I knew he heard me. We think our children can't hear. If they have the call of God in their life, they can hear. They know. When Jesus was a little boy, although there is not much written about Him, guess what? He knew what was going on from the very beginning didn't He? He could hear the Father. When He was twelve years old what did He say? 'I need to be about my Father'. He already knew at twelve years old, He knew what His call was. It was time to leave Mama's house and time to go to Papa's house. I have to be about my Father now. We have to understand that this is what it's about, hearing God's truth.

*Vs 7) Because if the truth of God has more abounded through my lie to his glory, why am I also judged as a sinful person? If what Paul is doing was so bad, and it was doing a good thing, why is he being judged as a sinful person? Why is he being persecuted? Why is he being punished? It doesn't make sense does it? If I'm helping God do what He wants, why should I be judged as a sinful person?*

*Vs 8) And not as we be slanderously reported and some say that we say, let us do evil that good may come, whose judgment or sentence is just. There are people who believe that they can do bad things and its okay God doesn't care. Do you know what? I believe God doesn't want any of us to do anything wrong, but I believe God lets us do things for His purpose. What about Judas Iscariot? He knew he was doing something wrong. Jesus told him, 'What you have to do, go ahead and do it quickly'. Go ahead and get it over with. He knew what he was doing; He knew Judas was going to betray Him. There was a purpose, it was written, and it needed to be done.*

*Vs 9) What then? Are we better than they? No in no wise. (We aren't any better than anybody else are we)? If God is no respecter of persons then how can we say we are better than anybody else? You know, that is what is wrong with the church. Church folk believe and we can be guilty of this, if we don't really watch it, we can have an opinion: I know more than they do'. That is what the church world says. 'I'm better than that dirty old person out there in the street.' Don't they do it? And we can do the same thing if we don't watch. We can say, 'I know more than those people in that Baptist church or in that Nazarene church or that Pentecostal church; and we can get ourselves puffed up right here, before we know what happened. Are we any better than they are? Whose choice was it for you to hear what you're hearing? Who creates the hearing ear and the seeing eye? Father does. So what can we brag about? And that is what Paul was dealing with in this passage of scripture. We cannot brag about anything. He said, '*Are we better than they? No wise. Because we have before proved both Jews and Gentiles that they are all under sin. Well if they are a Jew and they received the oracles of God, the Law of Moses.* (He is saying that they are no better than you are) but the Jews immediately did think that didn't they? They thought because they were the Jewish nation at that time that they were the elect of God, they were the chosen; they were better than everybody on earth. Didn't they think that? But that wasn't the truth. **Because God loves all.** Ps. 82:6 *You're all children of the most high God.* Tell me one of His children that He doesn't love? Don't believe it, He loves them all according to His scripture; God is love. If God is love then how could He hate someone? **He doesn't.** Romans 3:23 what does it say? *For all have sinned and have come short of the glory of God.* Did he say everybody except the Jews? He said **ALL**. So how many of them have sinned? **Everybody. All.***

**Vs 10)** *As it is written there is none righteous, no not one.* Psalm 53 is where that comes from. There is none righteous. So who is better than anybody else? If everybody is unrighteous then who is better than anybody else? What is the obvious word? Nobody. We were all created by the same creator weren't we? Now, He created us by the same stroke, He created all of us. Some of us have a call to do things positive and some of us have a call to do things negative. Did Judas Iscariot have a choice to do what he did? The Scripture says that Jesus said, '*Go and do what you have to do and do it quickly because it must happen what is written*'. He knew what was going on. Did Pharaoh have a choice? God said to Moses: '*Go down and tell him to let my people go, but he is not going to because I am going to harden his heart*'. Now tell me the man had a choice? God did what He wanted. He wanted that man to refuse to let them go so He could show His power and majesty upon the nation of Egypt. It was to show how powerful He was, that Pharaoh was no more than a flea compared to God. That is all that He was showing. He was setting up the patterns. In Romans 11:32 Paul wrote this; '*God has concluded all in unbelief that He have mercy upon all*'. That is beautiful. He put us all in the same pot and we are all going to end up the same way. We are all forgiven, all of us, every one of us. Everyone will make it. Now, does it mean that we are all going stand in the same spot? No. But everyone is going to be there.

