

## The Book of Galatians – Part 26

Shabbat Shalom saints. We are going to read *Galatians* 6 beginning with verse 1.

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.”

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.”

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.”

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.”

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; 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 God.”

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.”

Last week we left off in *Galatians* 6:8. It has been a slow grind as we come to the conclusion of this particular book. But as I have said before, I believe that the Book of *Galatians* is a compilation of all of Paul’s letters. In this book Paul addresses many of the same titles, topics or subjects that he has addressed in the other books; except that the Book of *Galatians* is in and of itself, unique.

You can understand the other books or letters of Paul by reading the Book of *Galatians*. And yet the letter to the Galatian community is not necessarily fully understood by those who are outside of Galatia.

I believe that the main difference between Paul’s letter to the Galatians and his letters to the other congregations is that Paul uses a term in this particular letter that is used in no other letter. The term is “bewitched.” The term means coming under a spell; coming under someone else’s spiritual control.

When you look at this particular term that Paul uses, other communities suffered and experienced some of the same issues that the people in Galatia experienced. But Paul doesn’t address them as being “bewitched.” He even goes as far as to say:

“Who has bewitched you?”

He knew who had bewitched them. He then began to address those who had bewitched them. He continues to do this in the sixth chapter of *Galatians*.

Let’s continue from the last lesson.

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**.”

In a nutshell what he is saying in this verse is that whatever you sow to is from where you are going to reap. He says something that we touched on in the last lesson, but we didn't go into any real depth on it. That is that if you sow to the flesh, you will reap corruption, period. There is nothing good in the flesh; nothing.

Unfortunately the world that we live in spends all of its energy and marketing resources to get you to do just that. We are inundated in a world that is banking on you. Its very survival is banking on your desire to sow to your flesh. The clothing industry is banking on it. The hair industry – or the non-hair industry. Now there is Bosley and Rogaine and everybody else who is going after us hairless ones.

But everything in television, in marketing, on the internet for the most part is banking on you sowing to your physical, natural man. Are you getting this? There is very little effort from the world that is trying to get you to sow into your spirit man. As a matter of fact, there is no effort.

Many of the ones who are responsible for getting you to sow into your spirit man are giving us spiritual candy. It is like when you get a lot of spiritual, sugary, sweet snacks that give you a little adrenaline and make you feel all good and warm and fuzzy inside. But when the effect wears off, you have to come back for another dose.

When people stop getting that spiritual candy (if you would), come to the conclusion that they are no longer being fed. Now it is about getting serious. This is what this is about. You are either going to sow to your flesh or you are going to sow to your spirit. There is no in-between.

Don't get me wrong. There is absolutely nothing wrong with buying nice clothes or buying nice things. If you are a person of quality and you like buying quality clothes, quality wares and quality furniture and you are living in a quality home, there is absolutely nothing wrong with that.

The problem is when that is your *focus*. Our focus should be *investing in our spirit man*. If according to the word we effectively invest in our spirit man; all of the other stuff will just come. Why? It is because we are doing what pleases heaven. Heaven therefore is going to make sure that you have everything that you need.

You see, our Father in heaven knows what you need even before you ask. He is the one who supplies all of our needs. Either He is going to supply all of your needs, or you are going to work at supplying your own needs. That's just the way that it is. Either He is going to supply your needs or you are going to work your fingers to the bone trying to meet your own needs. That is all because we focus on sowing to the flesh, the natural, the carnal, the physical and the visible.

If you do that, you will reap corruption. There is nothing else. Why? Because everything that you gain is going to what? It is going to rust. It is going to waste away. It is going to come to naught. When you leave here, you have to leave it here for someone who hasn't even worked for it. You see, if you are in touch with your mortality – this is one of the things that I wanted to share with you.

On my way back from California a couple of weeks ago, I spent the entire time on the flight reading from the Book of *Ecclesiastes*. I love *Ecclesiastes*. In *Ecclesiastes*, we have the wisest man who ever walked the earth who was born of a man and a woman.

