

The Book of Galatians – Part 24

Halleluyah. Bless His name. We are in the Book of *Galatians* chapter 6, part 24. As we look at the Bible, this book is kind of a small book when you think about the volume of material that has been written about it.

I have a commentary or at least I had a commentary. John Calvin wrote a commentary on the gospels. He spent a great deal of time in the Book of *Matthew*. There were twelve volumes on the commentary. Twelve volumes! Each volume was about 300 pages.

I think about all of the different volumes and commentaries that I have had. In Grand Rapids, Michigan, I had a builder come into my home. I transformed the basement into a library. I had shelves built all around. At that time I had a library of books that were second (I think) to none. There were a few pieces in there that I didn't even know existed yet, but had I known, I would have bought those as well.

There were a couple of books in particular, including the *Aleppo Codex* and the *Leningrad Codex*. The Leningrad Codex was put together by Eerdmans. The Eerdmans Publishing Company was right there in my home town in Grand Rapids. Some of you know of Baker's books. I knew the Bakers. They were also right there in Grand Rapids, Michigan. Zondervan Publications was right there in Grand Rapids! I mean I could walk to Zondervan. I could walk to Baker's. I could walk to Eerdmans. I didn't walk, but I could.

All of these major publishing companies were there. Most of the doctrines that have permeated denominations (not only nationally but internationally), came right out of those publishing houses. I'm saying that because if I had known about the Leningrad Codex, Eerdmans put it out. I could have gone to the store and bought it for about thirty dollars. Now it costs about eight hundred dollars and you

can't find it. Oh, just the things that I wish I knew then, that I know now.

We are in the 24th part of the Book of *Galatians*. It would seem that it would be something that we could have just blown through. But the fact is that when we look at *Galatians*, I think that *Galatians* is a compilation of all of the letters that Paul wrote.

We can look at *Galatians* and I can show you this. We are going to look at some of this today; how Paul incorporates *Romans*. He incorporates *1* and *2 Corinthians*. He incorporates *Thessalonians*. He incorporates *Colossians* and *Ephesians*. He incorporates all of these particular books that he wrote; right here in the Book of *Galatians*.

We can look at something that he said in *Galatians* and see where he expounded on that very topic in some of his other writings. We're going to look at some of that. I want to read to you from *Galatians* 6, but if you remember, we backed up into *Galatians* 5. The transition is not a good transition from *Galatians* 5 to *Galatians* 6.

We explained to you that Paul's letters were not written in chapters and verses. Commas are sometimes put in places that they probably shouldn't be and a period is sometimes put in a place [where it shouldn't be]. A new paragraph, which supposedly represents a transition of thought or subject, is not always necessarily in the right place.

Galatians 5 doesn't conclude at the end of *Galatians* 5. It continues on into *Galatians* 6, and you can see it.

Gal 5:24 – “And they that are Messiah's have crucified the flesh with the affections and lusts.”

Gal 5:25 – “If we live in the Spirit, let us also walk in the Spirit.”

Gal 5:26 – “Let us not be desirous of vain glory, provoking one another, envying one another.”

Gal 6:1 – “Brethren, if a man be overtaken in a fault, ye which are spiritual,”

He is pulling on what he has just explained in *Galatians* 5; that those of us who are spiritual, let us walk in the Spirit. It takes someone who is spiritual to engage in the process of restoration without being overtaken in the same issue. If you are struggling with a particular issue, it is very difficult for you to help somebody with that same issue.

When I was in a drug rehabilitation center, one of the keys that they taught me was if you are going to successfully walk out your sobriety, you are going to have to avoid people who do drugs. You’re going to have to avoid places where drugs are. You’re going to have to avoid things that remind you.

All of us have triggers in certain areas for things that we used to engage in. If we are not careful, we’ll find ourselves returning to that like a pig to wallow in the mire.

This is how you will find a person who has asked forgiveness and tried to overcome certain issues and they have certain degrees of freedom and sobriety and yet they find themselves relapsing into the very thing they worked hard to get away from. It’s the same thing in the spirit; the very same thing. This is why in rehab they say that you have to avoid certain people, places and things.

Paul puts it this way in *1 Corinthians* 15:

“Evil communications corrupt good character.”

If you are trying to live holy and walk a holy life, should you be in fellowship with someone who is not trying to live and walk a holy life? If your friends are not on the

same path that you are on, you are either dragging them or they are holding you back.

In order for us to walk successfully in this spiritual walk, you will find (as Yeshua says) that the road continues to narrow. The reason why the road is not so much as narrow as it is lonely, is because there are many people who you used to walk with who are no longer on the same path.

It just looks like the road is getting smaller and smaller (if you would). But that is because you have decided that you are going to walk in the truth while being surrounded by the many people in our lives who are not walking in that truth.

You can't restore someone if you yourself are not spiritual.

Gal 6:1 – “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.”

Gal 6:2 – “Bear ye one another's burdens, and so fulfil the law of Messiah.”

Gal 6:3 – “For if a man think himself to be something, when he is nothing, he deceiveth himself.”

Gal 6:4 – “But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.”

We stopped in the last lesson on verse 4. That's where we are going to pick it up this week.

Gal 6:5 – “For every man shall bear his own burden.”

Gal 6:6 – “Let him that is taught in the word communicate unto him that teacheth in all good things.”

Gal 6:7 – “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.”

We’re going to spend some time on that one. Sometimes the harvest that we have sown is delayed.

Gal 6:8 – “For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”

Here we are going to see that he is referring back to some things that he said in the fifth chapter of *Galatians*. There he talks about the flesh and the Spirit and what you reap when you sow, engage or put your energy into things. Verse 9:

Gal 6:9 – “And let us not be weary in well doing: for in due season we shall reap, if we faint not.”

Gal 6:10 – “As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.”

Then he says:

Gal 6:11 – “Ye see how large a letter I have written unto you with mine own hand.”

Gal 6:12 – “As many as desire to make a fair show in the flesh, they constrain you to be circumcised;”

Now like any good letter, Paul is pulling everything that he said together and bringing it to a conclusion.

