

# KINGDOM SPIRIT



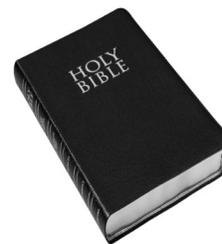
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**“SEEK YE FIRST THE KINGDOM OF GOD”**

Matthew 6:33



Issue 2006

## THE BIBLE AT ITS BEST

Recently, a drawer full of my mother's mementos was accidentally spilled here in the office and a small pamphlet sifted out of the mess that neither my wife nor I had seen before. It was titled THE BIBLE AT ITS BEST and was subtitled Suggestions On How To Study. It had been prepared by my wife's Uncle George Rogers in 1958. Uncle George, while his occupation when I knew him was that of a barber, was an excellent Bible scholar. He used to teach anyone who wanted to know more about scripture. He taught a lot on prophecy. When I was a teenager and listened to him, I have to admit that he scared me pretty bad at times, but from him I gained an assurance that the book of Revelation could be understood. It was many years later before I really began to gain an understanding, but I will always be thankful that he imparted that assurance to me. In this small pamphlet he listed 30 suggestions to help one understand the Bible. I would like to share these with you. I am listing the suggestions in bold type and then making some comments about the suggestion in regular type. I pray that these may be a help to you in your study.

**The following suggestions are given with the hope and prayer that they will help you in studying your Bible. It is pointed out that these are specific suggestions and that there is much more to the Bible than these indicate.**

**1. Be certain that you are a Christian.** As we pointed out in a recent article, being a Christian means that you have the faith to believe and agree with God. While this may or may not mean that you had an emotional experience when you were con-

verted, but it means that you are seeking to understand God's way in your life, and the Bible is the greatest source for your understanding. Without that faith to believe, the Bible will mean little to you. But with that faith, the Bible will mean everything to you.

**2. Be technical—Don't compromise.** God means what He says. We have to be careful we don't let our human thinking or reasoning detract from what God is saying through His Holy Spirit to the prophets and writers of the Bible. Admittedly, there are a few mistranslations, so a good concordance is an important tool to use with your Bible as you study.

**3. Know the people of the Bible by their modern names.** The Bible is to, for, and about a certain tribe of people known as Israel. This is not because they have done anything special, but rather because God, in His sovereignty chose them to be His servant people to all the nations of the world. Therefore, if we are to understand the law, the prophecy, and the gospel, we need to know who these people are today. This is fairly easy to know by prophecy, archeology, history, characteristics, and other forms of identity, but is probably least known by the descendants of these people themselves. While Abraham is known as the father, he had a son named Isaac and he had two sons named Esau and Jacob. God chose Jacob to be the progenitor of this certain tribe and eventually named him Israel. He had 12 sons and one daughter and then later he adopted the two sons of Joseph, one of his sons which

gave Israel a total of 13 sons. These son's families multiplied eventually into a kingdom over which David and then his son Solomon ruled. Because of some sins that Solomon was guilty of, the kingdom was divided in the time of Solomon's son Rehoboam. Judah and Benjamin and part of the tribe of Levi made up the Kingdom of Judah and they retained the throne of David. The rest of the tribes made up the Kingdom of Israel. Both kingdoms strayed from God's way and eventually as punishment for their sins, God caused the Kingdom of Assyria to take all of the Kingdom of Israel and a large portion of the Kingdom of Judah into captivity and placed them in the area south of and between the Black and Caspian Seas. At this point, the Bible leaves them so far a historical narrative is concerned, but leaves us with a great deal of prophecy to tell us what happens to these people. We now know through history and prophecy that these people moved out of the land of their captivity and moved primarily west into Asia Minor and Europe to eventually form most of the western nations of the world including the United States. The kingdom of Judah was taken into the Babylonian captivity a hundred years later and scattered throughout the Babylonian Empire. Seventy years later King Darius, the Mede, and King Cyrus, the Persian conquered Babylon and released the Jews to go back to Jerusalem and rebuild the city and the temple. Not near all the people took advantage of this release choosing instead to remain where they were. The ones that did return were the Jews of Christ's day. However, again because of the sins of the people, Jerusalem was again destroyed by the Romans in 70 A.D. and again most of the people were killed or scattered among the nations. These two kingdoms had separate destinies, bringing forth the Messiah being the destiny of Judah and witnessing Him to the world being the destiny of Israel.