**Vs 11)** *There is none that understands there is none that seeks after God.* This is all a quote out of Psalm 53---verses 12, 13, and 14 also, well, this whole passage here. You can go to Psalm 53 and read the same parallel to it. He said, *they are all going out of the way, they are all at the same time become unprofitable, there is none that does good, not one.* You'd be surprised how many people that think they are doing good and that's the same as God. God is spelled G-O-D and good is spelled g-o-o-d. It is not the same word is it? But he said there were none that understands. Do you know how many people think they understand? How many people do you think, think that they understand the Bible? How many people think they understand that they know what God is? Or understand what God is saying? Again, as I said before, if I say, 'think' or if someone tells me 'I think' I know they are indecisive yet. They really don't know. But if they say they know, then that means they know what they are talking about. To me, that is what language means. Language is precise and it means something. So when I say I know, it means I have already searched it out, I have information that can prove unequivocally that it's right. But if I say, 'I think' it just means I have an idea. See how dangerous that is? Ideas can get you in trouble if you can't search them out and find the truth. And He told us to be good stewards of this truth. We need to search the scriptures daily to see if what is being said is true.

**Vs 12)** *They are all gone out of the way. They are all at the same time become unprofitable; there is none that doeth good, not one.* That does not exclude me or you, none of us have done good; we are only doing what we are naturally taught to do; you don't teach a dog to bark, he barks because it's his nature. And when you are in the nature of the natural man you do all kinds of things, and when you realize that was an illusion in your mind and you come to the truth, guess what? The knowledge of that truth will change the way you think to a point where you won't bark like a dog anymore. Now you will act like the Son of God that you really are. He said that we are all children of the Most High God.

**Vs 13)** *Their throat is an open grave (open sepulchre) with their tongues have they used deceit; the poison of serpent is under their lips, Vs 14) whose mouth is full of cursing (or profanity, or obscenities) Vs 15) their feet, (or their lifestyles) are swift to shed blood.* Do you know what that tells me? (Their feet, or lifestyle, are quick to shed blood.) What does that tell me? No mercy! There is a preacher in Oklahoma who is supposed to be coming close to our area in Eastern Kentucky, there is a school down there where they are struggling about homosexuality and there is a club trying to build something there, and this preacher says he is going to come here and do battle with everybody. The battle is already over. Where is his mercy? Any child of God must be full of mercy and grace. There is no choice in this. There must be mercy and grace. Jesus was full of mercy and grace. Then how can I say like this man said, 'no mercy; kill him; do away with him; you're an abomination to God.' Where is the mercy and grace? Most preachers don't know what that is. Again they are dealing with their own mind.

**Vs 16)** *Destruction (or complete ruin and misery) are in their ways (or their course of life, the road that they take).* When you have no mercy and grace, the course of your life will take you to destruction. No mercy, no grace; you're going to destruction. It doesn't mean you're going to hell; I didn't say that did I? You're going into destruction; everything you're doing is going to be wasted. Your whole life will be a waste, if there is no mercy and grace. **Vs 17)** *And the course of life (or the road or the way) to peace have they not known.* There are preachers that stand up all over the country today, all over the world and say no mercy and no grace for someone who is a homosexual. Well my book tells me that they have never known the way of peace. They don't know the love of God, because God forgave all manner of sin. **A-L-L** which part don't they understand the **A** or the **L**? To me it is very, very simple. God forgave all sin. He died for the sin of the whole world. So you have to have grace and mercy. The book says if you don't give mercy, you will not receive mercy. How many of you want mercy in your life? We all need mercy; and if we don't give mercy to someone how are we going to receive it? You're not, according to God's word. I read to you out of Matthew 18

earlier: There is no fear. We are not supposed to be afraid of our Father. So many people are scared of God. Seriously, church folk are afraid of God. In most of the first two realms of the church, when anyone comes, supposedly a prophet of God; or a man or a woman of God comes in that are supposed to have some understanding or knowledge everyone is like: "Oh, that's somebody special." Don't they? They fear the presence of God in that person. If it is there or not they usually fear it because they have been told it was there. We are not to fear God. We should be just like that little boy over there lying on his mommy's lap. We should be able to come into our Father; doesn't it say we can come boldly into the throne room. I can boldly enter the throne room because of the blood of Christ. I don't have to be afraid of my Daddy; He's my daddy. He doesn't want to hurt me, He wants me to come up and do the things He is doing. So why should He be scaring me? Fear is not of God, according to the book. So this is not speaking of fear; it is speaking about reverence.