“...only lest they should suffer persecution for the cross of Messiah.”

Gal 6:13 – “For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.”

Gal 6:14 – “But God forbid that I should glory, save in the cross of our Lord Yeshua Messiah, by whom the world is crucified unto me, and I unto the world.”

Gal 6:15 – “For in Messiah Yeshua neither circumcision availeth any thing, nor uncircumcision, but a new creature.”

Gal 6:16 – “And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of Elohim.”

Gal 6:17 – “From henceforth let no man trouble me: for I bear in my body the marks of the Lord Yeshua.”

Gal 6:18 – “Brethren, the grace of our Lord Yeshua Messiah *be* with your spirit. Amen.”

As I said, in the last lesson we left off in *Galatians* chapter 6, verse 4. I want to pick it up there because I want you to see something. This particular verse is so chock-full of application, but it is easy to glance right over it and ignore what is there. He says:

Gal 6:4 – “But let every man **prove** his own **work**,”

I grew up in an environment where people said:

“We are saved by grace, not of works, lest any man should boast.”

Concerning spiritual things, that mindset caused me to reject anything that was associated with work. If I do any work or anything that even seemingly looks like I am trying to earn, please or do anything to warrant my salvation, then [they say that] I am trying to earn my way to heaven.

These are the kinds of things that are said about the Jehovah’s witnesses and the Seventh Day Adventists. These are also the kinds of things that are said by those who don’t necessarily buy into this “grace-alone” message; which 99% of the Christian community buys into.

“We are saved by grace, not of works, lest any man should boast.”

So [they say that] I can’t do *anything* to warrant my salvation. It’s a complete act of the Almighty.

I was in a denomination, the Christian Reformed Church of North America; which are Calvinists. Down here they are Presbyterians. But if the Christian Reformed, the Reformed Presbyterians or those who are of a Calvinist persuasion believe in the doctrine of predestination, that means that everybody who is going to be saved has already been saved, so you don’t have to do anything, not even evangelize. That’s the doctrine of predestination.

The only way you will be able to engage in or are predestined is that you are part of a Calvinist denomination. If you are not a Calvinist, you’re not “in.” It was even narrowed down. It was interesting. The Calvinist model was primarily a Dutch model. The Lutheran model is a German model. And the Dutch even narrowed it down to where if you were not a Calvinist, you were not in.

“And if you ain’t Dutch, you ain’t much!”

It's a funny saying, but this is serious to the core. That's that whole apartheid mindset. I mean, it goes so deep!

Gal 6:4 – “But let every man **prove** his own **work,**”

If I don't have to *do* any work, why do I have to *prove* work? That's not to mention the fact that:

“Okay, what do you mean ‘work out your own soul's salvation’? Why do I have to work anything?”

There are verses in the Bible that contradict belief systems. Even with those verses, the belief system finds ways to contradict the verses. Any denomination will do that, ladies and gentlemen. One of my favorites (not mine personally) is to discredit certain portions of the Bible.

There is a reason why people want to discredit the writings of Paul. If you can get rid of Paul, you can get rid of the majority of the New Testament. You can certainly get rid of all of that supernatural stuff. You get rid of all of those gifts. You get rid of all of the power of the Spirit. You get rid of all of that simply by denouncing Paul and his writings. But if you want to hold onto certain parts of Paul's writings, then you can say:

“Well, that's not what that *literally* means.”

When you get into the Concordance and its words and definitions, you will find that many words have several definitions. You can pick and choose, but the only way you can properly pick and choose is by context. Some things are not cut and dry. Some things are not black and white. You have to be able to look at the context.

Let us understand ladies and gentlemen, that we read from a modern book whose contents were written almost two thousand years ago. This book is three times the age of our country. The writings in this book existed long before

there was an America. Yet the dominant force that perpetuates the writings in this book is American.

What America is doing is importing its brand, its Western religious concepts to the rest of the world. That's why you have people in Kenya celebrating Christmas, except that they don't have a White, jolly St. Nick on a sleigh. They have a Black Santa Claus riding a horse. All of it is an adaptation of what has come from America.

America has imported so much religion into other places. I've gone to Israel. I've gone to Russia. I've gone to the Philippines. I have listened to other people when they are reading to me, an American version of the Bible in their language. I was really dumbfounded when I was in Israel and I was listening to the Hebrew Scriptures being read. They were sent to Israel in the Hebrew language, from Dr. Charles Stanley. It was like:

“Really?”

He's reading in Hebrew, the Hebrew Scriptures from an American perspective.

When you have these translations of the Bible in a language other than the language of the people, it is a translation that is sent to them with no way of searching it out. There is no *Strong's Concordance* in Urdu. There is no *Strong's Concordance* in Modern Hebrew. There is no *Strong's Concordance* in Russian.

So you can't look at the Greek. You can't look at the Hebrew. You can't even look at the origin of the word to get its proper meaning. You are at the mercy of the translators. To even try to take somebody into what something actually means; they are looking at the Bible and saying:

“Well, that ain't what the Bible says. See what it says right here?”

I say:

“Yeah, you have an English version in your language.”

You can't even really show them and it's sad. Anybody who is not from America knows what I'm talking about.

Gal 6:4 – “But let every man **prove** his own **work**, and then shall he have rejoicing in himself alone, and not in another.”

The word here is “*dokimazo*.” It means to test, examine, prove, scrutinize (to see whether a thing is genuine or not), as metals; to recognize as genuine after examination, to approve, deem worthy.

David and I were having a conversation about the father's role in the marriage of a daughter and even of a son. Here in our country there is a tradition of giving away the bride. The father gives away his daughter to someone who he approves of. If it is someone he doesn't approve of, she finds a way to marry (if she really wants to). That's where eloping comes into the picture.

Often times when you find individuals marrying someone without the blessing of the father, it is because they know that the father doesn't approve. The approval is an examination to make sure that this person is worthy to uphold the values that I have instilled in my child. I'm not going to give my child away to someone who I don't approve of.

As a parent, I don't want my children playing with other people's children that I don't approve of. I use this process when it comes to other things. If you don't, the illustration is like when you pull into a gas station and use unleaded gas.

