

July 1970 - Mansfield Conference - Bill Counts

COMPARISON OF LAW AND GRACE (WORLD SYSTEM VS. BODY)

I'd like to explain to you why it is that ^{why did} the Jews crucified Jesus. [?]
If you read back into the Old Testament in the times of Isaiah and some of the prophets you will find that the Jewish people were entirely different as a group of people and almost opposite in many respects from what they were in the time of Jesus. Go back in Isaiah's or Jeremiah's time and you will find that the Jewish ^{They} people were not ^{entirely} a religious people ^{nor} altogether; ^{they are} they were not an externally righteous people, ^{or} they were not an exclusivist type of people, but they were a people whose problems were not that they were withdrawing from the nations of the world, but that they were mingling with the nations of the world. And you will find that ^{at} ^{and} though there was some outward religiosity, there was idolatry, immorality, ^{and} that the great problem that God had with the Jews in the Old Testament was not that they were self righteous but that they were unrighteous, ^{and} they were mixing within the Gentiles, mixing with the heathen nations, they were continually contaminating their religion with idolatry, making leagues with other countries, living in filth, and ~~sin~~ and sometimes the level of their degradation sank below that of the heathen around them. Because of that kind of life, ^{ferocious} they came to a place where they sank down to such a level that God sent them into captivity. The Northern kingdom of Israel he sent into the Assyrian captivity; ^{which} they more or less disappeared. The Southern kingdom, which is where Jerusalem is located, and which had preserved some semblance of the Jewish faith, He sent into the

COMPARISON OF ISRAEL AND GREECE (ORIGINS AND SYSTEMS)

I'd like to explain to you why it is that the Jews crucified Jesus. If you read back into the Old Testament in the time of Isaiah and some of the prophets you will find that the Jewish people were essentially different as a group of people and almost opposite in many respects from what they were in the time of Jesus. To look in Isaiah's or Jeremiah's time and you will find that the Jewish people were not a religious people altogether; they were not an externally righteous people, they were not an exclusivist type of people, but they were a people whose problems were not that they were withdrawing from the nations of the world, but that they were mingling with the nations of the world. And you will find that though there was some outward religiosity, there was idolatry, immorality, and even the great problem that God had with the Jews in the Old Testament was not that they were self-righteous but that they were unrighteous, they were mixing with the Gentiles, mixing with the heathen nations, they were continually contaminating their religion with idolatry, making images and other things as, I'd say, India, and also and sometimes the level of their degradation sank below that of the heathen around them. Because of that kind of life, they came to a place where they sank down to such a level that God sent them into captivity. The Northern Kingdom of Israel he sent into the Assyrian captivity; they were of less descent. The Southern Kingdom, which is where Jerusalem is located, and which had preserved some remnants of the Jewish faith, he sent into the

Babylonian captivity. Most of these Jews and their leaders were carried off into the land of Babylon; there they were kept in captivity and they became distributed around the ancient world. This took place between about 606 and ~~586~~ 586 BC and lasted for 70 years and after 70 years a small group of them returned to Jerusalem. Now when they got thrown into captivity, and were removed from their ~~old~~ land and scattered around the ancient world, the Jewish people began to change. ^{* at this time} They began to see that they needed to preserve themselves as a specific people so they began to exalt their own religion which they had once downgraded. They began to separate themselves from the people around them with whom they had once inter-mixed, and in their law ^{the} that they had once been very careless about, now began to study diligently. ^{There was much persecution & a strong feeling of} As time moved on, ^{the} after the Babylonian captivity, between ^{the} them and the ^{which} coming of Jesus, there were times when they went through great persecution. There came a time particularly around 160 or 170 BC when they were under terrific persecution by those who were ruling in that area and they fought and achieved independence under a group of people called the Macabees. All of this persecution, and there was a time even, for instance, when an emperor named Antiochus Ephines, a Gentile, went in and offered a ~~sacrifice~~ sow on the Jewish altar, and contaminated it. All of these things built ~~and~~ grew until by the time they come to the time of Jesus, ~~they~~ when Jesus ^{came} comes, He had a people ^{the years} no longer mixing with the Gentiles, ~~and~~ no longer contaminating their religion, with just pagan concepts, but ^{they had developed into} an exclusive externally righteous people and a people who were no longer ^{because they didn't establish an organized} just a pastoral type of people, but who as they had been scattered, had become commercial.

