

May 30, 2015

## The Book of Galatians – Part 1

Shalom Saints! This is a great day to be alive, wouldn't you say? Today we're going to be talking about the Book of *Galatians*. We're actually going to do an expository or a verse by verse study on the Book of *Galatians*. I anticipate that it is going to take me a minimum of six weeks to get through this book. This is one of those books that has been used in a variety of ways to refute what we believe; when in actuality it *supports* what we believe.

What I have found is that individuals have taken a cut and paste approach to the Book of *Galatians*. They have just slaughtered it. This is done by people who are looking back through the gospels from a Western perspective instead of looking at what Paul is teaching from the time in which he was actually teaching it.

We are going to look at Paul's letter in a manner in which I believe that Paul intended it. We are going to do this from a position of expository or from an exegetical position. That is, we are going to pull out what is actually there. We're going to go verse by verse, all the way through the entire Book of *Galatians*.

One of the things that have prevented me from teaching on this book in the past, is the fact that in order to really expound upon it, we have to go outside of the actual Bible. The reason why we have to go outside of the actual Bible is because we have to understand the culture. We have to understand the time. We have to understand what was going on.

Many of Paul's letters don't tell us; although some of them do, especially *Corinthians*. I love the books of *I* and *II Corinthians*. They give us a lot of insight from the actual scripture as far as what Paul is talking about. Unfortunately *Galatians* does not do that. So we are going to have to take

a scholarly, hermeneutical, or however you want to put it; a theological perspective to this book.

This means that what we are going to do today is literally going to be an overview and an introduction to the Book of *Galatians*. We will get into the actual verse by verse study next week. I am hoping to get as far along as we can, so we can at least get through verse one of *Galatians* 1:1.

Now you laugh, but I'm going to tell you. When we look at verse 1 of *Galatians* 1, we can actually do an entire week's teaching on *Galatians* 1:1. We're not going to do a week's teaching on *Galatians* 1:1. But chapter one, verse one of the Book of *Galatians* actually exposes what Paul is really addressing without exposing what Paul is really addressing. This is why we have to go outside of the Book of *Galatians* to understand *Galatians*.

I hope to approach this from a scribal, legal, or a lawful perspective. I'm looking at the Book of *Galatians* as if we are in a court of law. In actuality, we are. We're going to be looking at character references and character witnesses. We're going to be looking at motives. We're going to be looking at a lot of things. We have to do this in order to understand it. This is why I think for many, it has not been understood.

There is only one person on the planet that I know of who has actually done an in-depth study on the Book of *Galatians*. It is a fellow by the name of Avi ben Mordechai. Avi ben Mordechai wrote a book on *Galatians*. Unfortunately Avi comes from a Judaic or Judaistic approach. Because of that he has a tendency to pull in a lot of the Talmud. He explains it. He certainly explains it. He is not approaching *Galatians* from a Talmudic perspective, but from a Jewish believer's perspective.

This is the thing that we are going to find out about today. Judaism and Judaizers are two different things. Judaism is the religion of the Jews. A Judaizer is one who

has practiced Judaism, but who has become a believer in Messiah. That is a believer in Messiah who still practices Judaism. We're going to look at that. We're going to give you some explanation of some things. I hope and pray that you have something to write on. You need to take good notes today, ladies and gentlemen.

If I understand our adversary the way I understand our adversary, he is going to try some things in which he will not prosper. At the same time, we know that technology is out of our hands. We have absolutely no control over technology. Technology is under the prince of the power of the air. And because things are under his power, it means that if we depend upon technology, he can steal from you when he has absolutely no right to steal anything from you.

If you put your trust in something that is under his control, then of course he has the opportunity to create problems in the technological realm. This would cause what you put your faith in – it could be your notes that just disappear. Are you with me? So, don't trust technology.

What we are going to be dealing with this week and the following weeks is too incredible, too important for us to trust technology. We're using technology. Don't get me wrong, but we are not putting our trust and faith in it.

We're going to take some good notes. We're going to have the PowerPoints. We're hoping to get this into a transcript. We may even make this a commentary on the Book of *Galatians* instead of having to depend upon some of the other stuff that is out there.

I have been listening to many of you and the comments that have been made and things that I know of that several of our brothers and sisters have struggled with. There are bits and pieces of the Bible in the Book of *Colossians*, in the Book of *Romans*, in the Book of *Galatians*, even in *Ephesians*. Many have used those passages and verses against the believers in Messiah who desire to keep the

commandments of YeHoVaH and who testify to the saving grace of Yeshua.

There are many who believe in Yeshua, but who reject the commandments of YeHoVaH. We know that both are required by the Almighty. We are to keep His commandments and to have faith in Yeshua. That is biblical. *Galatians*, probably unlike any other book has (in my mind), been used against many of the saints. I would even say that it has been misunderstood.

I don't claim to have all of the understanding on *Galatians*, but I do have a considerable amount. I'm going to share with you what I do have. I believe that it will bless you. It will bless others through you.

We're going to look at the Book of *Galatians*. We are going to look at it from a variety of angles. We're going to look at it today more so as an overview. This means that we will not spend a whole lot of time in *Galatians*, as much as we'll spend time understanding the person who wrote *Galatians*.

You have to understand something, ladies and gentlemen. The person who wrote *Galatians* wrote practically every New Testament book in the Bible. These are preached (as far as letters that are preached) in the body of Messiah. Paul wrote *Romans*. He wrote *I* and *II Corinthians*. He wrote *Galatians*. He wrote *Ephesians*, *Philippians*, *Colossians*, *I* and *II Thessalonians*, *I* and *II Timothy*, *Philemon*, *Titus*. Paul wrote all of these books.

These are the books. We would not understand the gifts of the Spirit, if not for Paul. No other author speaks on the baptism of the Holy Spirit besides Yeshua; and of course, John. But Paul goes into depth on the baptism. He goes into depth on the gifts of the Spirit. He goes into depth on the fruit of the Spirit.

When it comes to doctrine, church doctrine – Yes, I said *church* doctrine. Church doctrines all come more from Paul than they do from Yeshua. Paul is the one who

formulated church doctrine. You have to understand that Yeshua didn't establish a church. He didn't establish an assembly; but he said that **based upon the revelation of who he is; that he will build assemblies.**

Paul comes along and begins to formulate the doctrines of these assemblies as they are coming together. As Paul goes out, Paul begins to teach these fledgling congregations. Many were Jewish as well as Gentile. For the first time they were coming together and fellowshiping together.

It was literally against the Torah; the interpretation of Torah, for an individual who was Jewish or Hebrew to even have assembly or fellowship with non-Hebrew people. That was because everybody who was non-Hebrew and who was not keeping the Laws of YeHoVaH, were defiled.

The Law explains and identifies what defilement and uncleanness are. Therefore when it comes down to these individuals who were coming together and forming congregations, it is just like with congregations today.