He experienced everything in the earth that could be experienced. The man had more money than anyone ever had. He had more palaces and places to stay than anyone ever had. He had more gold and silver than anyone. He had 700 concubines and 300 wives. He had male servants and female servants. He had the best music, the best musicians, and the finest that money could buy. He said:

“It was all vanity. All of it.”

You see, all of these multi-million dollar mansions will not go in the grave. They won't. I love reading about multi-millionaires and billionaires. It allows me to see. You can't be in but one house at a time. Many of these individuals believe that they are trying to make a difference. Some of them believe in doing good works. This is called "philanthropy." Philanthropy is the wealthy way of saying:

"We are trying to do something good with the resources that we have made."

Do you understand this? They are trying to give back because within themselves they know that doing something good is good for us. But what if we live our lives doing what is good in the sight of YeHoVaH? There are few people out there who have all of the material things that they are able to fully enjoy it. Only YeHoVaH can give you the ability to enjoy the stuff that you have accumulated.

When we sow to the flesh, we reap corruption. There is no if, ands, or buts. That is what it says. When we sow to our spirit, we reap everlasting life or life everlasting. This is a full life. Imagine if you would, being able to pick up and go whenever you felt like it; wherever you wanted to. Imagine that there is nothing restricting you; nothing. Imagine you and your family just leaving. If Father says:

"Go to Switzerland."

You get on a plane; maybe on your own. Imagine that kind of life. Just think about it. You pick up the phone:

"Hey Charlie. I'm headed to the airport. Can you have jet number 6 ready? I think we're going overseas. We're going to need the big boy today."

Imagine that! Many of us have to go online to "cheapflights.com." I'm just exposing myself now. (Laughter) We have to go through the airport and do one of

these numbers (raises arms to be searched). You all know what I'm talking about!

"Take off your shoes sir."

"Take off my shoes?"

"Yeah, while you are at it, take off that belt."

"Take off that belt?"

Now for you brothers who are sagging, you can't do this (holds pants up with one hand while raising one arm). (Laughter) Don't fly with TSA! Let's get serious here.

What you put into yourself is what you will get out of yourself. Sowing is generally connected to seed and seed is generally used [in the Bible] as words. We looked at that in the last lesson. We dealt with that with the Messiah. We went through quite a few scriptures.

The idea of reaping corruption: when we sow to the flesh, we reap corruption. That word "*phthora*" means destruction. When you invest in your flesh, what you are doing is building up your carnal man.

I remember when I was a young person. I didn't know that I grew up in poverty because there were a whole lot of people who were a lot more poor than we were. We were poor. They were "poe."

When it came down to poverty, I know that it affected me to a degree that when I was a young man, I couldn't afford real gold. I bought that shiny stuff – you know, the stuff that turned green after a few wears? I didn't know. They didn't explain to me that you couldn't shower in it.

So I bought rings and gold pieces that weren't real gold. They just sparkled and glittered like gold. The question is what motivates a person to do that? I think that if many of us were honest with ourselves, we would admit that we tried to buy expensive-looking but cheap stuff. We wanted

to look nice, but couldn't afford the real stuff; so we bought the fake. Does anybody know what I am talking about? I know that I am not alone. I saw other people with green rings around their necks and green rings on their fingers. You know what I am talking about.

The point is that even back then it was about trying to look good. We were sowing to the flesh. I remember. I was a big-headed, big feet kind of guy. I wore shoes that were too small because the right size made my feet look too big. I'm just going to expose myself. Now I have this big bunion on my foot because my foot fought back! (Laughter) Man!

The whole point was trying to look good, to be appealing, to fit in. Where did we get that? Why do we do that? It wasn't just poor people. It was also people who were well off. Children who grew up in well-to-do homes wanted everybody to know that they had it, so they bought the real stuff when we could only have the other stuff.

