

## Transcription – Bible Study – Romans – Chapter 3

Alrighty, Shabbat shalom again.

And like I said, tonight, we did for about two years or two years ago, I guess, started two years ago. We were doing the book of Romans and by the time we got to chapter 4, I decided, "Well, really, I should be putting these at least on audio so that they can go online. It would be a really good Bible study for people to have."

So, we did from chapter 4 all the way to chapter 16. And then last year at the school, we did chapter 1 and 2. I don't remember why we didn't do chapter 3, but we did chapter 1 and 2 and maybe 2 and 3 was kind of together. But many people are writing and saying the only chapter we don't have is chapter 3. So, tonight we are going to do Romans the 3<sup>rd</sup> chapter. So, that it will all be on there.

I'll go over just very briefly in general the book of Romans, how it started because it's really an amazing book. Romans is like a Bible within a Bible. If you could only have one book of the Bible and each covenant, one book of the Tanakh, I would probably pick the book of Isaiah, because that's like a whole condensed Bible in itself or the book of Deuteronomy, Deuteronomy is also a condensed Torah. And in the New Testament, I'd probably pick the book of Romans, because the book of Romans has everything condensed into it. It's an excellent book.

Supposedly the book that proves that Paul is saying the Torah is done away with and yet, we have more than 70 Torah references, word for word, not just like a blip here, but he quotes 70 scriptures in one letter. Can you imagine? A guy that's saying this is done away with, you don't have to do it anymore and then just one letter to one congregation, he quotes the Torah 70 times. Wow. So, that's a lot.

It's really interesting too, because it takes different turns and today, like I said, we're basically going to focus on chapter 3, but I do want to just go into a little bit ... how we got to chapter 3, because here it is, Paul is starting and remember Romans, Rome is a place he wanted to go to for a long time. He didn't go to, right? When he's writing the book of Romans, he hasn't been to these people yet and he's complimenting them on how strong they are. You know, we look over here. Let's see, verse 7:

**Romans 1:7-8** *to all those who are in Rome, beloved of Elohim, called-out saints: Grace and peace to you. First, I want to thank my Elohim through Yahshua Messiah for you all, that your faith is spoken of in all the world ... right?*

So, I mean, he's really telling them and they are mostly Israelites that are here. It's not a gentile congregation. I'm sure there might be a few Gentiles there, but we will see as you go into the book, clearly, they're Israelites, because he says it. He gets into chapter 9, 10 and 11 and three full chapters completely on Ephraim. And then he talks to them and he even tells them, that you know the law. You know he's talking to them. You who know the Torah ... you know the Torah. So he's certainly not talking to the Gentiles. He's talking to Israelites and Jews, but maybe a few Gentiles in there.

But he's telling them their faith is heard from of in all the world. And then from nowhere, he turns like on a dime and starts getting into basically people that are believing in paganism and atheists and all this. You know, verse 22:

**Romans 1:22-23** *Professing to be wise, they became as fools ... You know, they ... changed the glory of the incorruptible Elohim into the likeness of an image of a corruptible man and birds and ...*

And you know, he's getting into these evil people, right? And homosexuality, what happens when they turn away from YAHWEH's Torah? And says how evil these guys are, right? Look at verse 32,

**Romans 1:32** *who knowing the righteous judgment of YAHWEH, that those practicing such things he condemns to death, not only do they do them, but they also associate with those practicing.*

So okay, he starts out commending them, how good they are for whatever reason, he gets into this evilness that's going on. It's pretty wicked world then, right? But then from nowhere, remember, there's no chapters, this is a letter. He's writing this by hand. Chapters are put in later. Then from nowhere, look what he starts telling them.

**Romans 2:1** *Therefore, O man, you are without excuse, everyone who judges, for in that in which you judge the other, you condemn yourself; for you, those judging, practice the same things.*

Wow. He's talking over here about evil, these people are even homosexuals and all this evilness and now he's accusing the congregation that they're doing these things. So, it's very shocking. It's very shocking that he's coming out, but as we go into it, what we see is what? We see that the congregation had a big problem of self-righteousness and that's what he's trying to show them ... that's what he's trying to show them.

