

The Book of Galatians – Part 15

There are bits and pieces of the Bible in the book of *Colossians*, in the book of *Romans*, in the book of *Galatians*, and 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 they reject the commandments of YeHoVaH. We know that both are required by the Almighty – that we keep His commandments and that we have faith in Yeshua. That is biblical.

Galatians, probably unlike any other book (in my mind) has been used against many of the saints. I would even say 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 and 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; that are preached as far as letters, in the body of Messiah. Paul wrote *Romans*. He wrote *1, 2 Corinthians*. He wrote *Galatians*. He wrote *Ephesians, Philippians, Colossians, 1, 2 Thessalonians, 1, 2 Timothy, Philemon, Titus*. Paul wrote all of these books.

We would not understand the gifts of the Spirit if it was not for Paul. No other author speaks on the baptism of the

Holy Spirit besides Yeshua, and of course John. 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 upon the revelation of who he is, he would build assemblies.

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

It was literally against the interpretation of Torah for an individual who was Jewish or Hebrew to have assembly or fellowship with non-Hebrew people. Everybody who was non-Hebrew who was not keeping the Law of YeHoVaH, was defiled.

The Law explained and identified what defilement and uncleanness were. Therefore when it comes down to these individuals who are coming together and formulating congregations, it was just like congregations today. Any person in this room, go out and start an assembly, a congregation, a Kehila, a church or whatever you want to call it. You are automatically going to be thrust into a position of what the scripture says concerning these issues.

You will deal with issues. You are now going to have to interpret the scriptures to see how you are to apply them as you bring people together with their differences of opinions and backgrounds and understandings; and 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 that are in this room. I can see

many of you online except for those of you who have your little camera taped. (Laughs)

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're 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'm talking about. It's bliss? It's always been bliss! Wonderful confession. Mine is too! (Laughter) Halleluyah.

“Never had a problem!”

Right! But 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 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's 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. Next year in Jerusalem.”

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

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

You are going to have calendar issues. You're going to have new moon issues. You're going to have beginning of the year issues. You're going to have feasts and festivals and how you celebrate those, issues. You're going to have issues on what we do with the Law and how 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 tried to address these issues in a manner that 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. 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 Law. Remember that YeHoVaH says:

“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 and have come to faulty conclusions in teaching from this letter of Paul. You say:

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

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 then say:

“See this? This is what this says.”

You’ve just taken that verse out of the context of the letter. The first thing that we need to understand is that *Galatians* is not a book; although 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 in this book that we call the Bible.

Many in the Old Testament, of course 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 this letter) is not accurate. I will clarify the inaccuracies derived from what currently exist, from this letter of *Galatians*.

Here are some questions that I’m going to answer. I will just give you the quick answer right now in a nut shell.

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

No.

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

No.

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

No.

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 that. Peter came along and said:

“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 aren't 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. It's like:

“I know it's in there!”

You thought you read it! I remember as a Christian that 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've heard. If a sermon moved a crowd, a young up and coming preacher who wants to move a crowd will go to another city and preach that sermon.

There were things that we heard and taught (at least I can say that), that coming into the Hebrew Roots and searching deeper, 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 that if you did not know the traditions, you would be unable to recognize them as Paul addresses them in this letter.

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

Is that in your Bible? If that's in your Bible or your smart device of whatever you are reading from, wave at me. I'm just trying to identify who has a Bible in here. I know some of you all 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 man, neither by man,** but by Yeshua Messiah, and God the Father, who raised him from the dead;)”

This verse packs a wallop. Paul comes out swinging. He just comes out swinging. He's going for the jugular. He

is throwing a knockout blow just from this very verse. The reason why I know is – keep listening.

Paul makes it very clear that he was not an apostle of men or one who was sent by a man. As a Pharisee, he represented the high priest. 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 men. It was a manmade religion. Phariseeism and Judaism are not biblical.

There are many who believe that the “religion” of the Bible is Judaism. That is so not true! **Judaism is the religion of the Jews. It is not biblical.** We're 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.** He states first that he was not called by man or sent by man.