If you go out – any person in this room, go out and start a congregation, an assembly, a kahilah, a church or whatever you want to call it. You are automatically going to be thrust into a position of having to explain what the scripture says concerning these issues.

You will deal with issues that you now have to interpret the scriptures for, to see how to apply them as you bring people together with their differences of opinion and backgrounds and understanding of how you as a congregation will become one.

I can tell right now ladies and gentlemen, as I'm looking at all of the faces in this room, I can "see" many of you online; except for those of you who have your little camera taped.

What you're going to find is that those of you in this room – former Baptists, let me see your hands. Former Pentecostals, let me see your hands. Former Seventh-Day

Adventists, let me see your hands. Former Methodists, let me see your hands. Former Presbyterians, let me see your hands. Former Atheists, let me see your hands. Former Catholics, let me see your hands. Do you see? You have all of these doctrines and all of these different approaches. Now you are going to come together as a body of Messiah and try to figure out how to walk together.

I'm going to tell you, it's difficult for two people, let alone a whole bunch of people. Do you hear me? Husbands and wives, you know what I am talking about. It's bliss! It's always been bliss! I know it! Wonderful confession. Mine is too! (Laughter) Hallelujah. Never had a problem! Right.

You understand that for two people to come together from various backgrounds, there is a lot of work. You have two people who are now trying to be intimately acquainted with one another and to honor one another according to Him. There is a lot of dishonor that comes into a marriage relationship – a lot of dishonor. You have to work through issues. That is just for two of us. Now imagine four of us. Imagine six. Imagine eight.

As long as we come in the door saying:

“Shabbat Shalom, see you next week.”

Or:

“Next year in Jerusalem.”

We never have an opportunity to express or explain where we come from and what we believe. As long as we keep the conversations at the surface, you have no idea of the various degrees of belief systems that are in the midst of us.

Now Paul has this arduous responsibility to begin to address the issues that automatically come up in a congregational setting. Congregations of people have the mandate according to the Messiah, to become one.

So you are going to have calendar issues. You are going to have new moon issues. You are going to have beginning of the year issues. You're going to have feasts and festivals and how you celebrate them, issues. You're going to have issues on what do we do with the Law and how do we deal with the Law and what applies to us from the Law today, if anything?

You have all of these issues to work with. Paul meticulously tries to address these issues in a manner where the people would understand and begin to be able to become one according to the prayer of Messiah. Paul does this like no one else.

Paul has a more difficult task than Peter or James or John. You see, Peter, James, John and the other disciples were in a congregational type setting where they all had Hebrew backgrounds. Everybody pretty much who was in the setting of the assembly in Jerusalem (for the most part) was of Hebrew origin.

Paul goes outside of Jerusalem and Judea and Samaria and Israel into communities where Gentiles are now coming in. These are non-Hebrew people who have not had Torah. They have not had the Law. Remember that YeHoVaH said that:

“There are no people on the planet that have the kind of Laws that My people have. Everybody else is doomed. My people are going to be an example for the entire world.”

Do you think that YeHoVaH changed His mind? No. The problem is that His people never fully embraced His commands. They never fully embraced His Law. As a result, they began to interpret the Law through their systems; just like people today interpret the Law through their various systems.

## The Book of *Galatians*.

By doing a verse by verse study on the Book of *Galatians*, I intend to prove to you that many have made serious errors. They have come to faulty conclusions in teaching from this letter of Paul. You may say:

“Well if many made errors, who do you think you are?”

Well, stay tuned and you will see.

Because many teachers have approached *Galatians* with a cut and paste mentality, they have failed to properly communicate Paul’s points; which we will point out in this study. What I mean by a cut and paste mentality is that you can’t pull a verse out and say:

“See this? This is what this says!”

That is because you have just taken that verse out of the context of that letter. The first thing that we need to understand is that *Galatians* is not a book, even though we refer to it as a book. *Galatians* is a *letter*. That’s what it is. It has always been a letter. It is now part of a series of letters, including recordings from the prophets that are now bound into this book that we call the Bible.

Of course in the Old Testament, there were scrolls. Now we have from the Old to the New Testament, this book that is called the Bible. We refer to books of the Bible as books versus letters.

I will prove that **what many teach that Paul taught in his letter is inaccurate**. I will clarify the inaccuracies derived from what currently exists, from this letter. Here are some questions that I’m going to answer. I’ll just give you a quick answer right now, in a nutshell.

- Did Paul teach that Jews no longer had to keep the Law of YeHoVaH?

No.

- Did Paul teach that Gentiles did not have to keep the Law of YeHoVaH?

No.

- Did Paul teach that the Law of YeHoVaH was for the Jews and not for the Gentiles?

No.

- Did Paul teach that the Law of YeHoVaH was no longer to be observed?

No.

- Did Paul teach that those who keep the Law of YeHoVaH have fallen from grace?

No.

- Did Paul teach that neither Jews nor Gentiles needed to be circumcised?

No.

Now all of these things that I am addressing here; these particular questions, Paul was accused of teaching. He was accused not only by Gentiles, but also by Jews. **Paul didn't teach this.** Peter came along and said:

“You know, a lot of what Paul taught was misunderstood and misinterpreted.”

When you begin to look at what somebody else teaches, you are going to hear them through your filters. Every one of us has filters that we screen what we hear through. You hear things that are not said. You can even read into the Bible, things that are not even there.

How many of you have quoted a verse, knowing that it was a biblical verse? You go to search for the verse and you can't find it. (Raises hand) It's like:

“I know it's in there!”

You thought you read it. I remember as a Christian, I preached stuff. I preached it because it was preached to me.

Now, therein lays an issue. Many of us are like parrots. We regurgitate or we repeat what we have heard. If a sermon moved the crowd, a young up and coming preacher who wants to move the crowd will go to another city and preach that sermon.

There were things that we heard and taught. At least I can say this. There were things that coming into the Hebrew Roots and searching more deeply, I came to the conclusion that:

“I can’t believe that I taught that. I can’t believe it.”

- Did Paul teach that circumcision was for the Jews and not for the Gentiles?

No.

Paul’s letter to the *Galatians* cannot be looked upon at face value, for there is much tradition addressed. If you did not know the traditions, you would not be able to recognize them as Paul addresses them in this letter.

Gal 1:1 – Paul, an apostle, **(not of men, neither by man,**

Is that in your Bible? If that is in your Bible or your smart device or whatever you are reading from, wave at me. Some of you are. I’m just trying to identify who has a Bible in here. I know some of you have Bibles. Bring your Bibles. Bring some note pads. Remember when you were in the church? You used to keep a lot of notes. Remember? Volumes of notes! Keep some good notes.

Gal 1:1 – Paul, an apostle, **(not of men, neither by man,** but by Yeshua Messiah, and God the Father, who raised him from the dead;)

Now this verse packs a wallop. Paul comes out swinging. I mean, he comes out swinging like he's going for the jugular. He's throwing a knockout blow just from this very verse. The reason why I know this is – keep listening.