So, that's why when you look at the book of Romans, again, it's not about whether the Torah is still a binding book or not. They never, ever, ever come up even once with the question. What he's going to bring is, how do you get justified before YAHWEH? How do you get acquitted of your sins? Can it be from animal sacrifices, which are called the works of the law? We know that from the Dead Sea Scrolls. Can it be from the works of the law? Or does it have to only be from Messiah? This is what the question is. Nothing about the Torah, because the Torah really has nothing to do with animal sacrifices. We know that the whole of Levitical order with the sacrifices was ended later. It was ended about Sinai and the Torah is there from creation.

**So when you're looking at the Torah and you're looking at the commandments and the statutes and the judgments, we went over this last week, it has nothing to do with animal sacrifices.** Yahweh said in Jeremiah 7, when you came out of Egypt, did I say anything about sacrifice? No, I didn't. That was something that came later. So, this is what Paul's trying to get across to them.

So he's trying to get across to them, to show them their self-righteousness. You know, that there's a problem here, that they're self-righteous and this is where we get up to chapter 3, because in chapter 2, he's trying to tell them ... now again, probably when we look at the problems that were going on in Acts 10, with the gentile believers who were coming to faith or not being accepted as equal. We see the book of Galatians too, that here is even Peter and he's eating with the Gentiles. Then the Jews come in and what does he do? He separates from the Gentiles. He won't even eat with them.

So, we see this happening. And then in chapter 2, you see the same thing, that Paul is equating that to the Romans who, like I said, are mostly Israelites, so you guys are hypocrites. You're hypocrites, you won't accept the Gentiles as equal partners with you and yet they're keeping the Torah in their heart, because they're not circumcised. And you, you Jews that are supposed to be keeping the Torah, you're not keeping the Torah. So, he's really, really hitting on them toward the end of the chapter. He tells that ...

**Romans 2:25-27** *circumcision is only profitable if you fulfill the Torah, but if you are a transgressor of Torah, your circumcision becomes uncircumcision. If then, the uncircumcision keeps the statutes of the Torah, will not his uncircumcision be counted for circumcision? And the uncircumcision, which from its nature fulfills the Torah naturally, will judge you; who, with the scripture, and with circumcision, transgresses the Torah.*

So, now who's he talking to? He's talking again to Israelites, mostly probably Jews.

**Romans 2:28-29** *For it is not the one who is outwardly a Jew that is the real Jew, nor is circumcision that which is seen in the flesh; but he is a Jew that is one inwardly, and circumcision is of the heart, in spirit, not literally; of whom the praise is not from men, but from Elohim.*

So, you got to figure at this point, he's probably really offended these people. I mean, you can't offend a Jew any more than saying something like this to them. But there's a reason for it, because they're self-righteous. He's dealing with this problem here. And actually, until we get to almost the first eight chapters of Romans, he's dealing with the same thing. **He's going through different ways to deal with this problem of self-righteousness, to try to show them the power of the sacrifice of Yahshua.**

And that is the only way to be justified before YAHWEH, to be acquitted of your sins. That you can't go out and kill somebody and then think you're going to bring an animal and kill an animal and that's going to acquit you before YAHWEH. And we know that anger is murder. We know when the law has been magnified that all of us stand guilty before YAHWEH. That's where chapter 3 comes in.

So now, after he basically cuts them down at the knees, it's really interesting, because he starts out telling them the great faith they have, then comparing them to these pagans. Hitting them, because they're not treating the gentile brothers and sisters with equality. So now, after this, it's kind of like, well, where do we go from here? So, then he says...

**Romans 3:1** *What then is the superiority of the Jew? Or what is the profit of circumcision?*

So, now he wants to build them up again. You don't want to just tear them down. So, it's kind of like, well, if we're that big, what good is it being Jewish? He says ...

**Romans 3:2** *Much in every way. For first indeed, that they were entrusted with the words of Elohim.*

So, now he wants to show them, okay, look, I'm trying to put this in perspective. I'm dealing with your problem, but at the same rate, I'm not cutting you down ... I'm not cutting you down. What superiority is the Jew in every way? You know why? Because the Israelites all became Gentiles. They all became the nations. There's no Israelites at this time. They're all living in all of the diaspora, all over the world. And like I said, **if you were an Israelite living at this time, you had to stay in the court of the Gentiles. You were not allowed into the court of Israel, because you were looked at, since you were so many generations in diaspora, you were not looked at as an Israelite anymore.**

And that's why he wrote the book of Ephesians. Literally saying that Messiah's blood has broken down that middle wall of partition. That that was a real wall. It was a wall between the court of the Gentiles and the court of Israel. That Israelites were not allowed to come in and that's why he says, you in times past that you were without the promises of YAHWEH. They were in no man's land, because they're living in diaspora, even if they're keeping the Torah and know what tribe they're from, they're not being accepted.