This is a confession. I was at one of those new-fangled gas stations. The pump had two nozzles. One of them was green and the other one was black. I'm accustomed to where when I go to pumps that have different nozzles, I use

premium. I don't use certain pumps. I'm accustomed to going to the one typically on the far right. I'm at the pump and I'm trying to get this nozzle into my gas tank. It won't fit and I'm getting frustrated! It's like:

“Wait a minute. Why is this thing not fitting?”

Lo and behold after a few seconds of frustration, I decide that I'm going to read. All of that frustration was for nought. Now I'm feeling like a real heel. Not only am I now frustrated, it's like I'm kicking myself for allowing myself to get frustrated. I should have just read the thing up front.

The point I'm trying to make is that that nozzle is not approved for my tank. Sometimes in life we have mechanisms in place that resist us. The only way that I would have got that nozzle into my tank was if I would have destroyed something.

Sometimes in order to get our way, we destroy stuff. You can destroy a relationship because instead of wanting approval, you decide that you are going to get around the approval; only to find out later that you should have got the approval. Do you understand what I am saying?

The Bible is saying that you have to examine, prove, scrutinize and see whether a thing is genuine or not; to recognize that it is genuine and after examination to approve and deem worthy. Well, what am I supposed to be doing with this?

The next word here is “works” or “*ergon*.” It refers to business, employment, that which any one is occupied; that which one undertakes to do, enterprise, undertaking; any product whatever, any thing accomplished by hand, art, industry or mind.

It also means an act, deed, thing done: the idea of working is emphasized in opposition to that which is less

than work. It is used as “work” 152 times; as deed 22 times, and as doing and labour one time each.

What he is saying:

“Let every man prove his own works.”

Why? Why do you have to prove your works? It’s because your works will be proven. If you don’t prove your works, then you have to wait until the judgment; because your works will be proven. Your works will be tried. It’s up to us to do it so that in that day we would be approved. And that will cause you to hear either:

“Well done.”

Or:

“Depart from Me.”

“But why should I have to do anything?”

Paul doesn’t teach that kind of grace. If you avoid certain parts of Paul’s letters, you can get away with a grace like that and blame it on Paul. But if you were to examine, test and prove Paul’s writings, you are going to see that Paul doesn’t say that. Let’s look at it a little further. In *1 Corinthians 3* he says:

1 Co 3:13 – “Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try...”

“...shall try every man’s work of what sort it is.”

1 Co 3:14 – “If any man’s work abide which he hath built thereupon, he shall receive a reward.”

1 Co 3:15 – “If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.”

The word here interestingly enough, if you look at this particular word, is:

“Every man’s work...and the fire shall try”

I’m going to show you a little further. We find the word “prove,” which is “*dokimazo*.” But it is also the word “try.” It’s the same word that we find when we look at “try the spirit,” test the spirit. Let me show you.

Paul explained earlier in chapter 5, the works of the flesh; which are obviously bad works. He described the works of the flesh. He gave us the word. We looked up the definition. Then we looked at what they are.

Speaking to the multitude, Yeshua said that we are to do good works. Here we have work that Yeshua says that we have to do or that we are supposed to do. But if you are brought up in a culture where “work” looks like earning something, then what works are you going to do? You’re not going to do any work.

Yeshua says that there are supposed to be some good works that come from us. He says:

“We are to let our light shine so that men may see our good works.”

Do you understand this? Not only are there works, but there are works that are supposed to be seen.

Matt 5:14-19 – “Ye are the light of the world. A city that is set on an hill cannot be hid.”

When you look at *Matthew* 5:14-19, we are looking at what is known in theological circles as the Beatitudes. It begins in verse 1 where the multitudes come to him. He is

speaking to a multitude of people. He is not just speaking to the twelve. He is not just speaking to those who have already become his *talmidim*, his disciples. He is speaking to the multitude of individuals who happen to be of Hebrew persuasion. He is saying:

“Listen folks. You are the light of the world.”

Now imagine me telling you:

“Did you know that you are the light of the world?”

“Who, me? How can I be the light of anything? How can you even say that?”

Those very words are a clear indication that you don’t even know who you are.

It reminds me of a saying of a now deceased minister. A fellow by the name of Miles Monroe made a statement some time ago that I thought was quite profound. He was talking about how he passed a graveyard. He got a revelation as he was passing the graveyard that the majority of the people that were in the graveyard never arrived on earth. They lived and died without ever knowing what their purpose or reason for being here ever was.

If you don’t know the purpose or the reason why you are supposed to be here, you will spend a lifetime doing things that have absolutely nothing to do with the purpose or reason why you are here.

In the environment that I grew up in, the whole goal was to make it to heaven. The whole point of salvation was to go to heaven. The opposite of heaven was hell. When the goal is heaven, then the object of obtaining that goal becomes salvation (i.e. give your life to Jesus).

“If you don’t give your life to Jesus, you’re going to spend eternity in hell.”

How many of you have ever heard those sermons? The idea of eternity in heaven gives what some would call an “I will fly away” mentality; which manifests itself in songs.

“One of these ol’ mornings, I’ll fly away. I’ll fly away dear Jesus, I’ll fly away...”

How many of you have ever heard that song? They are just going to fly away.

“Really? Where are you flying to?”

(Laughter)

That was the mindset! It even got to the point where people made up sayings.

“Man, you are so heavenly minded, you are no earthly good.”

Now you have individuals whose ultimate goal is heaven. Therefore there is nothing in the earth that is of any good. What happens is that individuals spend their life in the earth with an “I’ll fly away mindset”; whereas if the goal was heaven, don’t you think that Yeshua would have just taken the disciples with him when he left? One would have to ask the question: Why did he leave them?

Then he said:

“I’m going to come and get you, but not today. Until I do that, you have work to do.”

But the way that the church got around this is that the works that Yeshua was talking about were “for the twelve apostles.” Now that the twelve apostles are dead and the Bible has been finished, there is nothing left for us to do except to wait on Jesus.