4. **Learn the signs and symbols known as the Keys of the Bible.** The book of Revelation is written in symbolic and simile

language. The Bible provides its own interpretations of the signs and symbols in Revelation, but one has to study the whole Bible to find these interpretations. But there are also symbols used throughout the Bible that we need to understand as well. If taken in the literal sense, very often scripture does not make sense. For example, Isa. 2:2 says, **“And it shall come to pass in the last days, that the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.”** I think it is obvious that this is not talking about literal mountains and hills. There are probably different ways to interpret what is meant by mountain, but one way is to read the story in Daniel 2 of Nebuchadnezzar’s dream. Verses 34-35 tell us, **“Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.”** Then in the interpretation Daniel says in vs. 44, **“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces the consume all these kingdoms, and it shall stand for ever.”** In these verses then, mountain equals kingdom. If we go back to Isa. 2:2 and substitute the word “kingdom” for “mountain” it makes a great deal more sense, **“And it shall come to pass in the last days, that the kingdom of the LORD’S house shall be established in the top of the kingdoms, and shall be exalted above the smaller kingdoms; and all nations shall flow unto it.”** This is one example, but there are many similar symbols that need to be understood as well. Also keep in mind that such things

as numbers and colors have meaning.

5. **Know the writers and who they are writing to and about.** For example, Isaiah and Hosea were writing primarily to the Kingdom of Israel. Isaiah first writes warning Israel of their upcoming captivity, then once the captivity happens, he writes prophesying what will ultimately happen to them. Jeremiah writes primarily to the Kingdom of Judah. The apostle Paul writes primarily to the gentiles. However, it is important we understand that “gentiles” literally means “nations” but Paul gives us clues that tell us he is writing primarily to Israelites of the Assyrian captivity. The writer of Hebrews is writing primarily to the Jews. There are always exceptions that have to be considered. These all tell us who they are writing to and often when they are writing. All of these things need to be considered as we study.
6. **Be sure the scriptures harmonize and reconcile with each other.** Someone has made the statement that one can make the Bible say whatever one wants it to say. This is true if one doesn't pay attention to the context. But when one is honest in their studies, there will be no contradiction in the scriptures. If it appears that this is the case, it is important to review the material because the scriptures do harmonize. The Old Testament and the New Testament are both parts of the same story. Genesis to Revelation is one story overall.
7. **Learn the types and antitypes of Christ.** Remember that the word “anti” means “in the place of.” No person is an exact type of Christ, but rather a person becomes a type of Christ in a particular thing that they do. King David is the primary type of Christ by many of his acts. The primary anti-type of Christ were the chief priests who thought by killing Christ they would inherit the throne.
8. **Learn the types and antitypes of the Kingdom. Realize that the Church and the Kingdom are separate institutions and that both are literal and not spiritual but both are guided by the Holy Spirit and are inseparable.** The terms “church”

and “kingdom” are not interchangeable. All Christians are part of the church, but not all Christians are part of the kingdom. Salvation, as I understand the apostle Paul in the book of Romans, is a three step process. Justification is the first step and a free gift. To obtain it only requires one's acceptance of it through belief that Christ died as a sacrifice for our sins, i.e. He paid the price of life for a life on the cross for each of us. The penalty for sin (for all sin) is death (Rom. 6:23). Rom. 5:12 tells us that our mortal death is because of Adam's sin, the penalty for our sin is the second death (Rev. 20:14-15). Christ paid that penalty for each of us. Justification puts our name in the book of life. Sanctification is the second step. This requires effort on our part. Christ sanctifies us when we mature as Christians. To sanctify means “to set apart.” It is the obtaining of son-ship. Gal. 4:1-6 tells us how this works. Rev. 20:4-6 tells us the result of becoming sanctified. Being sanctified takes us to the third step, glorification. It is achieving the third step that qualifies us for the kingdom. The church is the body of Christ, i.e. the body of believers that have at least been justified, while those who will be reigning with Christ make up the kingdom, the rulers of God's kingdom. There are always those who want to rule, the antitypes, but few who will actually rule. Rom.4:13 tells us, **“For the promise, that he (Abraham) should be the heir (ruler) of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.”**

9. **Know the functions of the Tabernacle and the Church.** The tabernacle was and is God's abode. Under the Old Covenant the tabernacle was first a tent in which was the Holy of Holies where the high priest would go into once a year to offer a sin offering for himself and for the congregation. Later it became the temple in the time of Solomon. There were certain rules governing the tabernacle and the people concerning it. After the death, burial and resurrection of Christ, the physical

temple was destroyed by the Romans and Peter tells us in I Peter 2:5, “**Ye also, as lively (living) stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.**” Paul tells us in I Cor. 6:19, “**What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?**” Under Christ, we as individuals are living stones making up the corporate tabernacle, or temple. The Church are members in Christ’s body. They provide the functioning of the body.