So, now he's telling the Jews though, that didn't happen to you, you stayed in the land, because you had the oracles of YAHWEH, you had the Words of YAHWEH. He entrusted you, our brother Judah, to preserve this Word for us. And if it wasn't for that, we wouldn't have the Bible today. So, we thank our brother Judah for that. We thank that he's held the Torah, right? He says:

**Romans 3:3-8** *For what if some did not believe? Will their unbelief nullify the faith of Elohim? Let it not be! But let Elohim be true, and every man false; even as it has been written, "That You should be justified in Your words, and will overcome in Your being judged." But if our unrighteousness serves to establish the righteousness of Elohim, what shall we say? Is Elohim unjust when He inflicts His righteous indignation? I speak according to man. Let it not be! Otherwise, how will YAHWEH judge the world? For if in my lie the truth of Elohim abounded to His glory, why am I yet judged as a sinner? And not as we are wrongly accused, and as some report us to say, Let us do bad things so that good things may come, their condemnation is reserved for eternal justice.*

So, Paul is mocking them in a way, because they're twisting the truth and they're twisting his words. So, some are even saying this:

**Romans 3:8b-13** *Let us do bad things so that good things may come, their condemnation is reserved for eternal justice. What then? Have we the superiority, when we have before decided as to both Jews and Gentiles, that all of them are under sin? According as it has been written, "There is none righteous, not even one!" "There is not one understanding; there is not one seeking YAHWEH." All turned away, they became worthless together, not one is doing goodness, not so much as one!" "Their throat is a tomb being opened;" "they used deceit with their tongues; the poison of asps is under their lips.*

And all of this that he's quoting here, is all in the Torah. Every single verse that he's quoting here is all coming from the Torah.

**Romans 3:14-17** *whose mouth is full of cursing and bitterness. Their feet are swift to shed blood; ruin and misery are in their way; and they did not know a way of peace.*

Like we said, **the number one characteristic of an ambassador of YAHWEH is a peace maker.** So, he's showing that all, **it doesn't matter whether you are from the nations and you come to faith or you're an Israelite, that all have fallen short of the glory of YAHWEH.** So, the works of the Torah, the animal sacrifices are not going to help any of us. It's just not going to work, because there has to be more to be justified before YAHWEH.

**Romans 3:18-19** *there is no fear of Elohim before their eyes." But we know that whatever the Torah says, it speaks to those within the Torah, so that every mouth may be stopped, and all the world be under judgment to Elohim.*

So, what is it telling you here? That the whole world is under judgment by the Torah? Like, we didn't read it, but it's in chapter 2. You know when he says, there is no respect to person, chapter 2 in verse 11:

**Romans 2:11-15** *For **there is no respect of persons with YAHWEH**. For as many as have sinned without the Torah will also perish without the Torah. And as many as sinned within the Torah will be judged through the Torah. For not the hearers of the Torah are righteous with Elohim, but the doers of the Torah shall be justified. For when pagans not having the Torah do by nature the things contained in the Torah, they not having the Torah are a law unto themselves, who show the work of the Torah written in their hearts, their conscience witnessing with them, and their thoughts either accusing or even excusing one another.*

And when will they be rewarded for this? Verse 16:

**Romans 2:16** *and a day when Elohim judges the hidden actions of men as my good news teaches through Yahshua Messiah ... the White Throne Judgment.*

So, **everybody will ultimately be judged by the Torah**, but again, where there is no instruction the accountability is less. So, to the world, who doesn't know any better, their accountability is less. To the people who are under covenant, who know better, we have a greater accountability and that's what he's trying to say here. Back to verse 19 of chapter 3.

**Romans 3:19-20** *But we know that whatever the Torah says, it speaks to those within the Torah, so that every mouth may be stopped, and all the world be under judgment to Elohim. Because by works of the Torah not one of all flesh will be justified before Him, for through the Torah is the full knowledge of sin.*

By works of Torah and again the works of Torah and the Dead Sea Scrolls or the animal sacrifices, but even if it's just keeping the Commandments, if you're looking at it that way. Either way you look at this, it doesn't make a difference, because whether it's the animal sacrifices or it's the person trying to keep it, **you can't be justified by something you're not doing** and that's the point he's trying to make.