With that mindset, what is the point of discipleship? You see, discipleship in most denominations is indoctrination into a denomination which shows you how to be a good Baptist (for example). So you spend your life

trying to be a good Baptist or a good Methodist or a good Pentecostal or a good Seventh Day Adventist or a good whatever denomination it is that you are a part of.

It is not doing the work that Yeshua called us to do. What are those works? Most people don't even know. All that we know is that we are supposed to do good works. That has been translated into food pantries; non-profit organizations to help pay people's electric bills and to give them their first month's rent, a free phone and some food stamps.

“Brother, there you go hitting food stamps.”

I'm not hitting anything! I'm just saying how this mindset manifests itself. Now it becomes an entitlement mentality. An entitlement mentality is not just for the poor. There are rich people who feel entitled and that poor people are beneath them. In certain economies there are people who believe that there are people who are born for the sole purpose of serving them. Whole societies are built upon that.

Even in this Capitalistic society that we have, you have the high income level, the upper class. You have the wealthy, those who are lower class wealthy and those who are middle class. Then you have the lower middle class and the poor.

In India they have what is known as a caste or a system where you fit into one of these categories. Whatever category you are born into is the category that you will spend your life in. We don't have that kind of system, but we have that kind of mentality.

There are people who if they were born into a certain class, that's the class they spend the majority of their lives in unless they aspire to do something greater than what is done. Where I come from, they have what they call a “crab in the barrel” mentality. You fit where you belong. If you

try to get out of that barrel, other crabs are pulling you back down into it.

He says:

Matt 5:14 – “Ye are the light of the world.”

Think about this. Have you ever thought of yourself as being the light of the world? Yeshua is saying to this multitude:

“You are the light of the world.”

That is what he is saying. You see, Israel was supposed to be the light of the world. This is why *Deuteronomy* says:

“If you hearken to do these commands, I’m going to place you high above all nations. Every nation will look to you.”

Yeshua puts it into an example where:

“You are a lamp that is on a hill. You don’t take a lamp that is supposed to be on a hill and hide it under a table or a bush.”

What that does is cause you to lower yourself to a degree that you were not created for. Therefore you give away or don’t operate in the capacity or the authority that you have been designed to operate in. If you don’t see yourself as the light of the world, you’re not going to try to shine.

Matt 5:15 – “Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.”

You say:

“Well, I’m the only one in my family...”

Then light them up!

“Nobody in my family but me...”

Light them up! That’s our role. It’s not to be hiding and all mealy-moused and afraid and saying:

“But they don’t want to hear it!”

They don’t want to hear it? You listen to their stuff! You start speaking and everybody gets quiet. Now you have a captive audience. (Laughter) It’s all about your perspective, ladies and gentlemen.

¹⁶“Let your light so shine before men, that they may see your **good works**, and glorify your Father which is in heaven.”

Here he says that there are some good works that are supposed to bring glory to the Almighty when people see it. We’re going to identify some of this.

¹⁷“Think not that I am come to destroy the law,”

What I find to be quite interesting is what he says before this and what he says after. He says in the previous verse:

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.”

He is speaking this in the context of being the light of the world and the works that we are supposed to be doing. That’s a clue.

The average Christian doesn’t know that in the day of Yeshua, the Jewish people were not living Torah. They don’t know this.

“But they were doing the Law.”

NO! They were doing Pharisaic denominational practices which Yeshua says were the traditions of men!

They weren't keeping the Law. One addition to the commandments destroys the entire Law; which is why Yeshua uses a specific word:

“Don't come to think that I came to destroy. I didn't come to add anything to it. I didn't come to take away.”

You have all of those people; Pharisees and Sadducees alike who have done just that. He says later:

“And none of them are keeping the commandments! Moses gave them the Law, but none of them are keeping it! They are teaching for commandments, the traditions of men!”

So what is Yeshua saying? They weren't keeping the Law. Why weren't they keeping the Law? Because they had added to it. They destroyed it.

“I didn't come to destroy it.”

Why would Yeshua come and then have to keep the Law? You have these foolish theologians saying:

“He kept the Law so we don't have to!”

Well, he went to heaven. You don't have to, either! As a matter of fact, if you don't follow him, you won't! In the process of following him, you have to deny some stuff. One of the things that you have to deny are those traditions. You are going to have to deny those denominational doctrines. You are going to have to deny all of that stuff that you have heard it said that:

“You don't have to do this.”

They didn't know that they weren't keeping the Law. They weren't teaching the Law. They saw the word "Law" and came to the conclusion that even though Yeshua said that he didn't come to destroy the Law, he destroyed it. They didn't understand what "destroy" meant. It means to add to or to take away from.

They understand this when it comes down to the prophesy of revelation – that if you add one thing or take away one thing from this prophesy that your name will be blotted out or it will be removed from you in heaven. But this is exactly what the Torah says.

You don't add to and you don't take anything away, because **if you add anything or take away anything from it, what you have just done is reduced the Almighty.** If He gave it [Law] and you add one thing, you are saying that:

"I am greater than Him."

If you remove one thing from it, you are saying that:

"I am greater than Him."

What you do by that is make the creator your servant. This is exactly what the world has tried to do – make the Almighty a servant.

¹⁸ "For verily I say unto you, 'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.'"

¹⁹ "Whosoever therefore shall break one of these least commandments, and shall teach men so,"

Interestingly enough, this word "break" means to release, to loosen, to undo. Anyone who teaches you that you "don't have to do," has just loosed you. They've loosed

you from the requirement that the Almighty through Yeshua said that they should do. If anyone:

“...shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.”

If nothing else ladies and gentlemen, we see two things here; least and great. I remember way back in the day when I said to myself:

“At least I’m in. At least I’m in.”

Think about this. Would you rather be least or great? All of you who desire to be great, let me see your hands. All of you who desire to be least, let me see your hands. It is really a mentality, ladies and gentlemen.

But what of good works? First, what works are we not to do? That’s a good place to start. Yeshua spelled it out.

Matt 23:1 – “Then spake Jesus to the multitude, and to his disciples,”

He is speaking to his disciples and to the multitude. He says:

“Listen. Listen to me guys. There is a system here that was there before I came. It’s the scribes and the Pharisees. These guys are lawyers. They are the ones who are the ones who are supposed to teach the Law.”