**Vs 18)** *There is no reverence of God before their eyes or in their mind.* They don't have an understanding of who God is, if they see Him as this big bad God up there with a baseball bat getting ready to knock your head off if you make a mistake, I'd be afraid of Him too. But that is what someone told me that He was, a long time ago. But now I know my Father is love. Will He hurt me? No. My Father won't hurt me. He is going to do whatever it takes to get me where I belong. And I encourage Him to come on with it; I want to go; I want to get everything He's got. Will I suffer some pain in the process? Sure I will. What does that have to do with it? Because the result is the perfection, and that's all I'm after the perfection of God. So I can't get away from anything, and I'm certainly not afraid of my Father.

**Vs 19)** *Now we know that what things soever the law says, it speaks to them that are under the law.* If the law is speaking to you, what is that telling you? You're still under the law. Get out from under it. What do you think He went on the cross for? To fulfill the law; we're not under the law anymore. We have a greater law. Didn't a young man come and ask Jesus one morning: 'What's the greatest law we have?' He said, '*love the Lord thy God with all thy heart, soul, mind, and body and love your neighbor as yourself and these two are the one*'. They're the same thing: love. Would God tell us to love and then Him hate somebody? No, that would be duality and God is not double minded. So he is speaking to those that are under the law: *In order that every mouth may be stopped and all the world become guilty before God.* What was the purpose of the law? So that the whole world would see their guilt; it's that you would see the problem of your sinful nature. Paul said, 'I didn't know it was wrong to covet until the law came. And then sin was revived in me'; and he became aware that covetousness was wrong. It's just like this: Years ago there was no speed limit out west, and you could drive one hundred miles an hour through the desert if you wanted to. There was no law

so how could they get you for speeding? And when the law was not in effect, how could they hold you guilty for doing something wrong? So Paul says the law came and it revived the sin in me and now I know that covetousness is wrong, but before that I didn't know it. And that is exactly what he is telling us in humanity: Before the law came we didn't know; the law came in my Passover and Pentecost experiences, and I saw the law; the law revived in me, and it never kept me looking at Christ, it kept me looking at my faults. So as long as you are under the law and it's speaking to you under the law, guess what it's doing? It's making you look at the sin nature in your life, instead of looking at the Christ that is in your life, which will bring you to perfection. You have to look at Christ; forget your sin nature; look at Christ, He is the one that takes care of all of it; it's not up to us. Is it up to me to make myself pretty and clean? I can't, only Christ can do those things.

**Vs 20)** *Therefore, from out of the deeds of the law, there shall not any flesh be justified in His presence. But through the law is* (the language literally says: the precise, correct knowledge of sin). Now, why would it say precise, correct knowledge? It's because we can have the incorrect knowledge of sin. This is a sin; this is not a sin; blah, blah, blah, blah, blah. Sin, a precise, correct knowledge of sin, you'll have no more doubt. See, it's like thinking, or knowing. I want the precise, correct knowledge of everything that God has. Do you understand that? That should be the desire in everyone's heart. But this precise, correct knowledge of the sinful nature in me, I want to know it. David cried out in the Psalms: *Lord, deliver me from my presumptuous sin.* It is the things I'm not aware of; the things in my heart that I don't even know I have. How can I know that I have a problem, if they're not revealed to me? If someone didn't come to you and say, you have this problem, would you ever know you had a problem? Probably not. And what is the first thing most people do if you came up and said, okay, you have a problem; what is the first natural thing a person does? They get offended; when you get offended that proves you have a fault. Jesus said, offences are necessary; they will show you that you have a problem in your heart. If I'm offended at anything that anyone does, that shows me that I have a weakness in my heart. So when someone comes up and says something, even if they do it the wrong way, it should be out of love; but if they come the wrong way and say something offensive to you, what should you do? Thank them. You better stop and look at every accusation that comes at you, because there could be some truth in it. But then when they do bring it to you and you realize they told you the truth even if they did it in the wrong way; but they told you the truth, you need to repent of that thing. You need to say, 'Hey, you're right, I need to acknowledge precisely and correctly what is wrong in my life'. And thank God for sending someone to tell you about it. Now I didn't say it was going to be comfortable. But that is what you have to