10. **Learn the covenants, both conditional and unconditional, and to whom they were made.** Probably the most important are the Old Covenant (Exodus 19:5-8) and the New Covenant (Jer. 31:31-34 and Heb. 8:8-12). The Old Covenant is conditional as it uses the word “if”. The New Covenant is unconditional as it uses the words “I will and they shall”. There are a number of covenants or testaments in scripture. It is important that when one studies them that he or she makes sure who the covenant is made with and if it conditional or unconditional. The promises to Abraham, though listed separately from Gen. 12 through Gen. 22, form an unconditional covenant because of a ritual that God caused to happen in Gen. 15. Other unconditional covenants were made with King David in II Samuel 7:10-17, with Noah in Gen. 9:8-17, Jeremiah in Jer. 1:4-10, with Mary in Luke 1:26-33, and a number of others.
11. **Understand the meaning of the colors and their usage.** Colors might seem insignificant but different colors meant something. For example, white is associated with the apparel of the priesthood. Purple is associated with royalty and the very wealthy. Even the type of material is important.
12. **Learn the chronology of the Bible.** I believe this to be very important for an understanding of the whole story presented by God’s Word. This can be a little difficult sometimes, especially in the Old Tes-

tament. However, nearly all of the writers tell us which king of Judah is on the throne at the time of their writing. So while it may be necessary to appear to jump around some to stay with the chronology it is fairly easy. Before King David and after the Babylonian captivity of Judah, the chronology is pretty much as we have it written. In the New Testament, though written some time after the fact, the gospels all took place during the same time period. The book of Acts gives a pretty good chronology, but you need to learn the location from where the writers are writing and compare it with the book of Acts to get a reasonable idea of the chronology of the various writings. But if you pay attention to the chronology, the scriptures will make a lot more sense and read much like reading a novel.

13. **Remember that the house of Judah and the house of Israel and the Jews are separate and distinct people and have separate and distinct destinies.** We have already briefly discussed who the Kingdom of Israel and the Kingdom of Judah are today but because of the false belief that Israel and Judah are combined in the people we today call Jews, we need to discuss this a little more. As we have discussed, the people of the Kingdom of Judah who returned from the Babylonian captivity, for a short time were an independent kingdom. However, they soon came under Roman rule and were made a part of the Roman Empire. In 126 B.C. they defeated the Edomites (descendants of Esau) and forced them to accept and practice Judaism which they did. The historian, Josephus, tells us that for all intents and purposes, the Edomites became Jews. King Herod, the king of Judah at the time of Christ’s birth was half Edomite we are told. Very briefly, though it is a big subject, starting in the seventh century A.D., a kingdom of Turkish stock rose to power in what is today southern Russia between and around the Black and Caspian Seas known as Khazaria. What draws our attention to this kingdom is that it was located between the Muslim east and the Christian west and apparently for

political reasons the king of Khazaria chose Judaism as a state religion to act as a buffer between the two powers. Later, as the kingdom deteriorated as late as the 12<sup>th</sup> and 13<sup>th</sup> centuries a large segment of these Khazars migrated west into Russia and Poland. Quoting from a book titled The Thirteenth Tribe by Asrthur Koestler who in turn quoted the following from a book titled Khazaria written by Professor of Mediaeval Jewish History at Tel Aviv University, A. N. Poliak, Mr. Koestler writes, “In his introduction he writes that the facts demand”—“a new approach, both to the problem of the relations between the Khazar Jewry and other Jewish communities, and to the question of how far we can go in regarding this (Khazar) Jewry as the nucleus of the large Jewish settlement in Eastern Europe....The descendants of this settlement—those who stayed where they were, those who emigrated to the United States and to other countries, and those who went to Israelie—constitute now the large majority of world Jewry.” There is much more evidence for this, so I believe we have to conclude that the people called Jews today represent very few people of actual Judah stock. Add to this the apostle Paul’s comment in Romans 2:28-29, **“For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.”**