They were lawyers; the scribes and Pharisees. They sat in Moses’ seat.

Matt 23:2 – “Saying, ‘The scribes and the Pharisees sit in Moses’ seat.’”

What Moses' seat was (if you remember, if you go back to the days in the wilderness) – Moses would sit all day and give counsel to the people. Everybody didn't have a *King James Version* of the Bible. They didn't have it.

Moses was given the tablets that were supposed to go into the Ark. When he was given scrolls, they were supposed to be kept outside of the Ark. These were kept in the Tabernacle. The people didn't have access to the written word. Since they didn't have access to the written word, they needed interpretation and instructions on how they were to conduct themselves. This is why they would stand [in line].

Imagine the chosen people of the Almighty who have been in the presence of the Almighty and have had the Almighty shout down the commandments. And yet you have Moses sitting all day and all evening explaining with lines and lines and lines of people. They are waiting for their turn to speak to Moses.

Of course we get this word "burden." We'll see this word show up later. YeHoVaH told Moses through Jethro, a Midianite, who gave Moses counsel, saying:

"Moses you need to choose some men to help you bear this burden."

We're going to make a connection here in a few more verses. These elders were supposed to help Moses bear the burden. What burden? The burden of counseling the people in accordance to the commandments and how they were to interpret and conduct themselves and live out these commandments within a community. So Moses is sitting there day in and day out.

Yeshua comes along and says:

"These individuals, these religious leaders, have now been given the authority of Moses."

In other words, they are the modern day Moses who is responsible for interpreting the Law and how you are to conduct yourself. After all, they didn't have scrolls. They didn't have a *King James* Bible either. The only access to the scrolls was in a Temple. Or if a synagogue could afford one, people would be able to go to the synagogue to hear the Torah or the prophets read. They didn't have that. They have to come to the scribes and Pharisees for their disputes.

There was a man who came to Yeshua by night and who said:

“We know you are a man sent from Elohim because no man can do the **works** you do if Elohim wasn't with him.”

In the conversation he said to this Pharisee:

“You are Israel's teacher and you don't know this?”

He is talking about the born again process. Here is a Pharisee who didn't understand what it meant to be born again. Yeshua expected him to understand.

“You are Israel's teacher and you don't know this?”

This is straight from *Ezekiel*. *Ezekiel* said that he is going to put in you a new heart, sprinkle you with clean water and put His Spirit in you. So you must be born of water and you must be born of Spirit. The Spirit, the word which washes and cleanses, is where the renewing of the mind comes. The Spirit reminds us that our minds have been renewed.

If the Spirit is not there to enable us and to help us, then guess what? We go back to that old nature. All of us will do that; especially if we decide that we're going to hang out with carnal, unspiritual people. Then we really don't have much of a choice but to go back to the old nature. This is

why we need to hang out with people who are walking this path; to provoke one another unto good works.

Matt 23:3 – “All therefore whatsoever they bid you observe, *that* observe and do;”

We could just throw *Shema* right there; hear and obey.

“...but do not ye after their works: for they say, and do not.”

There are some things that they are doing or saying or teaching which is contrary to what they are doing. That’s hypocrisy. So what is he saying? He is saying that the scribes and the Pharisees are hypocrites. He’s telling that to the people, but he told it to the scribes and to the Pharisees too!

“You hypocrites! You’re full of dead men’s bones!”

He called them:

“Woe to you scribes! Woe to you Pharisees!”

He wasn’t saying anything to the people that he wasn’t saying to the scribes and to the Pharisees. Then he says to the people:

“They are hypocrites! They have the word, but what they are doing is not in line with it. So whatever they say, bid you...”

Basically this means:

“whatever Moses teaches.”

How are they going to know? This is why it is dangerous to follow a man. It is dangerous to follow a man because if you follow a man, what are you going to do?

You are going to look to the man and follow that man's example. Paul puts it this way:

“If you are going to follow me, follow me as I follow Messiah.”

Okay, how do I know how Messiah walked? And what do I compare Paul's walk to? How do I know that Paul is following Messiah? If Paul is saying:

“Follow me as I follow Messiah.”

Would Paul be teaching something that Messiah didn't teach? Would Paul be teaching something contrary to what Messiah would teach? If Paul is teaching something contrary to what Messiah is teaching, then Paul is saying:

“Follow me as I follow Messiah and wherever I'm not following Messiah, don't follow me.”

I'm just breaking it down for you. So if Paul is following Messiah, then he must be teaching what Messiah taught. If Messiah didn't come to do away with the commands, then Paul certainly didn't do it. Paul even taught us that he believed in the commands as they had been given. But look at what Yeshua said:

“Don't follow them. Don't do what they do.”

As a young minister who doesn't know ministry, my only examples were the ones who were ministers before me. Being called to the ministry; I never had to conduct myself as a minister. I didn't even know how ministers were supposed to conduct themselves, so how am I going to learn how a minister conducts himself? You watch them.

This is why you will find in denominations that most ministers preach and teach like people in that

denomination. They practice. You'll never see a Catholic in a traditional Catholic Church saying:

“And the Lo-o-o-r-d-d-d-d-d-ah!”

You would scare those Catholics right out of there! The next thing you know, they are forbidding the Catholic priest from going down to the Baptist Church on his day off.

“You are picking up some of those Baptist ways and you are bringing them in here. We don't want you going down there any more.”

If you've been part of a denomination, you will find that in every church in that denomination, the preachers preach a certain way. How do the young preachers end up preaching like the old preachers? Do you think that they got that from the Bible? They learned that from watching their preachers.

If you go into a congregation and you are Messianic and the minister is wearing a prayer shawl and a kippah, and you come up as a minister in that congregation, guess what you are going to do?

I remember that there was a church in Midland, Michigan. A preacher had a certain haircut. All of the preachers had the same haircut. It's that way in some places!

He says:

“Don't do what they do.”

Matt 23:4 – “For they bind heavy burdens and grievous to be borne and lay *them* on man's shoulders' but they *themselves* will not move them with one of their fingers.”