Paul makes it very clear that he was not an apostle of men or one who was sent by a man. You have to remember that when Paul was sent to persecute, he was sent by a man. He was sent by the High Priest as a Pharisee. Paul's religion was a religion of man. It was a manmade religion.

**Pharisaism and Judaism are not biblical.** There are many who believe that the religion of the Bible is Judaism. That is so untrue. **Judaism is the religion of the Jews. It is not biblical.** We are going to show you today that **Judaism is not biblical.**

Paul does something different in his letter to the *Galatians*. Before he identifies who he serves and who called him, he identifies **who did not call him.** This is significant. When he put that little statement in there that is in parentheses (*I am not called by man and I wasn't sent by a man*), he is saying something. He states first that he was not called by man or sent by man. This is significant. He is saying in verses 11 and 12:

“My gospel is not manmade.”

He is comparing what he is teaching now to what he preached before he was converted. He says:

“It is not manmade.”

He goes on to say that by comparison to the gospel he preached before his conversion, which he mentions in verses 13 and 14. I want you to compare these notes. Let's look at Paul's letters in comparison.

Paul opens ALL of his letters by name. In some of his letters, he even closes by name as if he is signing his letters. What he is saying is:

“There should be no mistake who sent this.  
I want you to know.”

Let’s look at all of the letters that Paul wrote – the beginnings. We’re not going to look at the entire letters. We’re just going to look at the introduction. Can we do that? I’m just going to prove a point. Paul identifies himself. He does something very different when he identifies himself in *Galatians*.

Paul in *Romans* chapter 1:

Ro 1:1 – “Paul, a servant of Yeshua Messiah, called to be an apostle, separated unto the gospel of God,”

1 Co 1:1 – “Paul, called to be an apostle of Yeshua Messiah through the will of God, and Sosthenes our brother,”

Then he closes with:

1 Co 16:21 – “The salutation of *me* Paul with mine own hand.”

“I wrote this.”

2 Co 1:1 – “Paul, an apostle of Yeshua Messiah by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:”

Here he is saying Paul an apostle and Timothy our brother. He is writing to Corinth and all the saints which are in Achaia. In *2 Corinthians* 10:1, Paul is concluding his letter.

2 Co 10:1 – “Now I Paul myself beseech you by the meekness and gentleness of Messiah, who in presence *am* base among you, but being absent *am* bold toward you:”

*Galatians* 5:2. We already saw *Galatians* 1:1. Paul closes *Galatians* 5 with:

Gal 5:2 – “Behold, I Paul say unto you, that if ye be circumcised, Messiah shall profit you nothing.”

He is saying something serious here. He opens up with it. He concludes with it. He deals with it in the body of this message.

Eph 1:1 – “Paul, an apostle of Yeshua Messiah by the will of God, to the saints which are at Ephesus, and to the faithful in Messiah Yeshua:”

What I’m trying to show you ladies and gentlemen, is that in every letter that Paul wrote, Paul identifies himself in the very first verse.

Phil 1:1 – “Paul and Timotheus, the servants of Yeshua Messiah, to all the saints in Messiah Yeshua which are at Philippi, with the bishops and deacons:”

Col 1:1 – “Paul, an apostle of Yeshua Messiah by the will of God, and Timotheus *our* brother,”

In *Colossians* 4:18, he concludes with:

Col 4:18 – “The salutation by the hand of me Paul. Remember my bonds. Grace *be* upon you. Amen.”

1 Th 1:1 – “Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Yeshua Messiah: Grace *be* unto you, and peace, from God our Father, and the Lord Yeshua Messiah.”

2 Th 1:1 – “Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Yeshua Messiah:”

2 The 3:17 – “The salutation of Paul with mine own hand, which is the token in every epistle: so I write.”

1 Ti 1:1 – “Paul, an apostle of Yeshua Messiah by the commandment of God our Saviour, and Lord Yeshua Messiah, *which is* our hope;”

1 Ti 1:1 – “Paul, an apostle of Yeshua Messiah by the commandment of God our Saviour, and Lord Yeshua Messiah, *which is* our hope;”

2 Ti 1:1 – “Paul, an apostle of Yeshua Messiah by the will of God, according to the promise of life which is in Messiah Yeshua,”

Do you get the point?

Tit 1:1 – “Paul, a servant of God, and an apostle of Yeshua Messiah, according to the faith of God’s elect, and the acknowledging of the truth which is after godliness;”

Phm 1:1 – “Paul, a prisoner of Yeshua Messiah, and Timothy *our* brother, unto

Philemon our dearly beloved, and fellow labourer,”

Phm 1:19 – “I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides.”

Paul is opening all of these letters, identifying himself and who called him. He is identifying himself.

“I Paul, called by Messiah or called by the Father to be an apostle.”

So he has a history. When you look at the pattern that Paul establishes, it points out and jumps off of the page in *Galatians* how he addresses his introduction.

Who was Paul? Where did he come from and what was his record? If you are in a court of law and somebody is going to testify, one of the things that a good lawyer is going to do is to look at the character of the person who is testifying. They’ll even bring character witnesses; especially if they are trying to get somebody free from a crime that they have committed.

What he is trying to do is to show the character of this person so that the people who are making the decision on judging him understand that either this is this person’s character or this is not this person’s character.

If a person who is being tried for murder has simply a history of petty crimes and not breaking and entering; they just have petty stuff like shoplifting. Okay, I guess that is kind of petty until he shoplifts from you. (Laughs) Now this person has a history. They have a record. This person has done petty stuff. How did he or she graduate to being a murderer? Do you understand?

If a person has a record of criminal behavior that would suit the characteristics of a murderer, then a good prosecutor is going to point all of this out. As I said, you

are all basically the jury here. You have to determine based upon what I present to you, whether or not what I am saying is true and is believable or not.

In order for me to look at Paul, Paul has to be credible. I have to do what Paul says, or do what the Bible says when it comes down to testing the spirit. I have to test Paul. I have to look at:

“Okay, is Paul capable of writing the stuff that people say that Paul wrote?”

If I come to the conclusion that Paul is capable and Paul did write the stuff, or it was interpreted as such by individuals who say that Paul taught against the Law and Paul taught against circumcision and Paul taught against keeping the commandments; then if I come to that conclusion, I also have to come to the conclusion that Paul did one thing and said something else. Do you understand?

What does the Bible call a person who says one thing and does something else? A hypocrite. If I can prove that Paul is a hypocrite, why would I receive what he is writing? Why would I take the writings of Paul as being “from God,” when already I can see that this man dabbles in hypocrisy? Do you hear me? Can I believe him? He says one thing and does something else. Do you believe people who say one thing and do something else?

Now because individuals want to quote Paul, they have to come up with a new formula.

“Well, Paul taught the Jews that they had to keep the Jewish stuff, but the Gentiles didn’t.”