do to get out of it. Proverbs says that you must confess and forsake your faults to receive mercy and grace. **Vs 21)** *But now the righteousness of God without the law is manifested* (or apparent). What is this speaking of? Christ. The righteousness of God without the law **is**; it doesn't say is going to be did he? It is present; is, manifested. *Being witnessed by the law and the prophets*. All it's saying is that the law and the prophets will witness; that's the Christ. **That's the Christ**. Everything that the law and the prophets wrote and said is nothing more than speaking about Jesus Christ, And in Matthew 5 Jesus says, '*Search the scriptures for in them you think you have eternal life, and they are they that testify of me*, Christ. It is the same thing. It's all through the book.

**Vs 22)** *Even the righteousness of God through faith*. Habakkuk 2:4 The just shall live by **His** faith. Not just faith, because I could have my faith and that's worthless, but if I have **His** faith then that is what I will live by. There is the life. It's His faith. *So the just shall live by His faith*. Again verse 22: *Even the righteousness of God through faith of Jesus Christ to all and upon all them that believe because there is no difference*. Why did he say that? To all that believe guess what we have? We have faith, if we believe. How did Abraham start? He believed what God said and it was imputed to him for righteousness.

**Vs 23)** *Because all have what? They've all missed the mark*. Is there anyone that has never made a mistake? I don't think so. *And they have fell short of the glory of God*. Everyone has done that. But, the next verse brings back the hope:

**Vs 24)** *Being justified or rendered innocent freely* (I am rendered innocent freely) *by his grace*. What did I have to do? Did I have to go beg somebody to forgive me? Did I have to ask Jesus to forgive me? Did I have to cry and slobber and mess up the board there in the front of the church, before anybody believes that I'm saved? My grace came freely from Him; I didn't ask for anything. He gave it to me; it's all what He wants, His will not my will. What does the word 'grace' really mean? It means this: the Divine influence in your heart, and a reflection of that in your life. So by His grace that He freely gave to me, if I really receive the grace of God, I have something that is going to happen to me. It's going to come into my heart by the grace of God He puts it in me. But if that grace goes in me it can't stay there; it has to do something, it has to reflect out into my lifestyle. If it doesn't then I didn't get it. It just bounced off my brain; it has to go a little deeper than that; pass your intellect and into your spirit. If I don't get it in my heart, or my spirit and reflect it in life, then I didn't get anything. That is why you see so many people that go to church have the nature of a female dog when she is in heat and isn't ready yet. They're biting, snapping, quarreling, and fussing. You see that is why you have that, because it didn't get inside yet. Don't get upset because it does not get there just relax. It's God's timing; you can't force this. How do you make the baby grow? You feed him. That is how the baby grows; you just start feeding

the baby. And when you feed him he grows. All you have to do is feed that baby in you; the Christ in you when He is a baby in you; all you have to do is feed him this word; and guess what he will do? He will grow into the full mature Son of God. That is all you have to do. You don't have to do all of this do-do stuff that they tell you. Just feed the baby and watch it grow. It is fantastic. We try to make it so complicated, and it's so simple that even children can understand. We as adults, we get things so complicated.

**Vs 24)** *Being rendered innocent freely by his grace, through the redemption* (literally a full ransom; a ransom in full; which means He doesn't owe anything for me, he already paid for me). And when you pay something in full, whom does it belong to? If I buy something and I pay the entire price for it, whose is it then? Mine. So when Christ paid the price for all of humanity, guess who owns them now? Christ. And when we read that Scripture in the Old Testament: He owns the cattle on a thousand hills. Well, do you know what? He owns all the hills too, and all the cattle on every hill. It goes a little deeper when you hear the truth. The Spirit of God owns it all; there is nothing that belongs to us. It's all His. But as being part of that body, guess what? I have an inheritance. And everything He has, we have also. That's what you have as a Son. Whatever He has, that's what we have.

