

Summer 1995 Sus, France

Shown to be Righteous

Justified in Acts 13:39 is more set free than just forgiven. It is shown to be righteous, free from what was enslaving you — as perversions, aberrations, etc. — which the law could not save a person from. It is like Matt 1:21, Yahshua came not just to forgive His people, but set them free from their sins — *save them from their sins!* Surely they are acquitted — declared righteous — but *justified* here in Acts 13:39 is shown to be righteous.

1 John 3:14 shows and proves one to have passed out of death (Eph 2:1-3) — where one currently loves as He loved, and is saved for good works (Eph 2:10; James 2:14-26). *Justified* means here as in Acts 13:39 — shown to be justified or your faith is justified to be true (Rom 8:7). Acts 13:39 — The judgment determines condemnation or justification as Matt 12:37, if one is not set free to love and to pray — 1 John 3:23. The one condemned is the one not shown to be set free or righteous or justified, as John 5:24 says and 1 John 3:14 proves.

John 15:8 — One proves to be a disciple by one's good works — James 2:14-18 — not by what one claims to believe, but what he does by the Spirit's power. How could anyone obey 1 Pet 4:11 if they did not have His Spirit, if they were not justified? 1 Pet 4:11 proves he is justified (Matt 12:34-37). *Justified* in Acts 13:39 is 1344 in Strong's Concordance. It means *set free, by justification*, producing the result of receiving the Holy Spirit, who is given *only* to justified people who have surrendered all to Him (Luke 14:31-33). 1344 Strong's is also the word in Matt 12:37, by our words — as our deeds — we prove to be His, John 15:8, not by our belief, but by our faith to do the works. You could say, the words we are given to say and the works we are given to do.

Judgment Day

Strong's 1344 means *to render just on the Day of Judgment, to show or regard as just, or innocent — set free, shown to be righteous by equitable deeds*. The decision at the Judgment Day will be based on what we did (1345), 2 Cor 5:10, and the motive, 1 Cor 4:5; Ecc 12:14. Matt 7:21 — What we did or didn't do to accomplish our Father's will by the deeds we were redeemed to do — Is 53:10. It is not hard to understand just what James meant by justified in James 2 — which Martin Luther and his followers stumbled on.

No one is justified before God by the works done under the Law — but after one is set free from the bondage of Satan and the law they prove that they are truly justified as Abraham was by what he did, which things were not under the law, having been done 430 years before the law was given. But we prove we have faith by our works — done in love — the very works we were chosen and saved to do in the Body — the Edah — the community of Israel. We build it up in love (Eph 4:16).

Acts 13:10 is applied aptly to Christian teachers today, especially to Martin Luther whose doctrine of the just living by faith meant only to believe. This kind of faith does not produce the works of Eph 2:10, 4:12 and Col 1:10, nor prepare anyone for Rev 19:7,8 and Rev 21:9,12, nor produce Song of Songs 4:7 (in the New Jerusalem Bible), "You are wholly beautiful, my beloved, and without blemish." With this kind of faith there would be no Holy city, no New Jerusalem, no 12-tribed Israel, no light to the nations, Rev 21:24, and no one entering, verse 27, and no one's name in the Lamb's book of life.

Matt 10:37,38 — The Lamb's book of life is only for those worthy of the Lamb, who paid a corresponding sacrifice of their life. That is, they gave up their life for Him as He gave up His life for them, Luke 14:31-33; Matt 16:24; Mark 8:34-38.

Abraham — Shown to be Righteous

When Abraham believed he was "pronounced righteous" — at the very moment Abraham received the faith to put his trust in what he heard from Yahweh, what he was told. Gen 15:4-6 — Abraham believed and it was credited to him for righteousness. Rom 4:3 — accounted to him for righteousness. The word *accounted* means compute, that his value was reckoned by God — since He knows men — especially Abraham. Gen 18:19 — I have known Abraham — foreknown. All the chosen ones are known by God — He does not wait for them to do all kinds of good works before He draws — computes, reckons, calculates — the right conclusion, or decides the outcome and credits to him eternal life as Rom 4:5 says.

Rom 3:28 — The whole point in Rom 4 is works of the LAW. Rom 4:2 and Rom 4:9-12, explain it well. Rom 3:27,28 is the context. Paul is coming from Rom 4:2; Paul's argument is that Abraham was not justified by the works of the law. Of course he wasn't 430 years before the law was given — although he kept it, Gen 26:5. Gen 17:1 confirmed the covenant to walk blameless — to prove to be blameless. James in 2:21 says that Abraham was justified by works — John 8:39 — proving his knowing God. James is not saying he was declared righteous by circumcision, but Abraham was shown to be righteous, shown to be one who knew God by his obedience. His works of faith showed outwardly that he belonged to God (John 15:8). Gen 15:6; Rom 4:3 and later evidence in his life proved it. Later in his life evidence of his salvation came by works — Gen 22:9, 15-18; James 2:21 — and so it is with us today. The blessing of Gen 22:15-18 without obedience — works — would not have come — and will not come to Abraham or his seed. Gen 22:18 — "Because you have obeyed me."