Do you see that now he can do one thing and teach something else? Do you see that? He can do this because he is Jewish, so he does the Jewish stuff. But the Gentiles don’t have to do the Jewish stuff. So the Jews said that Paul

is teaching people that we no longer have to keep the Law of Moses.

Paul “is teaching” that the Jews that they no longer have to circumcise their children because they heard or interpreted or misinterpreted what Paul was supposedly teaching to the Gentiles. This confusion existed way back then. This is why Peter wrote what he wrote about individuals misinterpreting Paul. Let’s look at Paul. Let’s look at his record.

Saul was born as Saul of Tarsus; which is a city of Cilicia. Cilicia is what we know of today as modern day Turkey. Paul wasn’t born in Israel. He was born in Tarsus. Paul was born under Roman rule. He had Roman citizenship. He was brought up in Jerusalem as a student of Gamaliel. Gamaliel was a doctor, a Ph.D. You might say that he was a Chancellor. He was a leader of a school of thought. That school of thought was Pharisaism.

Ac 22:3 – “I am verily a man *which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers,*”

Now you have to see this.

“...taught in the perfect manner of the law of the fathers,”

That is not the Law of YeHoVaH. That is what he is saying here. You have to understand that the Law of YeHoVaH was interpreted differently by the Pharisees than it was by the Sadducees. That was a conflict between the Pharisees and the Sadducees.

Then there was a group of people called the Essenes. We know about them today because of the Dead Sea scrolls. They had a whole different view. They rejected and even isolated themselves from Pharisaism and Sadduccism

because they didn't believe or trust any of them. This was all because of their interpretations. So Paul says:

“I was taught in the perfect manner of the law of the fathers,”

I have a Hamash. I'll have to bring that next time. The Hamash is a Jewish book that is actually the Torah. It is the five books of the Bible and the commentary. The Hamash is basically like a Talmud, but not as extensive as a Talmud.

What the Hamash teaches is to some degree, believed among Pharisees and Sadducees. It teaches that when Moses was on Sinai, he received two Laws. He received the oral traditions and the written word.

The oral tradition is handed down from generation to generation. This is what Paul is talking about with:

“the perfect manner of the law of the fathers.”

It is that which was handed down from generation to generation. That is the oral translation or the oral Torah. Now according to the Hamash, you have to observe the oral Torah as much as you would observe the written Torah. For [according to them] not to observe the oral Torah would be to “destroy” the written Torah. I've got the book. I'm going to bring that. I thought I had it with me, but I left it. I want to show you the evidence.

Gamaliel was a doctor of law, according to *Acts* 5:34.

Ac 5:34 – “Then stood there up one in the council, a **Pharisee**,”

Here they are trying to figure out what to do with the disciples who are teaching on Yeshua.

“...named **Gamaliel, a doctor of the law**, had in reputation among all the people, and

commanded to put the apostles forth a little space;”

Basically he was famous for saying that:

“If these men be of YeHoVaH in what they are saying, you can’t stop it. If it’s not of Him, it will fizzle out and come to nothing. Leave them alone.”

That’s what he said.

“Leave them alone!”

Paul was an Israelite of the tribe of Benjamin.

Ro 11:1 – “I say then, ‘Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.”

Paul was circumcised on the eighth day and was brought up and became a Pharisee.

Phil 3:5 – “Circumcised the eighth day, of the stock of Israel, *of the tribe of Benjamin*, an Hebrew of the Hebrews; as touching the law, a **Pharisee;**”

How do you become a Hebrew of Hebrews? What he is saying is that:

“I am not just a Hebrew. I am one of the most learned Hebrews of all of the Hebrew people. I’m not a moderate Hebrew. I’m not a secular Hebrew. I’m not just a religious Hebrew.”

We’re going to find out that as a Pharisee, Paul was part of the strictest sect, as we’re going to see here. As he said:

“an Hebrew of the Hebrews; as touching the law, a **Pharisee;**”

“Let me tell you what side of the law I am on. I’m a Pharisee. I’m not a Sadducee.”

Now you may say:

“What difference does it make?”

It makes a lot of difference. Paul at one point was very proud to be a Pharisee.

Ac 26:4 – “My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;”

What is he saying is that:

“All of the Jews know me.”

That is what he is saying.

“They all know me.”

Ac 26:5 – “Which knew me from the beginning, if they would testify, that after the most **straitest** sect of our religion I lived a **Pharisee.**”

The Pharisees were the strictest sect of Judaism. The word here when he says “straitest,” is the word *akribestatos*. It means: exact, careful; of the strictest sect: the most precise and rigorous in interpreting the Mosaic Law, and in observing even the more minute precepts of the Law and tradition.

The problem that Paul had with Pharisees after his encounter with Messiah, is that Paul knew how the Pharisees operated and what they operated by. They didn’t just keep the Law of Moses. They kept the traditions. The

traditions of Moses were as valid according to the Talmud as the Law of Moses itself. As a matter of fact, it was more so as we are going to find out.

Yeshua warned us to BEWARE of the leaven, doctrine, and teachings of the Pharisees. **He didn't just warn his disciples, he warned us.** Let me tell you something, ladies and gentlemen. There is modern day Pharisaism. Whether you know it or not, **Messianic Judaism is modern day Pharisaism.** Messianic Judaism is modern day Pharisaism.

It was interesting. Brother Dan noted on his *Facebook* page that he saw a Jewish man who had a kippah on, but no tzitzits. It is like, how can this man wear a kippah that is not commanded and not wear tzitzits that is commanded?

You see, that doesn't make sense biblically, but it makes sense. Think about it. Before you knew about these fringes, how did you identify a Jewish person? A man? By the beanie (kippah).

That's a Jew. That's a Jew. You can point them out no matter where you are. That's a Jewish man. You weren't looking for tzitzits. Most of them don't wear them. When they do, there is no blue thread. They are operating according to rabbinic law. Rabbinic tradition says that if you are going to be a Jew; if you are going to be a practicing Jew, then you have to look like one. And here is the mark. It's a kippah, not tzitzits.

The Ultra-Orthodox wear tzitzits, a kippah and a hat. You see them in New York and in Israel. What you may not notice until they take the hat off is that they have a kippah underneath the hat. It distinguishes them from the nominal [Jews]. The Ultra-Orthodox today "say":

"We today are the Hebrew of Hebrews.  
We're not a secular Jew. We're not a  
reformed Jew. We're not a Modern Jew.  
We are not an Orthodox. We are Ultra-

Orthodox. That means that we are more Orthodox than the Orthodox.”

Do you understand what I am saying? When you find individuals who want to wear a kippah, it is a sign of Judaism. People say:

“Well, I like to wear kippahs sometimes because I just like to be reminded that I am submitted to God.”