We will continue with the suggestions of this little pamphlet in our next issue. JRL

## A STUDY OF THE BOOK OF II CORINTHIANS

(Read II Cor. 12:1-6) Paul says that it is not profitable for him to boast. Then he gives us a story of a man he said he knew who was taken, whether in the body or spiritually he did not know, into the third heaven. I believe that it is pretty well accepted that this man was Paul himself. He says he could boast about this

man, but he will not boast about himself except in his infirmities. Yet if he were to boast, he says he should not be a fool, for he would be speaking the truth. But he says that for the time being, he forbears to say more lest anyone should think more of him than that they see him to be or what they hear of him.

(Read II Cor. 12:7-10) Should he be exalted above measure because of the revelations that had been given to him, he says that he had been given a thorn in the flesh to keep him from boasting too much. He calls it a messenger of Satan. We don’t know what this thorn in the flesh was. Some speculate that he had an eye problem due to very bright light that he saw on his conversion trip to Damascus. But it is pure speculation. Paul had been injured enough for there to be some other problem, but suffice it to say he had some physical problem. In saying it was a messenger of Satan, he is saying it was a messenger of the adversary. I’m sure that the Jews in particular as well as others who were opposed to Paul used this as a point of ridicule of him. He says that he went to the Lord three times to have it taken from him, but the answer he received each time was, **“My grace is sufficient for thee: for my strength is made perfect in weakness.”** As I have studied these letters to the Corinthians, I feel that I have some insight into Paul’s personality. That he could be very domineering and demanding I think we learned about him in the book of Acts before his conversion. His conversion humbled him greatly so that the domineering and demanding personality took a very distant back seat. However, it would appear that God felt that he needed something to keep it in the back seat, thus whatever this thorn in the flesh was, God was using it to temper this part of Paul’s personality, so God refused to remove it from him. This personality trait was there to help him discipline the people, either by letter or in person, but the “thorn” was enough to keep Paul from boasting more than he should. I think Paul realized this as he says that he will boast in his infirmities that the power of Christ may rest in him. Therefore Paul says that he takes pleasure in his infirmities, reproaches, persecutions and distresses, for he realizes that when he appears weak, that is when he is at his strongest.

If I am correct in my assessment of Paul, it should cause all of us to take a close look at our

own lives as I believe most of us have a similar situation in our own lives. I believe that I do.

(Read II Cor. 12:11-13) Paul seems to be thinking that he might have gotten a little carried away with his boasting, but he is concerned with his place with the people. It appears to me that he felt compelled to boast a little, or to tell some more about himself, though this is not what he wants to do. He says he is nothing, yet he feels equal to or above the very elite apostles. He says that he has wrought the signs, or the evidence, of his apostleship to them in all patience, in signs, and wonder, and mighty deeds. Then he asks where they felt inferior to the other churches and then concedes that if they did, it might have been because he never asked them to provide for anything that he needed. He asks forgiveness for this.

(Read II Cor. 12:14-18) However, he says he is ready to come to them a third time and he still will not take any kind of pay from them. He says he does not want their resources, but rather he wants them. He says that the children should not lay up for the parents, but the parents for the children. He feels he is a father to them and is willing to be spent for them even though it seems the more he loves them, the less he is loved. Some may think that he has secretly taken from them, but he asks if he made a gain by those he sent to them. Specifically he is speaking of Titus and the man that he sent with him. Did not Titus and the other man he sent walk in the same spirit that he himself did when he was with them.

(Read II Cor. 12:19-21) He asks if they think he is apologizing to them again. All things which he speaks is before God in Christ and said and done for their edification. He is fearful that when he comes to them again that he won't find them as he is hoping to or they won't find him as they are hoping. He does not want there to be debates, envying, wrath, conceits or tumults for fear that God will humble him among them, and that he will bewail many that have sinned and not repented of the sins that they have committed.

(Read II Cor. 13:1-4) He is coming to them the third time. On the evidence of two or three witnesses every fact will be confirmed. He has told them before, now he is telling them for the second time, when he comes he is warning those who have sinned that if he comes, he will not spare. Since they seek a proof of Christ speaking in him, who is not weak in them but ra-

ther is powerful in them, for though He was crucified through weakness, yet he lives in the power of God. Paul says that he is weak in Christ, but he says he will live with Him by the power of God toward them.