This is significant because 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 a man or sent by a man. He later states in verses 11 and 12 that his gospel is not manmade. This is significant. He says:

“My gospel is not manmade.”

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

“It's not manmade.”

He goes on to say “by comparison to” the gospel that he preached before his conversion; which he mentions in verses 13 and 14. I want you to compare these notes. Paul's letters in comparison, Paul opens all – say “all” – ALL his letters by name. Some of his letters he even closes by name as if he is signing his letters. What he is saying is that there should be no mistaking who sent this. I want you to know.

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

Paul in *Romans* 1 says:

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. *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 5:1*. Paul closes 5 with:

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

He is saying something serious here; which he opens up with, he concludes with and deals with in the body of his 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 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:

Col 4:18 – “The salutation by the hand of me Paul. Remember my bonds. Grace *be* with 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 Th 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 Savior, 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 by identifying himself and who called him. He's identifying himself. I Paul, called an apostle or called by the Messiah, or called by the Father to be an apostle. He has a history. When you look at the pattern that Paul establishes, it points out and jumps off 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 you are 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 someone free from a crime that they've committed.

What he's 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 simply has a history of petty crimes; not breaking and entering, just petty stuff like shoplifting. Okay, I guess that is kind of petty until they shoplift from you. But yeah. So now this person has a history. They have a record. This person has done petty stuff. How did he or she graduate to now 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 this out. As I said, you all are basically the jury here. You have to determine by what I present to you, whether or not what I am saying is true, 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 him. Is Paul capable of writing the stuff that people say that Paul wrote?

If I come to the conclusion that Paul is capable and that Paul did write the stuff; or it was interpreted by individuals who say that Paul taught against the Law and Paul taught against circumcision and Paul taught against keeping the commandments; if I come to that conclusion, then 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.”

You see, now he can do one thing and teach something else. Do you see that? He can do this because he’s 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 the Jews that they no longer have to circumcise their children.”

That was 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.

Paul was born Saul in 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 and he had Roman citizenship.

He was brought up in Jerusalem as a student of Gamaliel. Gamaliel was a doctor. He was a Ph.D. He was a chancellor, you might say. He was the leader of a school of thought. The school of thought was Phariseeism.

Ac 22:33 – “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,* and was zealous toward God, as ye all are this day.”

You have to see this. “Taught in perfect manner of the law of the fathers,” not the Law of YeHoVaH. That's what he's 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 and rejected and even isolated themselves from Phariseeism and Sadduceeism because they didn't believe or trust any of them. It was all because of their interpretation.

So Paul says:

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

I have a Chumash. I'll have to bring that up next time. The Chumash is a Jewish book that is actually the Torah

(the five books of the Bible) and the commentary. The Chumash is basically like a Talmud, but not as extensive as the Talmud. What the Chumash teaches is believed among Pharisees and Sadducees to some degree.

It teaches that when Moses was on Mt. Sinai, he received two Laws. He received the oral traditions and he received the written word. The oral traditions are handed down from generation to generation. This is what Paul is talking about when he says:

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

It is that which was handed down from generation to generation. That’s the oral translation or the oral Torah. According to the Chumash, you have to observe the oral Torah as much as you would observe the written Torah. 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, but I left it. I want to show you the evidence.

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

Ac 5:34 – “Then stood there up one in the council, a **Pharisee**, named **Gamaliel**, a **doctor of the law**,”

Here they are trying to figure out what to do with the disciples that are teaching as Yeshua. His name was 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:

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

That’s what he said.

“Leave him 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 as, 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’m not just a Hebrew. I am one of the most learned Hebrews of all 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. We’re going to see that here. 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 am a Pharisee. I’m not a Sadducee. Now you say:

“Well, 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 he is saying is:

“All of the Jews know me.”

That’s what he’s 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 most strict sect of Judaism. The word here when he says “straitest” is the word “*akribestatos*,” which 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 the Pharisees 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, more so. We’re going to find that out.