Sometimes you like to be reminded of that? Good. That is what these [tzitzits] are for. To see a person with a kippah and not wearing tzitzits shows you that they are under rabbinic law. When you see a person with a kippah, it shows you that they are in Judaism; whether it is Messianic Judaism or just plain old non-Messianic. Let me tell you something. In Israel, everybody is Messianic; everyone, even the secular ones.

Mt 16:6 – “Then Yeshua said unto them, ‘Take heed and beware of the **leaven** of the Pharisees and of the Sadducees.’”

You might say:

“Brother, when are you going to get to *Galatians*?”

I’m already in it.

“...Take heed and beware of the **leaven** of the Pharisees and of the Sadducees.”

Mt 16:11 – “How is it that ye do not understand that I **spake it not** to you **concerning bread**, that ye should beware of the leaven of the Pharisees and of the Sadducees?”

They interpreted what Yeshua said.

“Did you bring...”

He says:

“beware of the leaven of the Pharisees and of the Sadducees?”

They say:

“Oh man, he’s getting on us because we didn’t bring any bread.”

Yeshua says:

“This has nothing to do with bread, brother. What I’m telling you when I say beware of the leaven; I’m not talking about that which makes bread. I’m talking about that which puffs us. I’m talking about the teachings.”

There are too many teachings. There are too many people who are satisfied with knowing the truth. They will argue with you tooth and nail with their truth. You see, when a person wants to argue with me on Tuesday and they only wear their tzitzits on the Sabbath, I don’t even waste my time with the argument. That is because I see a religious person. That is what I see. I see a religious person. And I say:

“Okay, you wear your tzitzits and you want to put on your prayer shawl. You want to put on your kippah and you want to look all holier than thou on the Sabbath. But during the rest of the week you’re just a normal Joe like everybody else? Get out of my face.”

You have already shown me who you are. Why would I spend my time having a biblical conversation with a person who is going to come at me with their head and not their heart? There are people who will argue with you tooth and nail until death with their religious selves.

You want to deal with people who are spiritual according to the word. There are a whole lot of “spiritual” people. I was part of a non-profit organization. Pretty much all of the people who had these religious non-profits were “spiritual” people.

“Yeah, well, I’m spiritual. I may not read the Bible, but I’m spiritual.”

“Really? What spirit are you? Don’t tell me, I can see it.”

I see actions. Your actions tell me what spirit you are of.

Mt 16:12 – “Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.”

This is what that word doctrine is: *didache*. It means: teaching; that which is taught; doctrine, teaching, concerning something; the act of teaching, instruction; in religious assemblies of the Messiahans, to speak in the way of teaching, in distinction from other modes of speaking in public.

He said:

“Beware of their teaching.”

Why? Because what you are taught is what you will try to live. What you are taught is what you will try to live. If you are taught that there is no Holy Spirit, you’re not going to desire the Holy Spirit.

If you are taught that gifts have been done away with, you are not going to be interested in the gifts. If you are taught that tongues are “of the devil,” then you won’t want anything to do with it. If you are taught anything other than what the Bibles teaches, then what you are going to find is that this is how you are going to live.

This is why a lot of Jews today are living a Jewish lifestyle and not a biblical lifestyle. They are taught Judaism. You have to understand that Judaism is how a Jew identifies themselves as being Jewish. To walk away from Judaism is to cease being Jewish.

Even when Jews who are Judaizers come into the faith and accept Messiah, they still hold onto the traditions. They teach their gospel mixed with the tradition of the elders. So when they talk about circumcision (which we’re going to find here in the Book of *Galatians*), they are not talking about the circumcision according to Abraham. They are talking about **conversion**. Paul is saying:

“No, you don’t have to convert!”

**He is not saying that you don’t have to be circumcised. He is saying that the way the Pharisees teach circumcision is that the only way that you can be circumcised is that you convert!**

Remember in the Torah there was a fellow by the name of Simeon who had some brothers? The dad’s name was Jacob. He had a sister named Dinah who was a character. She was one of those daughters that had all brothers. She frolicked all over the place.

She got hooked up with the king of Shechem’s son; so much so that the prince of Shechem and her got into a relationship. Now the prince had fallen in love with Dinah and he wanted to make it right. The brothers; Simeon specifically said:

“Well, if you want to marry our sister, you have to become one of us. Here’s how you become one of us...”

What did he have them do?

“You and your entire kingdom have to be circumcised.”

Do you see how it was communicated? To be circumcised means:

“to become one of us if you want to marry my sister.”

The prince commanded his entire kingdom to be circumcised. During the time when they were healing, Simeon and his brothers went in and killed them. Their dad was outraged. They brought YeHoVaH into their deviousness.

There are people today who are bringing YeHoVaH in to try to validate this stuff they call “gospel.” They are taking stuff from the world and putting a little twist to it.

“Well, we want those pagans over there. They call it ‘Winterfest.’ We’ll call it ‘Christmas.’ They have all of their little idols in paganism. We’ll incorporate it into the church. And what we’ll do is we’ll make it welcoming for them to convert to Christianity.”

You have these stargazers, these Ishtar worshippers, these galaxy worshippers. What we’ll do is we’ll bring Ishtar in and call her “Easter.” We’ll sit her next to the Resurrection and appropriate some Resurrection/Passover to it. We can kill two birds with one stone.

We’ll wipe out Passover, introduce Ishtar/Easter and we’ll create a religion that disputes or defiles or denies

anything Jewish or Hebrew or biblical. All of the Ishtar worshippers, all of the pagans, all of the pedophiles and adulterers and the fornicators will come in with all of their eggs and Easter bunnies.

So he is saying:

“Beware of their teaching.”

You are going to see this, ladies and gentlemen.

To understand the significance of Paul’s conversion and what he taught before his conversion, will bring his writing into clearer focus. Therefore we must look at Pharisee-ism and what they believed and taught.

*Pharisees* (Hebrew: *Perushun*, Greek: *Pharisaioi*). Of the three prominent parties of Judaism at the time of Messiah (Pharisees, Sadducees and Essenes), the Pharisees were by far the most influential. This is coming from the *Compact NIV Dictionary of the Bible*.

The name “Pharisee” in its Semitic form means “the separated ones, separatists,” first appears during the reign of John Hyrcanus (135 B.C.). Generally the term is in the plural rather than in the singular. They were also known as *Chasidim*, meaning “loved of God” or “loyal to God.” Are you familiar with that term?

Chasidim. These are the modern day Hasidics. These are the Ultra-Orthodox. Pharisaiism is still alive and well! It has taken over New York. It has taken over some other major cities. It is all incorporated in the South. Here in this city we have three synagogues, temples, and we have a whole lot of house ministries with Jewish Rabbis that reject Yeshua. They are right here in the city of Charlotte.

Those of you who have ever driven down Independence Boulevard from Fairview all the way down to Providence Road; from Fairview, all up in Fairview. It goes all the way down to the freeway. It is all Hebrew and one of the largest populations in Charlotte of Jews or Hasidims.

They were also known as “one who loved God” or “were loyal to God.” According to Josephus, their number at the height of their popularity was more than 6,000.