(Read II Cor. 13:5-14) He asks them to examine themselves as to their own faith. He asks them to prove themselves. They should know within themselves whether Christ is in them or whether they are reprobates. He says that he trusts that they know that he is not a reprobate. He prays that they will do no evil, not for Paul's benefit, but that they would do what is the honest thing to do. Paul says that he can do nothing against the truth, but rather for the truth. He is glad when he is weak and they are strong. He wishes for their perfection, or that they may be made complete.

He is writing these things so that when he is present he will not have to use sharpness according to the power that God has given him for their edification, not their destruction. He then bids them farewell with a final salutation. JRL

## A STUDY OF THE BOOK OF GALATIANS

We are now ready to study the book of Galatians. To give us a better perspective on who the Galatians were, I would like to quote from an article in the Kingdom Spirit in February of 2008.

The country of Galatia occupies the highlands of central Anatolia, or Asia Minor which today is the country of Turkey. In Bible times it was bounded on the north by Bithynia and Paphlagonia, on the East by Pontus and Cappadocia, on the south by Cilicia and Lycia and on the west by Phrygia. This area, for the most part is only suitable for grazing with a little of the valleys in the south suitable for farming.

Through the centuries up until the third century B.C. it had been occupied by the Hittites, Phrygians, Lydians and others. In the third century B.C., a large group of Celts who had settled in what is now France and part of Germany, known then as Gaul, decided to move east. They were led by a Chief named Brennus Prausus (Brennus the Terrible). They invaded Greece and the group divided with Brennus and his group heading for

the temple at Delphi intent on sacking it. The Greeks defeated them and they were forced to rejoin the rest of the group in Thrace. From here they were invited by the King Nicomedes of Bithynia to come help him fight against his brother. The battle was successful and the king gave them the central part of the Anatolian Plateau as a reward. Not really being agriculturally oriented, they hired themselves out as mercenaries or they plundered their neighbors.

We need to back up a little and see just who these Gauls, or Celts were. We know now from archeological findings and secular history that the Israelite and Judahite people who were taken captive by the Assyrians eventually began to escape their captivity and began a westward migration. As they did so in groups, these groups had different names. Known first to the Greeks as Scythians and Sarmations and Sacsons, as they moved westward they continued to divide and became known under a variety of names including but not limited to Cimmerians, Teutons, Getae, Germans, Jutes, Cimbri, Saxons, Celts and Gauls. If we remember the promises to Abraham, he was promised that his seed would become a great multitude of people and many nations. The Celts, though they settled in central Europe, continued to migrate into Spain and the British Isles, for the most part going west.

But, here we find a group of Celts moving back east into Asia Minor. Historians have linked this group in Asia Minor with the Gauls in France and Germany by their language, customs and even some of the animals that they had including their dogs.

The point we need to understand is that the Galatians that Paul was writing to and who occupied this portion of Asia Minor were descended from the Israelites who had been taken captive by the Assyrians several centuries before. Paul understood who they were and speaks of them as children of Abraham in his letter, but makes it clear to them that genealogy was not enough, but that they also had to be Christ's as well.

Galatia, or sometimes called Gaul of the East, was not an easy country to be missionary to both from a topographical and a demographic standpoint. There were three basic groups, or tribes of Galatians. The largest group was the Tectosages and they occupied the central part of

the country. Being on a major trade route, their capital city, Ancyra, was a fairly large city. Today it is called Ankara which is the capital city of the nation of Turkey. The Trocmii occupied the northeast portion of the country and they made Tarium, or Tavia their capital city. The Tolistobogii occupied the southern part of the country and Pessinus was made their capital.

They had no central government. Each tribe was divided into 4 tetrarchies. Each Tetrarch then had one judge and one general under him. Each year the twelve Tetrarchs and 100 senators from each tribe would meet at the sacred Oak Grove, or Drynemeton near Ancyra. Inter-tribal disputes were judged and trade agreements were set out at these meetings.