Yeshua warned us to BEWARE of the leaven, doctrine, 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 Phariseeism. Whether you know it or not, Messianic Judaism is modern day

Phariseeism. Messianic Judaism is modern day Phariseeism.

It was interesting that Brother Dan noted on his Facebook page (he was basically saying) that he saw a Jewish man who had a kippah on, but no tzitzits. It's like, how can this man wear a kippah that is not commanded, but not wear tzitzits that are 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 man? The beanie! That's a Jew. That's a Jew. You could point them out, no matter where you were.

“That's a Jewish man.”

You weren't looking for tzitzits, because most of them don't wear them. When they do, there is no blue thread. They are operating according to rabbinic law. Rabbinic traditions say that if you are going to be a practicing Jew, then you have to look like one. Here's the mark – a kippah, not tzitzits.

The Ultra-Orthodox wear tzitzits, a kippah and a hat. You see them in New York and 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.” The Ultra-Orthodox today say that:

“We're the Hebrew of Hebrews. We're not a secular Jew. We're not a Reformed Jew. We're not a Modern Jew. We're not an Orthodox. We are Ultra-Orthodox. This means that we are more Orthodox than the Orthodox.”

Do you understand what I'm saying? You'll find individuals want to wear a kippah. A kippah is a sign of Judaism. People say:

“Well, I just like to wear a kippah sometimes because I just like to be reminded that I’m submitted to God.”

Sometimes you like to be reminded of that. Good! That’s what these [tzitzits] are for. To see a person with a kippah and not wearing tzitzits, it shows you that they are under rabbinic law. Even if you see a person wearing a kippah, it shows you that they are in Judaism. Whether it’s Messianic Judaism or just plain old non-Messianic Judaism, 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 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 as did you bring – he says:

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

They are saying:

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

Yeshua says:

“This has nothing to do with bread, brothers. 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 up. I’m talking about the teachings.”

There are too many people who are satisfied with knowing the truth. They will argue you tooth and nail with their truth. 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 because I see a religious person. That’s what I see.

I see a religious person. Okay, you wear your tzitzits and you want to put on your prayer shawl and you want to put on your kippah. 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’ve already shown me who you are. Why would I spend my time having a biblical conversation with a person who is going to come to me with their head and not their heart?

There are people who will argue you tooth and nail until death with their religious selves. You want to deal with people who are spiritual according to the word, because there are a whole lot of “spiritual” people. You know, I was part of a non-profit organization. Pretty much all of the people who had these religious non-profits, were “spiritual” people.

“Yeah, 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 your 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 “*didache*” (doctrine) means: teaching; that which is taught; doctrine, teaching, concerning something; the act of teaching, instruction; in religious assemblies of the Messiahians, 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've been taught that gifts have been done away with, you're not going to be interested in the gifts. If you're taught that tongues are of the devil, you will want nothing to do with it.

If you are taught anything other than what the Bible teaches, you are going to find that that 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. It is because they are taught Judaism. You have to understand. Judaism is how a Jew identified themselves as being Jewish.

To walk away from Judaism is to cease being Jewish. So even when Jews who are Judaizers come into the faith and accept Messiah, they still hold onto the traditions and they teach their gospel mixed with the traditions of the elders.

So when they begin to talk about circumcision (which we're going to find out about here in the book of *Galatians*), they're not talking about the circumcision as according to Abraham, they're talking about conversion.

Paul is saying:

"No, you don't have to convert!"

He's not saying you don't have to be circumcised. He's 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? He had some brothers. Their dad's name was Jacob. He had a sister named Dinah who was a character. She was one of those daughters who had all brothers. She frolicked all over the place. She got hooked up with the king of Shechem's son; so much so, that she and the son of the king of Shechem got into a relationship.

It was made known that the king of Shechem's son, the prince, 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. Now 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 meant to become one of us; if you want to marry my sister. The prince commanded his entire kingdom to be circumcised. During the time they were healing, Simeon and his brothers went in and killed them. Their dad

was outraged because 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 are 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 and 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 set her next to the Resurrection, appropriate some Resurrection, some Passover and we can kill two birds with one stone.