**Romans 3:20** *Because by works of the Torah not one of all flesh will be justified before Him, for through the Torah is the full knowledge of sin.*

The Torah cannot give you salvation, because each one breaks it, but **it gives us the knowledge of righteous compared to unrighteousness**.

**Romans 3:21** *But now a righteousness of Elohim has been revealed apart from the Torah, being witnessed by the Torah and the Prophets.*

So, now he's going to get into showing them about Yahshua's sacrifice and how that's the only way that we can be acquitted from our sins.

**Romans 3:21-23** *But now a righteousness of Elohim has been revealed apart from the Torah, being witnessed by the Torah and the Prophets, even the righteousness of Elohim through the faith of Yahshua Messiah toward everyone and upon all those believing; for there is no difference, **for all have sinned and fall short of the glory of YAHWEH**.*

So, he's telling us from the Garden of Eden, everyone has fallen. Everyone's nature is fallen; everyone has chosen to go against YAHWEH. And he's going to tell us now what is the only way to have that change. He says:

**Romans 3:24-25a** *being justified freely by His grace through the redemption in Messiah Yahshua, whom YAHWEH set forth as a sacrifice of atonement.*

And the Hebrew word here is 'Kapporeth'. It's a very interesting word, because the Hebrew word literally means the cover of the Ark of the Covenant. It is talking before about the Ark of the Covenant. So, he says ... first he says...

**Romans 3:23** *all have sinned and fall short of the glory of YAHWEH.*

And he's saying **being justified**, right? So, we're not talking about whether the Torah is still valid or not, we're talking about how do we get justified before YAHWEH. How do we get acquitted from the sins we committed?

**Romans 3:24-25a** *being justified freely by His grace through the redemption in Messiah Yahshua whom YAHWEH set forth as a sacrifice of atonement.*

He set Yahshua forth as the mercy seat and what happened on the mercy seat? That was the day, once a year, the high priest would go into the Holy of Holies and he would put the blood on the mercy seat for the sins of all the people to cover all the sins of that year. If we go back to Leviticus 16, I want to read the footnote I have here from **Leviticus 16:2**. Of course Leviticus 16 is all about the Day of Atonement or the Day of At-one-ment, Yom Kippur, the Day of Covering.

The note says: "Mercy-seat" - The Hebrew word is "*Kapporeth*", coming from the word for the day of Yom Kippur, meaning to cover. The kapporeth was the actual cover of the ark (**Exo 25:17**) and where the priest sprinkled the blood to atone for the people on this day. The same word is used in **Romans 3:25** for "*a sacrifice for atonement*" referring to Yahshua's sacrifice for sin. Undoubtedly, this was the connection the Apostle Paul was trying to make.

Very, very clearly, he is trying to make this connection. Now remember, to us, I have kept 30 something Yom Kippur, so, this isn't the first time I am hearing it, probably not the first time you are hearing it either, that Yahshua is the sacrifice for our sins, the covering for the sins. But remember when Romans is being written, they didn't understand this. The temple is still standing at this time. So, this is revolutionary to the people to understand the deepness of this. To understand literally that **Yahshua is the mercy seat**. That Yahshua is the covering of the sins.

You know that the blood of goats and bulls can never forgive even one sin. They were **only to remind them** year after year, because if they can forgive sins why would the priest keep doing the same sacrifices year after year? The Messiah who did not go into the holy place made by hands, but went into Heaven Himself. **His sacrifice sits in perpetuity, ongoing, forever and ever.** That one sacrifice covers every sin, past, present and future. Wow. So much more than what they were understanding at that time.

**Romans 3:25-26** *whom YAHWEH set forth as a sacrifice of atonement ... Kapporeth ... through **faith in His blood**, as a demonstration of **His righteousness** through the remission of our sins that are past, in the forbearance of Elohim, for a demonstration of His righteousness in the present time, for His being **just and justifying** the one that is of the faith of Yahshua.*

Justifying, acquitting. That's what the point is about. How do you get your sins paid for, acquitted.