Three facets or characteristics of the Jewish nation contributed to the development of the Pharisees. Or, paradoxically it may be said that the Pharisees made these contributions to Judaism so that ultimately Pharisaism and Judaism became almost synonymous.

The first of these is Jewish legalism, which began in earnest after the Babylonian captivity. **Judaism was founded in Babylon.** Temple worship and sacrifices were no longer. They had ceased. Judaism began to center its activities in Jewish Law and the synagogue. The rise of the Jewish scribes who were closely associated with the Pharisees also gave great impetus to Jewish legalism.

The Pharisees, more of a fraternal order or a religious society than a sect, were the organized followers of those experts in interpreting the scriptures. They formalized the religion of the scribes and put it into practice.

This is why the New Testament mentions the scribes and Pharisees together, nineteen times in all of the gospels. You’ll see those scripture references. You can look at them later. (*Matt* 5:20; 15:1; 23:2, 13-15, 23, 25, 27, 29; *Luke* 11:39, 42-44, 53)

The Pharisees were the religious leaders of the Jews and not the practical politicians, like the more liberal Sadducees. The Sadducees were politicians. They controlled the temple. The High Priest was also a Sadducee. Paul got a letter from the High Priest to persecute the believers.

A second characteristic was Jewish Nationalism. This is critical. Continued persecution and isolation crystallized this spirit. During the captivity, the Jews were a small minority in a strange nation.

“How do you keep us together?”

The fierce persecution of Antiochus Epiphanes (175-164 B.C.) during the time of the Maccabees made a bold attempt to Hellenize and assimilate the Jews. Many Jews became Hellenized or assimilated. If you read the first chapter of the *Maccabees*, you will find that many of them even tried to uncircumcise themselves.

They no longer wanted to look Jewish. I can take you to some people today, who when their ancestors came to this country, they hid their names by taking on American names. Why? Because of the persecution. There has been an attempt here most recently where now the identity of being Jewish is an identity to be “proud” of – very, very proud. People used to hide the fact that they were Jewish. Now it’s:

“Hi! I’m Arthur. I’m Jewish!”

“Hi! I’m John. I’m Jewish!”

“Hi! I’m Samantha. I’m Jewish!”

“Hi! I’m Paul. I’m Jewish!”

It is like being Jewish is associated with their identity. They are identifying who they are. Now, imagine me saying:

“Hi! I’m Arthur. I’m Black!”

Like you know, I can see that.

“Hi! I’m Arthur. I’m Irish!”

Really?

“Hi! I’m Arthur. I’m Jewish!”

Get out of here!

I’m going to tell you something. I’ve done it. Folks would say:

“Really? Do you mean like Sammy Davis Jr. Jewish? Are you Ethiopian?”

That is how the minds have been shaped. You see a Black Jew and what do you think? You think they are Ethiopian or converted. Who told you that? How did you come to that conclusion? You don’t think about that with any other race or nationality. Who shaped that opinion?

The Pharisees took the occasion to cultivate a national and religious consciousness that has hardly been equaled. It is still alive today. It started in Babylon and is just as alive and thriving today. Back in 1948 a State was established as a land; a homeland. It was not for Israel. It is a homeland for the Jews.

Now, I’m going to tell you something. That should upset some folks. It upsets me. You see, that is because I have as much right to Israel through Messiah as any other natural nationality. Before 1948, imagine. Were there Jews in the State of Israel in the 1920s?

They weren’t called Jews as much as they were called Israelites or Palestinians. Even today, many recognize themselves as Palestinian Jews and Palestinian Arabs or just Palestinians. Don’t get upset at me. Go to Israel and talk to them. They’ll tell you.

You have folks on this side of the ocean that have this idea and people on the other side of the ocean that have ideas. They don’t have the same ideas. But as long as I am on this side of the ocean, I can have whatever idea I want to have. Then you go and begin to interact with the folks that you have ideas about. You’ll say:

“Do you know what? I thought this was different.”

Most of the tourists who go there never interact with the people because they are on the tourist track. They don’t even interact. They don’t have to. We can preserve that

idea and make a lot of money from it by taking you over to Israel and showing you the sights, but never allowing you to interact with the folks.

The only people that the tourists interact with are the merchants; not the neighborhoods, corner stores, synagogues, communities or assemblies. It's all just the tourist traps on your nice air conditioned buses.

A third contributing factor to Pharisaism was the development and organization of the Jewish religion itself after the captivity and the revolt. Formulation and adaptation of Mosaic Law by scribes and rabbis increased tradition.

There it is. A more extreme separatism resulted in an almost new religion; vehemently opposing all secularization of Judaism by the pagan Greek thought that penetrated Jewish life after the Alexandrian conquest.

The Pharisees became a closely organized group. Ladies and gentlemen, in *Acts 6* you will find that Hellenization had actually become so much a part of the believing community that Deacons had to be established to keep them from hurting one another. There were disputes.

The Greek-speaking widows were Hellenists. The Greek-speaking Jews were Hellenists. Hellenization is to become Greek. The Helens under Alexander wanted to make everyone Greek.

Every foreign occupation that came to Israel wanted to wipe out the language. They wanted to wipe out the religion and make that colony a part of who they are. By the time the Messianic community was established, you had Hebrew-speaking and Greek-speaking people all together.

There was prejudism and racism. They were overlooking the Greek-speaking widows. This thing was so big that they didn't care if you were old or starving to death.

“You should never have become Greek. You don’t even know how to speak Hebrew!”

That spirit is still alive today. But guess what? It is not alive among the Jewish community. Guess what? Most of the services in the Jewish synagogues in America speak English and not Hebrew. That’s the result of Hellenization. Wherever you go, it’s assimilate, assimilate, assimilate, assimilate.

The Pharisees became a closely organized group. They were very loyal to the society and to each other, but separate from others, even their own people. They pledged themselves to obey all facets of the traditions to the minutest detail. They were sticklers for ceremonial purity. The doctrines of the Pharisees included (get this):

- Predestination
- The immortality of the soul
- Belief in spirit life

These are teachings that the Sadducees denied. In *Acts* 23:6-9 Paul uses this to his advantage when he realized that he was being detained by Pharisees and Sadducees. He identified that he was a Pharisee. Here it is in *Acts*. Paul says:

“I’m a Pharisee!”

Why? Because he knew that it would rile the Sadducees who were less in number and embolden the Pharisees who were more in number. The Pharisees would come to his defense. It would separate the Pharisees from the Sadducees. Even though Paul was a believer, Paul identified himself as a Pharisee. But guess what else?

- They believed in a final reward for good works
- That the souls of the wicked were detained forever under the earth, while
- Those virtuous rose again, and even
- Migrated into other bodies

(Josephus, *Antiq.* 18.1.3; *Acts* 23:8)

Most of the Jewish people you talk to today believe in reincarnation. This is why they can get into wizardry and sorcery and mysticism and all of the other spirits that you get appalled by. I was in Israel during the time of Purim. I'm going to tell you about the wickedness in Israel during the time of Purim.