We’ll wipe out Passover and introduce Ishtar/Easter. 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 the adulterers and the fornicators will come in with all of their eggs and Easter bunnies.

So he is saying:

“Beware of their teachings.”

You are going to see, 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 Phariseeism and what they believed and taught.

Pharisees: 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,” which 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.

These are the modern day Hasidics. These are the Ultra-Orthodox. Phariseeism is still alive and well. It has taken over New York. It has taken over some other major cities. It is all incorporated into the south. Here in this city we have three synagogues, temples and we have a whole lot of house ministries with Jewish Rabbis who reject Yeshua, 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; all the way down to the freeway. It is all Hebrew. One of the largest populations in Charlotte are Jews; Hasidims.

They were also known as *chasidim*, meaning “loved of God” or “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 on 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 religious society than a sect, were the organized followers of these experts in interpreting the scriptures. They formulated the religion of the scribes and put it into practice.

This is why the New Testament mentions the scribes and Pharisees together nineteen times, all in the gospels. You can see all these scripture references and look at them later. (e.g. Mt 5:20; 15:1; 23:2, 13, 14, 15, 23, 25, 27, 29; Luke 11:39, 42, 43, 44, 53).

The Pharisees were the religious leaders of the Jews, not the practical politicians (like the more liberal Sadducees). The Sadducees were politicians. They controlled the temple. But the high priest was also a what? A Sadducee. Paul got letters from the high priest to persecute the believers.

A second characteristic was Jewish Nationalism. Now 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.), who made a bold attempt to Hellenize and assimilate the Jews, only drew the Jewish people closer together. 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, what they did was they hid their names by taking on American names. Why? Because of the persecution. There's been an attempt here most recently, to 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're 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’s like being Jewish is associated with their identity. They are identifying who they are. Imagine me saying:

“Hi, I’m Arthur. I’m Black.”

It is like 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 and folks have said:

“Really? Do you mean like Sammy Davis Junior Jewish?”

“Are you Ethiopian?”

That’s how the minds have been shaped. If you see a Black Jew, what do you think? [You think they are] Ethiopian or [that they] 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. It is just as alive and thriving today. Whereby back in 1948, a state was established as a land, a homeland; not for Israel, but a homeland for the Jews.

I’m going to tell you something, folks. That should upset some folks. It upsets me. You see, I have as much right to Israel through Messiah as any other natural-born person. 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; even Palestinians. Even today many recognize themselves as Palestinian Jews and Palestinian Arabs and 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. There are people on the other side of the ocean that we have ideas about, but they don't have the same ideas. But as long as I'm on this side of the ocean, I can have whatever ideas I want to have. Then you go and begin to interact with the folks that you have ideas about and you say:

“Do you know what? I thought that 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. No neighborhoods, no corner stores, no synagogues, no communities, no assemblies, just all of 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 scribe and Rabbi 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 – these are Hellenists. The Greek-speaking Jews were Hellenists. Hellenization is to become Greek. The Hellenes under Alexander wanted to make everyone Greek. Every foreign occupation that came to Israel wanted to wipe out the language, wipe out the religion, and make that colony a part of who they are.

By the time that the Messianic community was established, you had Hebrew-speaking and Greek-speaking people all together. There were prejudices, racism and they were overlooking the Greek-speaking widows. This thing was so deep that they didn't care if you were old.

“You should starve to death. You shouldn't have become Greek. You don't even know how to speak Hebrew.”

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

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

The doctrines of the Pharisees included (get this): predestination, the immortality of the soul and belief in spirit life. The Sadducees denied much of this. In *Acts* 23:6-9 Paul uses it 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 fewer in number; and embolden the Pharisees who were greater in number. The Pharisees would come to his defense and it would separate the Pharisees from the Sadducees. Even though Paul was a believer, Paul identified himself as a Pharisee.

Guess what else? They believed in a final reward for good works and that the souls of the wicked were detained forever under the earth; while those of the 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 the other spirits that you get appalled by.