**Romans 3:25-27** *whom YAHWEH set forth as a sacrifice of atonement through faith in His blood, as a demonstration of His righteousness through the remission of our sins that are past, in the forbearance of Elohim, for a demonstration of His righteousness in the present time, for His being just and justifying the one that is of the faith of Yahshua. Then where is the boasting? It was not there. Through what law? Of works? No, but through a Law of faith.*

That's what we say. Where is the boasting to us? There is no boasting, because His sacrifice was done through our sins. That's why I say, the next time you are meditating or you are thinking maybe of something or maybe you are starting to get angry or whatever and say, do I want this action to put Yahshua back on the tree of crucifixion?

There is no boasting in this and that's what was happening. People were boasting in the Torah just like today in this whole Messy-antic movement. That people are going back thinking, that they can be justified somehow by Torah keeping. That somehow, that is going to justify them before YAHWEH. When **the Torah is there to teach us right from wrong, it is to show us where we are falling. It is a mirror for us.** The only way you are going to get justified, the only way you are going to get acquitted of the sins you have already committed, is through the blood of Messiah. So...

**Romans 3:27-28** *where is the boasting? It was not there. Through what law? Of works? No, but through a Law of faith. Then we conclude a man to be justified ... acquitted before YAHWEH ... by faith without works of the Law.*

Like I said, the temple is still standing. So, you can imagine why, when they came and they said, "Hey, Paul, they are saying you are talking against this place. Go do the sacrifice, show that what they are saying is crazy." He wasn't talking against the temple. **He was showing that the temple was only a shadow of the greater temple to come.**

We know Yahshua said, show us a sign what you are saying is true. I will tear down this temple and in a three days build it up. But He is talking about the temple of His body. Meaningly, that whole place... what was the whole temple for?



Remember, what we said? The synagogue did not replace the temple. A synagogue was a place of meeting to midrach Torah and the temple was a place of sacrifice. And He is saying, He is going to tear it down and rebuild it in three days, because it is not necessary anymore. Because He is going to do the last sacrifice, the ultimate sacrifice.

The same way baptism is the ultimate mikva. His sacrifice was the ultimate sacrifice. It was not needed after that anymore, because it is in perpetuity, it is ongoing. And...

**Romans 3:28-30** *Then we conclude a man to be justified by faith without works of the Law. Or is He the Elohim of Jews only, and not also of the nations? Yes, of the nations, since it is one Elohim who will justify circumcision by faith, and uncircumcision through faith.*

So, faith is the issue here now. Because you have to enter the covenant by blood and you are not going to circumcise yourself and enter by your own blood. So now, just to make sure, even though we are not talking about the Torah, even though we are not talking about the legitimacy of it, just to make sure nobody is going to misunderstand him. Look how he ends the chapter.

**Romans 3:31** *Do we then nullify the Torah by faith? Far be it. On the contrary, we establish the Torah! ... we establish the Torah!*

So again, how on earth can you ever take Paul's words, to think that somehow, what he is saying has anything to do with taking away any validity from the Torah. How could it be? Like I said, this one letter. He has 70 word for word verses of the Torah in this one letter. And if you look in the whole Brit Hadasha, the New Testament, 42 to 44% is word for word of the Tanakh. So, it is just not there. It is just something that people are... what they are doing is they are taking words like grace and they are coming up with religious lingo and they are changing the meanings to it.

And that is why I say, instead of arguing with somebody there, whether the law is nailed to the cross or not, the first thing is you have to set the ground rules; you have to establish what do you mean by grace? Because you are going to be arguing against yourself, because they have a different definition in their head, what they think justification, sanctification, grace and all these other words that they come up with.

So, you have to lay down the definitions of the words or you are just going to be spinning around in an argument, because in their mind, they think grace is an unending license to continue sinning. That is what they think grace is because when you are doing away with the Torah, then how do you build righteousness? How do you know what right and wrong is? You make it up yourself. That is what they are doing.

So, they think grace is just simply that I can do anything I want, live in any state I want and there is no penalty to it. Isn't that what Satan told Eve in the garden? YAHWEH said, *the day you eat that fruit you will die*. And Satan said, no, you won't. No, you won't. [Gen 3] It is the same today. *The soul that sins, it will die*. [Ezek 18:4] What is sin? **Sin is the transgression of the Torah.** 1 John 3:4. But Satan comes and says, no, it isn't.