Gen 17:9 — A covenant commitment is required of all Abraham's descendants *after him*, to walk before Him and be blameless. Gen 17:1 — is carried over into the New Covenant commitment of Col 1:10, John 8:31,51. Gen 17:1 means participation in the Abrahamic covenant — conditional as John 8:39. The condition is obedience as Abraham obeyed (Gen 18:19; 22:18; 26:4,5). The condition expressed in the words, "because Abraham obeyed me," is carried over into the New Covenant in Acts 5:32, Heb 5:9, John 3:36; Rom 10:16; John 8:51.

Gen 26:5 — requirements, commands, decrees, laws. 430 years before the law was given to be written down on tablets of stone (Gal 3:17-19). Every person who is to receive the covenant blessing must follow Abraham's example — John 8:39 — if Abraham is your father! Or Matt 21:43 — the Kingdom will be given to a nation who will produce the fruit of it (Gal 3:29, Gen 1:18-19). God's people in Lev 26:14,15; Deut 11:1 were expected to keep the law, etc., in the faith of Abraham — Gal 3:17.

Living by Faith

The law did not set aside living by faith, did it? If so, no one in Israel's history could be saved. Who could have offered a sacrifice by faith? Messiah would have had no one to rescue from Hades when He descended. David, the prophets, and many people in Israel lived by faith, *kept the law*, and were *justified* by the faith they obeyed. Luke 1:6 — tells of some who were considered righteous by their loyalty to Yahweh. Luke 1:17 makes more sense today since we know these things.

Mary, Joseph, Simeon, Hannah, Zechariah, Elizabeth, etc. They were living by faith, justified by their good works shown towards God and Israel — having in the hearts the *hope of Israel*. Luke 1:67 doesn't say that *all the people who had the law were under the law* (Rom 8:4). Rom 3:31, Luke 1:41-45 — They were in faith (Acts 13:22) looking for the consolation of Israel, Luke 2:36-38, Luke 2:25, the redemption of Jerusalem. Luke 2:25 — the consolation of Israel which

would not come until, by Messiah's death, 2,000 years later — Is 49:6, Heb 10:13, Gen 15:18, 18:19 and 17:7,8 — by the Holy Nation of Matthew 21:43 who obey Yahweh like all true seed of Abraham, Gal 3:16. They are worthy of Messiah, Gal 3:29, Col 1:10, Gen 17:1.

Blameless

Gen 17:1 — Blameless. Only those whose walk is blameless will have a part in the work of Messiah to bring Gen 18:19 about, which fulfills the promise made to Abraham in Gen 15:18 . Gen 17:1 — *perfect* (8549), without blemish, Rev 19:7,8; Eph 2:10. Complete, Col 1:28, without spot, Rev 3:4,5, undefiled. The whole New Testament makes the appeal to walk blameless — so as to be faithful to the end, Rev 17:14, and bear the fruit of the Kingdom, Matt 21:43. Only those of us whose walk is *blameless (perfect) will have a part in the end time*, Dan 2:44, Rev 17:14, 19:14.

Col 1:23,28 — Perfect. James 3:2 — perfect — whose walk is perfect. Gen 17:1 — Walk before Me blameless. Be one of those in Eph 4:11-16; one of the *all* in verses 12 and 13. Be one of the all who walk blameless (Col 1:10), who make up the "perfect man," the corporate man, to the measure of the stature of the fullness of Messiah. Verses 15,16 — Every "perfect joint" supplies, by the working of every perfect part, causes the growth of the Body, as Phil 2:2-5. Eph 5:1,2 — The whole New Covenant scriptures make certain that every one of us has the opportunity to be one of those who make up the Stone Kingdom, 1 Cor 3:10-17.

The significance of all this is Acts 13:39, not just forgiven — justified — "saved," but freed from their sins — saved from their sins as Matt 1:21. This is the very reason Messiah came to be Yahweh's salvation — to free His people from their sins so they could accomplish His purpose as a corporate man — a "perfect man" — the "inheritance of the saints in the light" (Col 1:12). That is the saints — mean those whose walk is perfect. Col 1:22 — To present us holy, blameless, beyond reproach, as Col 1:28 as a perfect man. The perfect man is made up of blameless ones who walk as Abraham , walked.

Eph 4:22-24 — The new man, 2 Cor 5:17. The new man is a man who is made up of those who do Eph 2:10 and 3:16. He is not dominated by every spirit of disobedience, Eph 2:1-3, or misplaced service, Eph 4:12, 1 Pet 2:11, or lawless deeds, Dan 12:10. 2 Cor 5:17 — The evidence of a new creation in every aspect of our life is putting away all leaven — for one small particle corrupts the whole man — as it did the First Church, 1 Cor 5:7.

Gen 17:7,8 — Circumcision is the means by which the Spirit is able to speak to the churches, Rev 3:22, so as to keep the way of Yahweh, Gen 18:19. Gen 17:9-7, Gen 18:19 — after you — circumcision guarantees this keeping of the covenant.