I’m in the land of Israel during Purim and I’m going to tell you about the wickedness of the people in the land of Israel during the time of Purim.

I saw people dressed up as witches and warlocks and sorcerers. Even the babies were dressed as cowboys and Indians. What do cowboys and Indians have to do with Purim? Fairies. Tooth fairies!

We were in one service and I’m telling you. They were more concerned about celebrating Purim than they were about the Spirit of the Almighty moving in the midst of them – which He did! As soon as I was done, they wanted to hand out their Purim certificates and their candy. Witches! That was a congregation where I had to rebuke the children who were 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 and now you are going to let your children disrespect me? Not on my watch!

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

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

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, were Paul's biggest problem – they were teaching angel visitations and spirits manifesting themselves. They were preaching and teaching and revealing certain truths from the Almighty. Paul is saying:

“I know what that is. That's Phariseeism. 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 hath commanded us to kindle the Sabbath light.”

Where did He command you to do that?! They are conjuring up the spirits of dead Rabbis and dead sages; trying to get the wisdom of the saints of old who have gone away, instead of communicating with the Spirit [of YeHoVaH]. Mysticism! They are praying to the East. People don't realize that's Phariseeism that has found its way into the Messianic community. It is just like how

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’re identifying with Phariseeism; Messianic Phariseeism. That’s why I’m hard against it. Most people don’t have a clue as to what they are doing. They think that 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 Jesus, Yeshua and some Jewish stuff. We can mix it all together and have a Messianic Jewish assembly with no 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 are going to get into this, but I want you to see this.

“But though we...”

What is he 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 people.

“And 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 Phariseeism, and then come back and try to reconvert you again, don’t listen to me!”

That’s what he’s saying.

“If we...”

Then understand that the Pharisees are going to bring in spiritualism that is not of the Holy Spirit. They are going to bring spirit beings. They are going to talk about the angels and the names of angels. It’s amazing how you have Christians who want to get all into the angels and the names of angels and visitations from angels.

Yeah, the Bible says “ministering spirits.” There is no question about that. Phariseeism took this to a new level, ladies and gentlemen. This is how mysticism is so prominent among the Jewish religion. He says:

“If I come to you and preach something other than what I’ve already preached to you, let me be accursed. If anybody else comes to you to preach something other than what I’ve 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 23*, Yeshua took liberty in that entire chapter to tell the Pharisees what he thought of them. 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 painted of the Pharisees painted by the New Testament is almost entirely negative. Yeshua especially condemned the Pharisees’ ostentation, their hypocrisy, their **salvation by works**, their impenitence and lovelessness; but not always Pharisees as such.

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 purification. Even the atonement that came from the temple was a year at maximum. That’s all the hope the Torah gave to people as far as the Day of Atonement – one year. Every year it had to be done.

Because of that, Paul could say that the Torah was a schoolmaster. The Torah, the Law, was a schoolmaster pointing us to the Messiah. When the Messiah comes, you no longer have to do the Day of Atonement ritual. He now comes and brings atonement for your sins; once, always and forever.

He not only as a high priest comes and atones for your sins, but unlike a high priest who comes out of the holy of holies who now has to take his clothes and wash them, Yeshua sat down! Forever seated at the right hand of the Almighty. There was no chair in the holy of holies! They couldn’t sit down and they could only go in once a year.

So as far as the atonement which was what was vital for the cleanliness of the Jewish people; the most sacred day on the Hebrew calendar 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's no ark in there anyway. No ark! No Ark of the Covenant.

Some of the Pharisees were members of the Christian movement – of course it was of the 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*) and Paul was a Pharisee (*26:5; Phil 3:5*).

When Paul said that he was a Pharisee, he did not think of himself as a hypocrite; but claimed the highest degree of faithfulness to the law. (*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 threatenings and slaughter against the disciples of the Lord, went unto the high priest,”

Ac 9:2 – “And desired of him letters...

He went to whom? To the high priests.