You have Pharisees with armor-bearers. That's what you have. They are not carrying their own briefcase.

They've got an armor-bearer. They are not doing certain things. They have other people to do it for them.

Matt 23:5 – “But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,”

I just did some research on phylacteries because in the past it was enough for me to know that it was a leather-bound strap that they tie around their arm above their heart with scriptures engraved upon it; and a box where they put certain passages in it. But it went much deeper than that. This also falls in line with people who carry the Torah scroll and who let people touch it and kiss it. It's grounded in superstition!

In most of Judaism, the spirit behind Judaism is mysticism. Mysticism is where this whole “four levels of Torah” comes from. In order for you to be a Rabbi who is able to go to all four levels; you have to attain certain knowledge.

This came as a mindset etched in Judaism; long before they knew anything or believed in the Holy Spirit. The Holy Spirit is only given to those who follow Messiah Yeshua. It is the Holy Spirit that takes us into the deep things. So if people are going into the deep things that don't have the Holy Spirit, how are they getting there? Yeshua says it this way:

“Every one of these guys who have come before me, they are thieves and they are robbers.”

He says:

“I am the door. The only way that you get in is through the door. If you get in by any other way, you will be cast out!”

What is he saying? There are other ways in. There are other ways into the supernatural. It's called witchcraft. You can move into the supernatural and you can get things out of the spirit realm that are as accurate. You have people who read palms. You have sorcerers. You have witches. You have soothsayers, charlatans. You have people. There was a witch of Endor. YeHoVaH says:

"I want you to get all of these people out of the land."

These are people who are able to go into the spirit realm other than through Maschiach [Messiah]. There are people who can go into the spirit. 1-800-DION. I'm telling you, they have tarot cards. They can read your future. They can tell you stuff. And let me tell you something. Many people swear by them. They have gone and **illegally** pulled things out of the spirit.

Yeshua acknowledged the fact that there is an illegal way to get into the spirit realm that is not through the door.

It's really shameful when Messianics who have access to the Holy Spirit look to the sages for wisdom. The sages don't have wisdom. Wisdom comes from above! Wisdom comes by the Spirit. There is the gift of wisdom that comes from being filled with the Holy Spirit.

If I want wisdom, then all I need to do is to go to my Father. I don't need to go to ancient books. Is there anything wrong with ancient books? For information purposes, no.

The phylacteries were a form of superstition. The boxes are amulets. This is the same thing as in vampire movies. People figure that if a vampire comes, all they need is a cross. Now you have people doing this (makes a cross sign with his arms). This is what they do as a time out in the sports arenas. Then you have people who wear crosses.

There is the rosary. Gangsters have big crosses and cross tattoos.

It moves into the realm of superstition where people believe there is some power in the cross. Now you have people singing:

“There’s power, power, power in the blood.”

Then there is power in the name. There’s no other name. These things go into a variety of avenues. When Yeshua said:

“Whatever you ask for in my name...”

He wasn’t saying that you need to end your prayer in Jesus’ name. He is saying:

“When you as a follower of Messiah are walking in authority and doing the will of the Father, whatever you ask the Father in my authority, He is going to give it to you.”

But people can take that and use it as some kind of magic potion or magic thing or magic spell. I’ve been there. I remember. When I was in drug addiction, these spirits would come. I would be laying there. I was just held. It was weird laying in your body with something on you and you can’t move. You have no control. All you can do is move your eyes and say something.

I remember reading a Larry Lee book. I remember people saying:

“If it ever happens to you, just say the name ‘Jesus.’ The devil is scared of the name ‘Jesus.’”

I remember that I said the name ‘Jesus’ and that thing lifted. Now the question was: Is the power in the name ‘Jesus’ or in me believing that by my saying ‘Jesus,’ that it

would do something? You see, it was an exercise of faith. They could have said:

“All you have to do is say ‘Abracadabra.’”

There are some people who are taught:

“Just say Abracadabra.”

They say “Abracadabra” and something happens. Do you understand? It is really just an exercise of faith that people have attributed to certain sayings as if there is magic or power or something.

“If I say this, something supernatural is going to happen.”

The same thing was associated with the wrapping of tefillins and the phylacteries; even people who want to pray with a prayer shawl. Let me tell you something folks. There is nothing in my mind that says that there is anything wrong with a leather band with words of scripture written on it. The question is: Why are you doing it? Where did it come from? It came from *interpretation*. Whose interpretation?

When you go to the origin of a thing, you can see where it came from. You can even see the spirit from which it came. Do you understand what I am saying? You have Messianics now who are tying tefillins as if Yeshua tied tefillins or that he wore phylacteries or that he davened.

There are a lot of things that people are simply importing in and they have no idea where it came from or why they are doing it. It seems spiritual. Let's keep reading. He says:

⁵ “But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,”

Their tzitzits are hanging almost all the way to the ground.

⁶“And love the uppermost rooms at feasts,
and the chief seats in the synagogues,”

These are the front row seats at the fights. I remember when I was sitting in my Baptist Church. The ministers would all come out. They would have all of their chairs sitting there. In most Baptists Churches you would have the thrones. Then you would have the two shorter thrones.

Jesus and John and James, sons of Zebedee – do you remember when their mother came to Yeshua and said:

“When you inherit your throne, when you come to your throne, I want my sons to be sitting at your left and at your right.”

There was a practice in the Baptist Church that I was in. If I had been assigned one of the bench seats and today I am going to do the preaching, I get elevated to one of the thrones. It's not the big throne, but the smaller throne. I sit in the smaller throne until the pastor gets up and introduces me.

When the pastor gets up and introduces me, I'm supposed to transition from the little throne to the big throne because today I'm going to be the one bringing the message. When the pastor introduces me and goes back, what's going to happen is that before I get up, he says:

“Today we're going to have a message brought to you by Arthur Bailey. After this choir selection, the next voice you hear will be the voice of Arthur Bailey.”