**Vs 25)** *Whom God has exhibited the atoning sacrifice through the faith in His blood to declare His righteousness through the remission* (the Passover). Let me say it again: *Whom God has exhibited the atoning sacrifice through faith in His blood to declare His righteousness through passing over of sins that are past. Through the self-restraint of God.* That is what the language says there. He chose to pass-over didn't He? Didn't He choose to Passover? Do you remember the Passover experience in Egypt? It is in Exodus. When the Passover angel came –the death angel is what they called it. Who was that? It was God, and He passed over. He chose to go over top of their sins. He could have just as easily dropped them in their tracks, but it was His choice who He wanted to live. It was God's choice not our choice. The word 'perpetuation' in this verse is the 'atoning sacrifice'. He exhibited Him as the atoning sacrifice. Now, do you know how He did that? He hung Him up on a tree to exhibit Him. That was Jesus the atoning sacrifice, hung on the tree. That is how He exhibited Him to the whole world. There was the sacrifice, the last sacrifice. I don't have to sacrifice anymore. I hear preachers preach this; 'Oh, you have to sacrifice.' I don't have to sacrifice; He was the **final** sacrifice. If I don't believe that, then I don't believe anything. The sacrifice is complete; all you have to do is what God puts in your heart to do. He said, I don't want sacrifice; I want obedience. So just do what God says and everything else will be just fine. It doesn't make any difference what anybody else thinks. You

hear God in your heart and do what God tells you to do, and don't worry about it. But you know what? Here is your plumb bob, and here is your square, and here is your level (the word). You're building the Tabernacle of God, build it square, build it level, build it plumb; by not running off with what your mind tells you, but make sure it lines up with the word of God. That is why he said, "*make God true and all men liars*". Make sure what you hear lines up with this book, not with the letter of the word; because that will kill you; make sure the Spirit of what He is saying lines up with what He tells you. And then you will know that you are hearing God's voice. If I speak to someone on the telephone very often, if they call me and it's been years, I will know who they are by the sound of their voice. You know how you're going to know God's voice? Talk to Him and listen to Him. You listen to God and you will learn the sound of His voice. And when your mind starts to talk to you, you will know the difference. And you will know enough to say, 'I'm not going there.'

**Vs 26)** *To declare I say at this time, at this present time His righteousness.* He did it to declare His righteousness in that very present time *that He exists just and the justifier of the ones, which have faith in Christ.* Let me say it again: *To declare I say at this present time his righteousness, that he be just and the justifier of the ones which believe or believe from the faith of Christ.* Not believing from my faith; I hear people say, Oh, I'm faithful; well the word faithful means full of faith. Well if I'm full of faith of Dave, guess what? I'm in some serious trouble. Do you hear that? If I believe in what I believe in instead of what God said, I'm in trouble. You have people say 'I'm full of faith', but yet I don't see the faith in action. I don't see the faith; they are trusting in their pocketbook, they are trusting in things going on in the world. I trust in God; if it doesn't happen then I'm in serious trouble. God has to bail me out because you know what? I don't have any way to do it. I have no means to do anything. If you become weak, He becomes what? Strong. If we become strong, He backs out of the picture, now you're on your own. So the best thing to do is sit down and wait on God to tell you what to do and you'll be fine. Just keep eating that word and watch the baby grow.

**Vs 27)** *Where is the boasting then?* Where is it? (Literally the word 'then' says where is the boasting, then these things being so, where's the boasting). If God is in control of all things, then what right have I got to boast about anything? Do I have the right? NO. Sons of God have no rights to anything. I know we are Americans. That Americanized way of thinking has really hurt us in the understanding of the Spirit of God. I have no rights in the Kingdom of God, except to obey God. But our American way of belief is I've got rights; I'm an American. **God is not an American.** He doesn't recognize your rights as an American. God only recognizes who you are in the Kingdom of God. Are you a Son of God? Then you will be obedient to Him; He won't have to argue and fuss