“...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 art thou, Lord?’ And the Lord said, ‘I am Yeshua whom thou persecutest: *it is* hard for thee to kick against the pricks.’”

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.”

They heard a voice, but they saw no one. It’s 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’ve heard the voice and you look around and there’s 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, because He’s still speaking today. His sheep know His voice.

How do we learn it? One, we have to close out all of these other voices. Let me tell you something. The voices in our heads are doctrines, teachings and things that we have been taught in the various places that we’ve come out of. We’ve formulated belief systems and 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 and even though many of them see it, you show it to them. They are convinced of what they see. Then they go talk to their Master, their Rabbi, their Pastor, their Bishop, their Apostle or their Elder; 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 are practicing your faith now. Many of you still have the same Bible you had when you were in church. It is the same Bible you had when you were in all of those denominations. And yet it has always been there, but now you see it; whereas before you couldn't see it.

Why couldn't you see it? Because you were guided through it and how to see 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 is still the residue of some of those teachings that are dormant in you. When you hear that you can do what Yeshua did, it filters itself through that unbelief that is still dormant there. And it hinders you from stepping out and doing what he said.

Many of us would much rather be entertained than enter into the authority, the power, the instructions and the work that Yeshua said that we can do. We're more interested in vacations and movies and stuff and things than we are interested in doing what YeHoVaH said that you can do. People will spend their resources on material stuff and not invest in the kingdom. They won't even tithe and will argue that you don't 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 to themselves. They wonder why they don’t prosper. They wonder why they are not being financially blessed. These are people who look at the Bible through the lenses of somebody teaching versus searching the Bible out themselves and listening to the Almighty who will lead.

Many will come out of one denomination and go into another. They exchange glasses. They come out of one denomination and go into another. Exchange doctrines; while holding onto much of the stuff that they came in with. They then come into the Hebrew Roots with all of that stuff. Then they associate the baptism of the Spirit, the gifts of the Spirit, the powers of the Spirit with Pentecostalism instead of 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’s why I know that many don’t agree with it, because they’re not doing it, even though it’s clear and plain. So what hinders people from walking in the power and authority of the Bible by the Spirit? Their unbelief.

Now you bring that unbelief into the book of *Galatians* because of teachers have taught that we don’t have to do that stuff. You see, the moment that individuals can convince us – many, many in the Hebrew Roots movement; many in the Messianic community have left the Sunday church and come into keeping the Sabbath and 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 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. Changs. Is that what

it is called Lee? P.F. Changs, South Park. They brought us the menu. And Oh, the menu was elaborate. I mean, it was just full. Then the waiter comes out and says:

“Are there any allergies?”

Of course there was a gluten allergy. Then I said:

“I’m allergic to seafood and pork.”

The guy disappeared and the manager came.

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

And I said:

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

The manager said:

“What we have done at P.F. Changs because of our concerns and our desire to serve our guests; you need to understand that there are 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 and I’ll get you one.”

He went in and he 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 the pork. But if you took all of what was on the three papers, you could fit it onto a half a sheet of paper. It totally 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?”

(Laughter)

I’m looking and man, my mouth is watering because I’m watching them bringing stuff out. I’m thinking that if I ordered chicken teriyaki, if I ordered beef, that I’m not ordering pork. I’m not ordering shellfish. He says:

“Nope, no pork or shellfish that you know of, but the sauce is an oyster-based and 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 some of you all didn’t want to hear that. And I’m thinking to myself – I already knew that Olive Garden and a lot of these other Chinese places were off. I already knew that they were off, but some people don’t care. But let me tell you something. When you make a point to try to please YeHoVaH, you now have to evaluate everything.

If this body is the temple of YeHoVaH in which He dwells, I now have to watch what I put in it and what I put on it. When I look at the word, I have to watch what people are telling me and what the word says. Just like my body is going to react to what I eat and to what I put on, my Spirit man is going to react to what I’m taught.

This is why we’re 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 and the arguments that people have over what people say that Paul said. We're going to let Paul speak for himself. Halleluyah?