Now the pastor goes back and sits in the smaller throne because I'm sitting in the big throne. When the choir finishes singing, I get up. Has anybody ever seen that happen? No? Just a couple of you? You saw it, you just

didn't know what was going on. You had no idea what was going on. These were the instructions that only us elite had. You were just wondering:

"Why do they keep moving chairs? Why are they playing musical chairs?"

That is the chief seat. That is Moses' seat. That's Moses' seat in the Baptist Church.

"the chief seats in the synagogues,"

⁷"And greetings in the markets,"

And get this one:

"...and to be called of men, 'Rabbi, Rabbi.'"

Except that if you weren't in the synagogue, you were called "Reverend" in the church. So you go from minister to Reverend. If you've never been called "Reverend," you don't know what that does to the psyche. He says:

⁸"But be not ye called Rabbi: for one is your Master, *even* Messiah; and all ye are brethren."

There are a lot of folks today who are followers of Messiah. They not only call themselves "Rabbi," but they demand that people call them "Rabbi." Yeshua says:

"But be not ye called Rabbi:"

Basically he is saying:

"Don't let people call you that."

If you don't let people call you that, you are certainly not going to demand that people call you that. This is one of the ways that I know that I am in a place that is probably going to have a whole lot of traditions that we are not supposed to be doing.

⁹“And call no *man* your father upon the earth: for one is your Father, which is in heaven.”

¹⁰“Neither be ye called masters: for one is your Master, *even* Messiah.”

¹¹“But he that is greatest among you shall be your servant.”

¹²“And whosoever shall exalt himself shall be abased [humbled]; and he that shall humble himself shall be exalted.”

Good works are the works that Messiah did. When Paul talks about proving your works, now we see works that we *shouldn't* be doing as Messiah gave us. Let me end this with works that we *should* be doing.

Jo 14:10-12 – “Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.”

That's first and foremost. When healing takes place, it is Father working in someone. When prophesy takes place, it is Father speaking through someone. When miracles are being performed, it's Father working miracles through a vessel who has yielded itself for miracles to be operational. It is the Father doing the work in all of us.

¹¹“Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.”

¹²“Verily, verily, I say unto you, He that believeth on me, the works that I do shall

he do also; and greater *works* than these shall he do; because I go unto my Father.”

We know that Yeshua said that there are works that we are supposed to do. Paul says to prove your works so that when they are tried... (they are going to be tired in the fire).

What this is saying to me is: What are the motives for doing what you are doing? Why are you doing what you are doing? Why are you doing good? Why are you helping someone? What is the motivation behind your actions or your activities or what it is that you are doing? We always have to examine our works.

A lot of us don't even realize until people we have done good works to do something crazy, that we begin to now think:

“After all I've done for you? After all I've done for you?”

I remember a gentleman, a brother. I gave him a car. He backslid. I don't think it was the Holy Spirit. It was a spirit. A spirit started talking to me.

“That car that you blessed him with, now he's using it to do devilment.”

What that voice did or attempted to do was to make me want to take back what I had given him. I know it wasn't the Holy Spirit because I got rebuked when I started thinking along those lines. It was after awhile of course, because I had allowed myself to go there.

There have been other times when I have done stuff; especially when people have manipulated me or begged me for something that made me want to do something for them. Then it comes to a point where the ingratitude or the ungratefulness or whatever the case may be is there. You remind them of what you did and they say:

“I never asked you for anything. I didn’t ask you to do that.”

Has anybody ever said that to you? Remember that feeling that you got? That feeling should say to you that either your motives weren’t right when you did it and you did it with some kind of expectation in return; and which is contrary to what Yeshua said. You don’t give to them who are able to pay you back. Give to those who are unable to give back to you. Don’t be like the heathens.

When you release something and you are doing it because you believe you are being led to do it, you shouldn’t be second guessing it at some later point. Your motives have been exposed as not necessarily pure. We can deceive ourselves in thinking that what we are doing, we are doing to the glory of the Almighty until we are face to face with reality. It is at that moment:

“Now wait a moment. Did you do this to the glory? Because if you did this to the glory of the Almighty, you don’t have a right to have an emotion associated with this. You did what you did and your hands are done. Amein?”

He says:

“Greater works shall you do because I go unto my Father.”

Paul gives this example. He says:

Tit 2:1-8 – “But speak thou the things which become sound doctrine. ²That the aged men...”

He’s got something for everybody; for the older men, for the older women and for the younger men. He says to the aged men:

“...be sober, grave, temperate, sound in faith, in charity, in patience. ³The aged women likewise, that *they be* in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; ⁴That they may teach the young women to be sober, to love their husbands, to love their children, ⁵*To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of Elohim be not blasphemed.”

⁶“Young men likewise exhort to be sober minded. ⁷In all things shewing thyself...”

In other words, be an example to the young men with:

“...a pattern of **good works:**”

Good works in teaching...”

“...[in] doctrine”

Good works in:

“...*shewing* uncorruptness,”

You are not doing things with the wrong motive. You are not misappropriating or misusing or abusing. Good works in:

“...gravity, sincerity, ⁸Sound speech, that cannot be condemned:”

Nobody is going to come and say:

“You said.”

And now you are not doing what you said.

“...that he that is of the contrary part may be ashamed, having no evil thing to say of you.”

I'm looking at this and it is like, Okay. If I was to do a survey of people who know me, what would they say about me if they had the freedom to do so without me being around? What if they could speak freely about what they think about me? What do you think they would say about you?

What he is saying here is that basically there is a way that you are supposed to conduct yourself. If I was to go around the community and your neighborhood and ask people about you, what would they say? How do your neighbors see you? How do the people who know you see you? That's a scary thought, isn't it?

The bottom line is how does the Almighty see you? How are you conducting yourself? What kind of image are you giving people? If you are a believer, you supposedly represent Him. Whatever people see in you is a reflection of Him.

⁹“*Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again, ¹⁰Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Savior in all things.”

Now he gets into the purpose of grace.

¹¹“For the grace of Elohim that bringeth salvation...”

This is a specific grace. This is *saving* grace.

“...hath appeared to all men.”