After helping King Nicomedes of Bithynia, they spent the next 50 years plundering their neighbors or hiring out as mercenaries. Finally in about 230 B.C. through a joint effort by Bithynia, Pontus and help from the Romans, Galatia was pacified and stopped a lot of their plundering. They still continued to hire out as mercenaries, but they kept seeming to hire out to the losing side. Finally in 179 B.C. the Romans invaded Galatia and eventually made it a client state of the Empire. In 38 B.C., they were fighting against the Roman general, Octavian and they suddenly changed sides. As a result, Octavian proclaimed Amyntas as King of the Celts. But Amyntas was killed 6 years later and when Octavian became Emperor Augustus, he recinded the kingship and made Galatia a Roman Province. The historian Jerome, in the 4<sup>th</sup> century A.D. claimed that the Galatians were still speaking in the Celtic language.

Things remained pretty quiet then for about 75 years at which time Christianity was brought to Galatia by the Apostle Paul and others. According to Acts 16:6 and 18:23, Paul apparently traveled through the country on his second and third missionary journeys. Peter includes Galatia in the address of his first epistle. The problem faced by the apostles appears to be the Judaizers who worked among the Galatians insisting that to be a true Christian, the people had to be circumcised and follow other aspects of the law.

Paul's salutation is to "churches" plural. In our study of the book of Acts, we have the cities of Iconium, Lystra, and Derbe mentioned as cities in Galatia that Paul went to in all three missionary trips. (Read Galatians 1:1-5) Paul wrote

this letter either from Macedonia or Rome the first time he was there waiting for his trial. He makes it clear that he was not an apostle by man's appointment, but by Jesus Christ Himself and God the Father Who raised Jesus from the dead.

(Read Galatians 1:6-9) The problem that Paul is dealing with here with the Galatians is the primary problem Paul faced in his ministry, that of Judaizers trying to mix the New Covenant with the Old Covenant. While these Jews acknowledged Jesus Christ, justification had to be by the Old Covenant, i.e. by works such as circumcision, adherence to the temple rituals, etc. First off, the Jews taught that the Jew was better, or above, all people because they had been "chosen." Paul taught that all men were equal before God, this caused the Jews to want to kill him. They regarded Christianity as more or less a sect of Judaism, thus Judaism was pre-eminent over Christianity, thus the laws of Judaism took preference over what Paul was teaching, i.e. it was okay to believe in Christ, but to be truly justified, they had to be circumcised and adhere to other Jewish rituals also. These people were pulling the Galatians one way, Paul was pulling them the other way teaching that faith in the sacrifice of Christ gave them justification from their sins. It seems that with men, it is always easier to do something than to just believe. So the influence of these Judaizers was a strong influence on the Galatians. Paul is very concerned that these Galatians were being convinced to accept what these Judaizers were promoting. He says that they are being removed from God, who had called them into the grace of Christ, to another gospel. Gospel means good news. So Paul says that what they were being convinced to accept was not good news.

Deut. 28:1-14 promises great blessings for those who keep His laws, i.e. are righteous. However, vs. 15 says, **"But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his com-**

**mandments and his statutes which I command thee this day; that all these curses shall come upon thee, and over take thee:"** then Moses lists a considerable number of curses. Paul, quoting from the Psalms in Rom. 3:10 tells us, **"As it is written, There is none righteous, no, not one."** The point I believe Paul is making to the Galatians is that there is no way that one can become totally righteous by keeping the law, the only one ever doing so is Jesus Christ. The only way one can be totally righteous is through Jesus Christ as God imputes His righteousness to us. Thus Paul says that anyone, even it be himself or an angel from heaven, who teaches otherwise, he says let him be accursed, i.e. suffer all the curses that Moses listed for unrighteousness in Deut. 28. He states this for emphasis.

(Read Gal. 1:10-12) The word "persuade" is from the Greek "*peitho*" which is also translated "trust" and is used more often in that sense. It helps my understanding in this verse. Paul asks, does he trust man, or God? He follows that with the question **"do I seek to please men?"** He then states that if he were to please men with what he preaches, he would no longer be a servant of Christ. He wants them to know that the gospel he preaches does not come from a human source. He was not taught it by another man, but rather he says that it was revealed to him directly from Jesus Christ.

We will continue our study with Gal. 1:13 in our next issue. JRL

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*Better is a little with righteousness than great revenues without right. Prov. 16:8*

*He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy is he. Prov. 16:20*

*Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. Prov. 20:1*

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**"But, Seek ye first the kingdom of God,  
And His righteousness;  
And all these things shall be  
Added unto you."  
Matt. 6:33**