I saw people dressed up as witches and warlocks and sorcerers. Even the babies were cowboys and Indians.

**What do cowboys and Indians have to do with Purim?!**

There were fairies; tooth fairies. We were in one service and man, I'll tell you. They were more concerned about celebrating Purim than they were about the Spirit of the Almighty moving in the midst of Him – which He did! As soon as I was done, they wanted to hand out their Purim certificates and their candy. Witches!

That was the congregation where I had to rebuke the children who were over lighting firecrackers while I was preaching! In the service! It made me angry. I had to call them out. I don't normally do that, but how dare you? You invited me here. Now you are going to let your children disrespect me? Not on my watch!

Yes, the Pharisees believed in reincarnation. They still do today.

Ac 23:8 – “For the Sadducees say that there is no resurrection, neither angel, nor spirit: **but the Pharisees confess both.**”

Now when you understand this, understand that this is what Paul was referring to when he says:

Gal 1:8 – “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, **let him be accursed.**”

You see, if you don't understand that the Pharisees – Paul's biggest problem was the teachings of angel visitation. It was spirits manifesting themselves and preaching and teaching and revealing certain truths from the Almighty. Paul is saying:

“Listen. I know what that is. They believe in angels and spirits and reincarnation.”

This is exactly what happens when you see people putting their little prayer shawls over their head and they are fanning the flames of Shabbat.

“Blessed art thou, YeHoVaH our Elohim who has commanded us to kindle the Sabbath light.”

(Makes waving motion mimicking those who wave over the candlelight.)

### **Where did He command you to do that?**

They are conjuring up the spirits of the dead Rabbis and the dead sages. They are trying to get the wisdom of the “saints of old” who have gone away, instead of communicating with the Spirit. That is mysticism. They are praying to the East.

People don't realize that is Pharisaiism that has found its way into the Messianic community just like Christmas and Easter have found their way into the churches!

“Well, we just want to identify with the Jewish people.”

You're not identifying with the Jewish people because the majority of the Jewish people are secular. Why don't you have a secular service if you want to identify with the Jews? No, you are identifying with Pharisaiism – Messianic Pharisaiism. That is why I am hard against it. Most people don't have a clue as to what they are doing. They think they

are doing something religious when they are doing something Anti-Messiah; who said:

“Beware! Don’t DO that!”

But no, we can have Jesus and Jewish traditions. We can have Yeshua and some Jewish stuff. We can mix it all together and have a Messianic Jewish assembly without any Jews.

Gal 1:8 – “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, **let him be accursed.**”

Notice *Galatians* 1:8. We’re going to get into this, but I want you to notice something. What did Paul say?

“But though we”

He is saying:

“If I come to you and preach something other than what I’ve preached to you already, let me be accursed.”

What is he saying? Paul understood the fact that the Pharisees were out there converting.

“If for any reason I come to you, you know my teaching. You know my doctrine. You know what I’ve taught. If by any reason I have a lapse in mind and go back to Pharisaism and then come back and try to reconvert you again, don’t listen to me!”

That’s what he is saying.

“If we”

Understand that the Pharisees are going to bring in spiritualism that is not of the Holy Spirit. They are going to

bring in spirit beings. They are going to talk about the angels and the names of angels. It is amazing how you have Christians who want to get into all of the angels and the names of angels and visitations from angels.

Yes, the Bible says “ministering spirits.” There is no question about that. But Pharisaism took this to a different level, ladies and gentlemen. This is how mysticism is so prominent among the Jewish religion.

Paul says:

“If I come to you and preach something other than what I have already preached to you, let me be accursed. If anybody else comes and preaches something to you other than what I have already preached to you, let them be accursed.”

He says this twice.

The Pharisees accepted the Old Testament scriptures and fostered the usual Jewish Messianic hope, which they gave a material and nationalistic twist.

It was inevitable in view of these factors, that the Pharisees bitterly opposed Yeshua and his teachings (*John* 9:16, 22). Clashes between Yeshua and the Pharisees were frequent and bitter (*Matt* 3:7; 5:20; 9:12, 34; 12:2, 14; 19:3; *Mark* 12:17; *Luke* 5:21; 7:30; 16:14; 12:1).

As a matter of fact, in *Matthew* chapter 23, Yeshua took liberty in that entire chapter to tell the Pharisees what he thought of them. As a matter of fact, he pronounced eight “woes” – eight of them.

“Woe unto you Scribes and Pharisees!”

“Woe unto you Scribes and Pharisees!”

Read it. We’re not getting into it.

The picture of the Pharisees painted by the New Testament is almost entirely negative. Yeshua condemned;

especially the Pharisees' ostentation, their hypocrisy and their *salvation by works*,

**This was salvation by works.** They wanted to earn their way to heaven; especially after the temple was destroyed. There was no way for them to do the ceremonial purifications. Even the atonement that came from the temple was a year at maximum. That is all the hope the Torah gave people as far as the Day of Atonement. It gave them one year. Every year it had to be redone.

Now because of that, Paul could say that the Torah was a schoolmaster. The Torah (the Law) was a schoolmaster that pointed us to the Messiah. When the Messiah comes, we no longer have to do the Day of Atonement ritual.

He now comes and brings atonement for your sins; once, always and forever. As a High Priest, he not only comes and atones for your sins, but unlike a High Priest who comes out of the Holy of Holies and who now has to take his clothes and wash them, Yeshua sat down!

He is forever seated at the right hand of the Almighty. The High Priest – there was no chair in the Holy of Holies! They couldn't sit down. They could only go in once a year. So as far as the Atonement, that was what was vital for the cleanliness of the Jewish people – the most sacred day on the Hebrew calendar. It pointed them to Messiah. He is the atoning sacrifice of the lamb who took away the sins of the world.

Now that you have the atoning sacrifice of the lamb that takes away the sins of the world, why do you need to have a ritual on the Day of Atonement? By the way, there is no ark in there. There is no ark. There is no Ark of the Covenant.

Some of the Pharisees were members of the Christian (Messianic) movement in the beginning (*Acts 6:7*). Some of the great men of the New Testament were Pharisees. We know there were Pharisees. Nicodemus was a Pharisee

(*John 3:1*). Gamaliel was a Pharisee (*Acts 5:34*). Paul was a Pharisee (*Acts 26:5; Phil 3:5*).

When Paul says that he was a Pharisee (*Phil 3:5*), he did not think of himself as a hypocrite; but claimed the highest degree of faithfulness to the Law. (This came from the *NIV Compact Dictionary of the Bible*.)

As a Pharisee, Paul persecuted the believers until he was converted by Yeshua.

Ac 9:1 – “And Saul, yet breathing out threatening and slaughter against the disciples of [YeHoVaH] the Lord, went unto the high priest, <sup>2</sup>And desired of him letters...”