Why? Because YeHoVaH desires that all men be saved and come to the knowledge – not just be saved, but *come to the knowledge of truth!* Truth is what is going to set you free! You can have people who are saved, but who are in bondage. You can have people who are struggling in areas that the power of the Holy Spirit provides: obedience, self-denial, resistance.

I remember when I was trying to quit smoking. There is a simple, simple, simple solution. The Spirit says:

“Don’t buy them and don’t beg. Don’t buy them and don’t beg.”

Do you know that that is a pretty simple solution? The only way I got cigarettes – I remember there was a time when somebody threw one away. These were desperate times. I was young then. Somebody would throw a cigarette out and it wasn’t done.

I am sure that if I asked some people in here if they ever did that, that I am not alone, but I’m not going to put you on the spot like that. I’ve picked up cigarettes. I’m not proud of it, it’s just the reality. So don’t buy them and don’t beg, and guess what? You are going to find yourself having to deny yourself. You have to say to yourself:

“I’m not going to buy them.”

Do you know that I have never known a cigarette to jump off of the store shelf and jump into people’s pockets? I have seen this commercial about the *Tums* tablets. You know, you’ve had food. You’ve had a meal and your meal follows you and smacks you around. I’ve seen that commercial. But for cigarettes, I’ve never seen it!

There are two ways that people typically get them. They what? They buy them and they ask for them. Don’t do it. That’s the remedy for quitting.

But:

¹¹“For the grace of God that brings salvation has appeared to all men, ¹²Teaching us that, denying ungodliness...”

There is that word, “denying.”

“...and worldly lusts,”

There are some things that I have to say “no” to. Just because I say “no” to a habit doesn’t mean that I’m not going to do it. I may have to say “no” a thousand times.

“...we should live soberly,”

This is the grace that brings salvation in what it teaches. We should deny ungodliness.

“Well, what is ungodliness?”

We need to identify it. We need to deny worldly lusts. Worldly lusts are not just sexual. There are some things that the world lusts after. There are some things that the world pursues. Yeshua says:

“Seek first the kingdom of YeHoVaH and His righteousness, and all of the things that the world is lusting after or the world is seeking or the world is pursuing will be added.”

Father knows what we need. So He says:

“Denying worldly lusts.”

What are the worldly lusts? Worldly lusts are the stuff that we pursue that keeps us from pursuing righteousness. Worldly lusts are the stuff that we do that causes us to violate the commands.

“...we should live soberly, righteously, and godly, in this present world;”

While we are...

¹³Looking for that blessed hope, and the glorious appearing of the great Elohim and our Saviour Yeshua Messiah;”

¹⁴“Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

¹⁵“These things speak, and exhort, and rebuke with all authority. Let no man despise thee.”

This is the role of ministers. It is not to tickle people’s ears, but to give them the truth that makes men free. It is not denominationalism and not doctrines, but teachings that are literally going to help them overcome. That’s what we’re trying to do here, ladies and gentlemen.

The whole goal is that if we begin to look at this proving your works – as I said that verse in itself is so chock-full of information. When we begin to look at trying to apply it, if I’m going to examine my works, I have to identify what they are. What works am I doing? When I look at my life, it is like:

“Okay, Arthur, what are you doing? What are you doing? Okay, you’ve got ministry. What are you doing in ministry? Okay, you’re teaching. What are you teaching and what is the goal? What are you trying to accomplish?”

“What am I trying to accomplish? I am trying to accomplish helping people get free so they can live for Messiah with all of their heart, with all of their soul and with all of their mind.”

Once I begin to follow this out, it is going to affect the kind of teachings that I teach. If I have a sermon to preach next week and I approach it like this:

“Okay, I have a sermon to preach next week. What am I going to preach? Okay, I can preach on this. That’s what I’ll do, I’ll preach on this.”

I would do my research and come and present my sermon. There was a time in my life that that is what I did.

“This is your week to preach bro, what are you bringing?”

“Okay, I’ve got a good message.”

I was surrounded by people who did that. There are people out there who can move you. They can move you with their eloquence and with their showmanship on how they present a good message. You can get really excited. There are people who can preach you into an excitement; where you get excited. How many of you have ever heard people say:

“That was a good message!”

“What did he preach?”

“I don’t know, but it was a good message.”

There are folks who can preach like that. What I see Messiah doing is addressing the things in people’s lives that will help them get ready for his return.

We began to look at what we do along those lines. And this is not just for me, it’s for my household. If I am doing this, what is my role as a father? What are my works as a father? What is my role as a dad and as a husband? What is my work?

When I began to examine and prove my works in every aspect of my life, then it shows me my motivation and why I do what I do. If I need to make some adjustments in my motivation, then my motivation is not in the right place. I think that is true with all of us.

The reason why I don't cheat on my wife is not because I don't want to hurt her. I don't cheat on my wife because my Father says that this is how I am to conduct myself. If I'm going to conduct myself, then I'm not going to do that. But I know that cheating can start with the eyes. It can start with a thought, so it's not that I "look but don't touch." Don't even look!

When I look at my motivation for what I do, I have to examine it. If I am going to be true to examining myself, then I have to be willing to examine my works in every area and in every aspect to make sure that my motivations are inspired of heaven. I'm not there yet, but I can guarantee you this. I am working on it. What about you?

You see, my earlier thoughts were that I need to raise my children like my parents raised me. I have to give them the tools that they need so they can go out and be successful. My motivations have changed. My motivation is that I need to raise my young ones in the fear of YeHoVaH.

I need to teach my young ones. I need to teach my young ones and my old ones. In order for them to be successful, they are going to need His help. And I know that as a father, I don't want to help any of my children who don't want to do what I say.

I don't know any parent who can continue to provide everything that their children want; but who continue to disrespect and disobey them. That is not wise parenting. Loving parents discipline their children. If I want my children to be successful, I know that my children are not going to be successful from a biblical perspective without the fear of YeHoVaH.

Part of my wanting them to be successful means teaching them His commands so that when they are away from me and raising their own family, they are going to do the same thing.

What are my motivations?

What are yours?

When I started examining this ladies and gentlemen in every area of my life, it totally affects how I see things and how I respond and react or how I implement or start something.