with you. He won't have to wrestle with you. You'll say one thing to Him: A-men. Whatever you want Father, A-men. That's all He's going to say. Now I'm not saying in the process from A to Z that there isn't going to be a little wrestling going on, because there will be in the processing. But when you finally come to the precise, correct knowledge of the truth, you won't wrestle anymore; you'll say A-men. *It is excluded*; literally it has been shut out. *Through what law*. He says? What law changed the boasting? Look what he says: *Of works? No but through the law of what?* If I believe what God said and I believe in Christ, what right have I got to boast? That's what he is telling you. Who do we boast in? Christ. The whole thing is about Christ. It's not about us as individuals is it? It's about the Christ. So the only thing that I am going to boast in is Him and Him crucified. Isn't that what Paul said? *I'm going to glory or boast in Him and Him crucified*. And when I glory in Him being crucified, I know that in Romans 6 that I was crucified with Him, at that very time; and when He was resurrected, so was I. I'm going to glory in Him and His resurrection. Hang on, we'll get some good stuff before this book is over, I promise you.

**Vs 28)** *Therefore we conclude; Therefore*, (because we have literally decided). When you conclude something, you have made a decision. When you take these things, like I spoke of previously: when you say, 'I think' verses 'I know'. When you say I think this is what it is, it tells me that you haven't finished thinking yet. You're still working on it. But when you conclude something, you know; you've already went through the thinking process, now I have the facts; now I have the decision; it's finished. I got it right now. It's a process. So here it says: *It is therefore, or because we have decided that a man* (and this man is humanity; the natural man) *is justified* (or literally is innocent) *by faith without the deeds of law*. He said we've already figured this thing out. It's not my works that are going to get me into the Kingdom of God. The only thing that is getting me there is by faith in Christ. If Abraham became a Spiritual Jew by believing what God said, then how are you going to do it? The same way. How are you going to get into the Kingdom of God? The same way that Abraham did, by faith, by faith in Christ. If you have faith, patience comes right with that. But it's by faith it was accounted to him for righteousness. *We conclude that man is justified by faith without the deeds of the law*. I didn't need the law to put me into the Kingdom I need Christ.

**Vs 29)** *Is he the God of the Jews only? Is He not also of the Gentiles?* **Yes**, and that's a very strong affirmative word. **Yes**. He means there is no doubt in His mind. The Jews and the Gentiles are all the same; there is no difference.

**Vs 30)** *Seeing it is one God which shall render innocent the circumcision by faith*. How is He going to render the circumcision innocent? By faith, and uncircumcision through the same thing: faith. It's all about the faith of Christ.

**Vs 31)** *Do we then make void the law through faith? May it never be. Yea we establish the law.* Jesus said, *'I didn't come to destroy; I've come to fulfill it'.* The law is what brings you to the understanding that you need Christ in your life. And on the cross guess what? He established that fact. Can it ever be reversed? No. There is one thing that happened on that cross, the book says that He reversed the curse. I'm no longer under a curse and neither are you. But there are people that still believe that they are still under the curse. If you live under the law and violate one part of the law, you have violated the whole law. It says that if you live under the law, you are cursed. The book says that. Guess what? We're not under the curse any longer. **The law of the New Covenant is; God does everything; He makes the covenant; He writes it in your heart; He puts it within you; He chooses to be your God; He chooses you to be His sons and daughters; and He chooses to forgive your sins and iniquities and you will never have need for anyone saying know the Lord, because every man shall know the Lord from the greatest to the least.** What did I have to do with that? It's by the faith of Christ; He said He'd do it, so I'm going to wait on it; I'll wait till He does what He wants. I'm not going to volunteer; I'm not going to make suggestions that God should be doing this or God should be doing that. I think God knows what He wants to do, when He wants to do it, and it's right on course where He wants it. I don't think the world is out of control; I think it's right on course. Everything is going right where it's supposed to go. Like He said in Acts: Let the ship of humanity go; let it go into rocks. He's the rock isn't He? And if that ship goes into that rock and crashes and is destroyed, guess who's there to save it? Christ. He is everything and all things. There is no loss of life; but the ship is going to go; the humanity, the flesh is going to go. The Christ is going to get everyone.

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