He went to whom? He went to the High Priests.

Ac 9:2 – “And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.”

Ac 9:3 – “And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:”

Ac 9:4 – “And he fell to the earth, and heard a voice saying unto him, ‘Saul, Saul, why persecutest thou me?’”

Ac 9:5 – “And he said, ‘Who are thou Lord?’ And the Lord said, ‘I am Yeshua whom thou persecutest: *it is* hard for thee to kick against the pricks.’”<sup>1</sup>

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<sup>1</sup> Basically this means not to resist.

Ac 9:6 – “And he trembling and astonished said, ‘Lord, what wilt thou have me to do?’ And the Lord *said* unto him, ‘Arise, and go into the city, and it shall be told thee what thou must do.’”

Now check this out.

Ac 9:7 – “And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.”

The heard a voice, but they saw no one. It is not like Paul is having a conversation with himself. Paul is talking. The voice is talking to Paul. The people are hearing Paul and they are hearing the voice, but they can’t see anybody.

Remember the voice? Where it talks about how He calls us by name? You have heard the voice. You look around, but there is no one there. We have evidence here for those who have questions.

I believe that everybody in this room has heard Him speak. If you haven’t heard Him, you can. He is still speaking today. His sheep know His voice. How do we learn? First we have to close out all of these other voices.

Let me tell you something. The voices in our heads are doctrines and teachings. These are things that we have been taught in the various places that we have come out of. We have formulated our belief systems. We stand and fight and argue according to those belief systems, when many of us barely know our Bible.

It is amazing how people can argue with you and they barely know their Bible. Some of you know some folks like that. You try to share with them. Even though many of them see it – you show it to them and they are convinced of what they see. Then they go and talk to their Master, their Rabbi, their Pastor, their Bishop, their Apostle or their Elder and who talks them out of what is clearly written.

Many of you today see what was there when you practiced your faith differently than how you practice it today. Many of you still have the same Bible you had when you were in church. It's the same Bible that you had when you were in all of those denominations. And yet it has always been there. Now you see it, whereas before you couldn't see it.

Why couldn't you see it? That was because you were guided through it in how to look at it. Today you've taken off the glasses. You've taken off the shades. You've taken off the doctrines. You've taken off the denominational lenses.

Even though you have taken off all of those things, there are still residues of some of those teachings that are still dormant within you. When you hear that you can do what Yeshua did, it filters through the unbelief that is still dormant there. This hinders you from stepping out and doing what he said.

Many of us would much rather be entertained than to enter into the authority, the power, the instructions and the work that Yeshua said that we can do. We are more interested in vacations and movies and stuff and things than we are interested in doing what YeHoVaH said that we can do.

People will spend their resources on material stuff and not invest in the Kingdom. They won't even tithe. They will argue that you don't even have to tithe.

“Well, where is the temple? You ain't no priest. Tithing is for the Levites!”

They have enough knowledge of the Bible to be a danger unto themselves. They wonder why they won't prosper. They wonder why they are not being financially blessed. These are people who look through the Bible through the lense of somebody's teachings versus searching

the Bible out themselves and listening to the Almighty who will lead.

Many come out of one denomination and go into another. They just exchange glasses. They come out of one denomination into another. They exchange doctrines while holding onto much of the stuff that they came with. Then they come into the Hebrew Roots with all of that stuff. And then they associate the baptism of the Spirit, the gifts of the Spirit and the powers of the Spirit with Pentecostalism instead of with the Bible.

You see, if I can discredit it and associate it with something that I don't agree with, then I don't have to agree with that. And if I don't agree with it, I'm not going to do it. That is why I know that many don't agree with it; because they are not doing it, even though it is clear and plain. What hinders people from walking in the authority and the power of the Bible or from walking by the Spirit? Their unbelief.

Now you bring that unbelief into the Book of *Galatians* because of teachers who have taught that:

“We don't have to do that stuff.”

You see, the moment individuals can convince us... There are many, many in the Hebrew Roots movement. There are many in the Messianic community who have left the Sunday church and who have come into keeping the Sabbath. But they still don't follow Torah. They won't wear tzitzits. They won't practice and uphold the commandments. They don't understand unclean and clean; holy and defiled.

We went out. We were at a restaurant. Saints came in from out of town. I'm so thankful that we had this opportunity. We went to a restaurant that is called *P.F. Chang's Southpark*. They brought us the menu. And oh, the menu was elaborate. It was just full. Then the waiter came out and said:

“Are there any allergies?”

And of course there was a gluten allergy. Then I said:

“I’m allergic to seafood and pork.”

The guy disappeared. The manager came.

“I heard there were some food allergies out here. We really try to be sensitive to our guests. If there are some allergies, we want to identify them and know what they are. I understand that there is some gluten allergy. And I understand that there are some seafood and pork allergies.”

I said:

“Uh, we’re not really allergic, but we don’t eat...”

The manager says:

“What we have done at P.F. Chang’s, is that because of the concerns and because of the desire to serve our guests – you need to understand that there is a lot of these ingredients hidden in our sauces. Therefore we have a special menu for people who don’t eat pork and shellfish and gluten. I’ll get you one.”

He went in and came out with a sheet of paper. Now, you just had a triple-sided menu, front and back, reduced to a sheet of paper. There was one sheet of paper for the gluten. There was another sheet of paper for the shellfish and another for the pork. If you took all that was on these three sheets of paper, you could fit it all on a half sheet of paper. It eliminated almost 98 or 99% of the menu. He said:

“The shellfish – we have an oyster-based sauce that goes into all of our dishes.”

I said:

“What?”

I’m looking. Man, my mouth is watering because I’m watching them bring stuff out. I’m thinking that if I order chicken teriyaki or if I order some other dish like beef, that I am not ordering pork. I’m not ordering shellfish.

There is no shellfish or pork that you know of, but the sauces are an oyster-based and a shrimp-based sauce. This means that by eating any of these sauces, you are eating oysters and shrimp and all kinds of abominable things that have been made to taste so good.

Now, I know that some of you all did not want to hear that. And I’m thinking to myself. I already knew that Olive Garden and a lot of these other Chinese places are out. Some people don’t care. But let me tell you something. When you make a point of trying to please YeHoVaH, you have to evaluate everything. If this body is the temple of YeHoVaH in which He dwells, I now have to watch what I put into it and what I put onto it.

When I look at the word, I have to now watch what people are telling me and what the word says. Just as my body is going to react to what I eat and what I put on, my spirit man is going to react to what I am taught.

This is why we are going to be looking at a verse by verse study of the Book of *Galatians*. I believe that the Book of *Galatians* is the last frontier.

Once we expose it and clarify it and teach it, I believe that everyone in this room is going to be more properly equipped to handle the conversations, the disputations, the arguments that one has over what people said that Paul said. We are going to let Paul speak for himself. Hallelujah!