The penalty of sin is eternal life that is what he is telling him. YAHWEH says the penalty of sin is death and Satan says, no, it is not. No it is not, go ahead, eat that fruit. Commit the adultery. Do the lying. Steal from him. You know what? You are under grace. There is no penalty anymore for sin. That is what Satan is telling the whole Christian world. And that is why I say Christianity is an evil religion. Anybody who is teaching that, is evil, because they are not showing love. They are bringing people to the lake of fire. They are justifying sin. They are justifying evilness. They are doing the work of Satan. And you don't find it anywhere in the Brit Hadasha. Absolutely nowhere.

And believe it or not, this is the. ... again there is no chapter breaks. So, the very next thing that we would be getting into, and we are not going to continue with chapter 4, we already have it online, but the very next thing is, now that he is showing what justification is, he is showing all of us are under sin. And the only way that we can get right before YAHWEH and acquitted, is through the blood of Yahshua who lives, the mercy seat Himself.

Now he gets into Abraham's faith, because **you have to believe this in faith**. You have to believe it in a faith and that is judicial order. **Judicial order is faith**. And if you don't believe, you will not be established. It's an all or nothing type thing. You can't believe part of it. You can't say, well I believe, I believe the story happened with Abraham and Isaac, but I'm not so sure about this stuff over here in Genesis.

Same today, we're the descendants of these people. We're continuing in the very word of YAHWEH. We're fulfilling the end time purpose. Do the people believe or don't they believe? Do you believe in YAHWEH's judicial order from Jerusalem or don't you believe in it? Do you believe that we're fulfilling this now? Or we're not. That's what chapter 4 is about. It's about...

**Romans 4:3** *For what does the Scripture say? ... verse 3 ... "And **Abraham believed YAHWEH**, and it was counted to him for righteousness."*

He believed YAHWEH. So, that's the point of it. That **it takes faith to believe in the sacrifice of Messiah**. It takes faith, but **faith without works is dead**, as the book of Jacob tells us. [**Jacob 2:18**] *Show me your faith without your works, I'll show you my faith by my works*. That **faith will always bring in action** and that's why even Paul said *it's not the hearers of the Torah that are justified, it's the doers of the Torah*. So ...

**Romans 3:31** *Do we then nullify the Torah by faith? Far be it. On the contrary, we establish the Torah!*

Faith brings an action. **Faith brings obedience** and that's what he's talking about. Faith compared to works of the Torah. Faith compared to somebody who has no faith and is simply going to go sacrifice an animal and think that he's okay. And thinks that everything is fine. Now I'm acquitted before YAHWEH.

And like I said, to us, it may sound a little odd today, 2000 years later, but it wasn't odd when the temple was standing. It wasn't odd in the fact that the temple was there from the time of Solomon, right? And even if it was destroyed, 70 years, they built it back up and it was there. It was there for hundreds and hundreds and hundreds of years. And there is no other way from Moses all the way to Yahshua, to come to YAHWEH except through that tabernacle or temple. That's the way. That's the system that YAHWEH put there.

Remember, I said, find the system, it doesn't change. Well, that's the system. So, if you're there in the first century and now the system isn't changing, but **the meaning of it is changing**. It's the same way, like I say; a sign is there to what? A sign is to direct you. So, there might be an old sign out there from 100 years ago that's on a piece of wood and it's just kind of scribbled and carved, right? And today I can put out there something that is electric and that has all these flashing lights and it can put arrows and all this stuff, but it's still going to point me in the same direction.

So, the sign may change, but the direction is not going to change. And that's why these people had a hard time, because they couldn't concept that. They couldn't concept that that temple and all of that magnificence and everything from Solomon all the way down, was only a shadow. And yet, they should have known it, because it says it right in the Torah. Right in the Torah [**2 Samuel 7**], YAHWEH said to David, I never asked for a temple. Did I ever complain when I was going? I'm a Bedouin Elohim. When I went in the tent all this time, did I ever complain? But you know what? I'll let you do it. Not here, not where I'm going to build your house. But I'll let you do it a little bit up to the north of here. Only for a time though. Only for a time.

What they did is they took that shadow and they made it a reality and that's why they had problems with this. But this is what the questioning is about. Nothing about whether the Torah is valid or not. It all has to do, how do we get acquitted before YAHWEH of our sins. So, then he goes into all that in chapter 4, in chapter 5, in chapter 6, in chapter 7 and ties it all together in chapter 8. Chapter 9 to 11 is all on the Israelites and then chapter 12 on, every chapter is a little bit different ... a little different things.

So, I think I'm going to stop there. I think this covers this chapter.