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You find that the whole character of the nation changed. When Jesus came[^] this super religious group of people, it was this group of people who crucified him. And we need to ask ourselves why they did it. [?] There is a process that we can trace. It started out when as they were leaving their idolatry, and their mixing with the Gentile nations & becoming an exclusive group. ~~It started out with this:~~ They ceased seeing themselves as (or if they ever did see themselves this way) ^{*} but they ceased seeing man as totally sinful. ~~They began to see man as someone who was not completely, totally, and entirely sinful,~~ ^{began to feel about man} but someone who had an ability in himself to do something for God. And this became a basic foundation of the theology of the Pharisees. ^{This was legalism etc} As they began to see this, and feel that man could do something for himself, the first step in their process of crucifying Jesus and ~~wrecking everything came about because they began to go to legalism.~~ By legalism I mean that what they did is that feeling that they could earn some acceptance from God, they began to strive to keep the laws of God, and felt that through keeping these laws, God would accept them. They began to base their approach to God not on faith, or grace, but on their works and their effort. And this is what legalism is. Legalism is when man begins to come to God and he makes this assumption: That I can approach God on the basis of ~~not~~ what I do // rather than on the basis of what God has done. The Apostle Paul had to deal with legalism in the early church. One reason he had to deal with it is that the same people, with the same theology, who crucified Jesus, had spread this theology throughout Judaism. That theology, as many Jews were converted, crept its way into the Christian church. So Paul and James both addressed themselves to this

You find that the whole character of the nation changed. When Jesus came this super religious group of people, it was this group of people who crucified him. And we need to know ourselves why they did it. There is a process that we can trace. It started out when as they were leaving their identity, and their mind when the gentiles had outdone them as an exclusive group. It started out with this: they began seeing themselves as (or if they ever did see themselves) but they ceased seeing man as totally sinful. They began to see man as someone who was not completely, totally, and eternally sinful, but someone who had an ability in himself to do something for God. And this became a basic foundation of the theology of the Christians. As they began to see this, and realize that man could do something for himself, the first step in their process of crucifying Jesus and watching everything come about because they began to go to legalism. By legalism I mean that what they did is that feeling that they could earn some acceptance from God, they began to strive to keep the law of God, and felt that through his paying these laws, God would accept them. The began to base their argument on God not on faith, or grace, but on their works and their effort. And this is what legalism is. Legalism is when man begins to come to God and he makes this assumption; that I can do something to earn the basis of what I do, rather than on the basis of what God has done. The Apostle Paul had to deal with legalism in the early church. One reason he had to deal with it is that the same people, with the same theology, who crucified Jesus, had spread this theology throughout Judaism. This theology as many Jews were converted, crept its way into the Christian church. So Paul and James both addressed themselves to this

whole problem of legalism. In Galatians 2:15, Paul writes to combat this Jewish legalism which had crept into the Galatian churches. The Jews had divided themselves from the Gentiles, and the Gentiles were called sinners. Not only were the Gentiles called sinners, but Jews who did not keep the Pharisaic rules were called sinners. That is why they got after Jesus for mixing with the publicans (they were not Gentiles; they were non-religious Jews). Paul explains that even the Jews have to believe in Christ, and not in the works of the law, to be justified. Paul contradicts the Jewish legalism. He says the same thing in a different way in Galatians 3:10; Paul says you only will not make it that way, but you will be condemned ~~that~~ by that way. The reason is that everyone is cursed who doesn't keep everything ~~in~~ in the law. In order to be justified by my own efforts, I have to abide by all things written in the book of the law. It was not enough to do some things, but I have to do all things. There is the mention of the 613 commandments. The 613 commandments of the highest revelation that God had ever given to man had to be kept, and kept all the time, ~~or~~ else you were under a curse. It was obvious that nobody was doing this. The law is not faith; getting to God by my own efforts is not faith. He brings this home again in Galatians 5; one of the things that was a mark of Judaism was circumcision. Paul did not object that Jews had been circumcised. That was ~~part~~ part of the Jewish law, but circumcision had no moral significance and he refused to have it be enforced upon Gentiles. He says if you have received circumcision, you can't stop with that; you have to keep the whole law, and if you are keeping the whole law, to be saved and seeking to be justified by your works, you obviously are not being justified by grace. A final word on this