They had the nice cars. I remember going to school. I used to envy young people who drove to school. I mean, here you are in the twelfth grade and you are driving a car to school. You are in the eleventh grade and you are driving a car to school? It does something to a person who has those kinds of privileges. It also does something to a person who doesn't have those kinds of privileges.

From a very early age we are taught to walk by sight. Are you all getting this? We spend a great deal of our lives walking by sight. What is visible is the flesh, the natural, the carnal. The invisible cannot be seen. That is where faith is required. You can't see it. Therefore it doesn't really make a whole lot of sense to the natural mind.

What makes sense to the natural mind are things that can be seen, things that have been proven, things that are tangible, things that you can touch. The unseen doesn't make sense. The Bible says that a natural-minded man

doesn't understand spiritual things because spiritual things are things you can't see. Therefore it is foolishness.

When you start talking about something that you can't see to a natural, carnal-minded man, it doesn't make sense. This is important because we are going someplace with this. That aspect doesn't make sense. We are taught and trained to walk by sight.

We pursue our lives or we pursue stuff. We pursue things. We don't pursue the one who is able to give things; the one that the things ultimately come from and the one who gives us the ability to enjoy those things. We pursue the things. That's visual. We pursue things that are going to rust, to wear out and break instead of the things that are eternal. We pursue things that are temporal. This is really what Paul is trying to get to. He says:

"If you sow in the natural...if you spend your life going after those things that you can see, you are going to reap destruction because the end thereof is nothing. It all goes to nothingness."

Imagine yourself becoming wealthy. Let's say that you are a billionaire. I have known some wealthy people. I know that people who aren't wealthy have some of the same issues. It's a terrible thing when you have a lot of money and you have a lot of problems. Even though you have the money, the money can't solve the problems that you have.

You can't buy your way out. Now sure, if you get a drunk driving charge, you get a good lawyer. If you kill somebody while you are out driving, you can get a good lawyer. If you end up with AIDS, you can get a good doctor. You can get access to good medicine and drugs that people who don't have money can't access. You can get access.

But for a broken heart or a broken spirit, there is nothing. You can have a big house and it is like a prison. You have acres and acres of land and there is no one to share it with. Only the Almighty can give us the ability to enjoy the things that He gives. So those who sow to the flesh, the carnal natural man, are going to reap destruction. Those who sow to the spirit; that is the inward man. That is the man that you can't see.

You know that this man is there. You can't see him, but you know he is there because he talks to you. This man talks to you when you are about to do something stupid. That is usually when he shows up. He tries to talk you out of doing something that you are going to suffer from.

But oftentimes because we put more energy into the other man, the stuff that we are pursuing screams louder than the voice of the man that is saying:

“Don't go there!”

We find ourselves going there only to find that now that we are in trouble – you have a lot of people who can't do the time. They don't have a problem with the crime. They don't want to do the time. They don't have a problem doing the stupid stuff, they just don't want to pay the price that has to be paid now that they have been busted doing the stupid stuff. All the while the spirit man was saying:

“Don't do that. Don't go there. You know better. You've been trained better.”

That voice speaks to us. We can't see him, but we know that he is there. When we sow to that man, we build this man up so that this voice becomes louder.

The only way that voice becomes louder is when you consistently yield to what is right instead of yielding to what is wrong. If you consistently yield to what is wrong, then “right” becomes a thing of the past. It is like it is a faint voice.

Ultimately what happens is that a person gets to a point where they can no longer hear that voice. That's where being *reprobate* sets in. They are now void of judgment. They are calling what is wrong, right. They are living a life. Now they want everybody else to accept their wrong way of life; even folks who believe that it is a wrong way of living.

They figure that if they can get the right people into the political positions to make laws to support their unrighteousness and make unrighteousness legal, then the world "has" to accept it. Then the church cries out:

"That's wrong!"

Then they go after the religious institutions; and not in a legal way, but using perverted explanations and interpretations. They are *eisegeting* scripture. One of the most commonly used statement is:

"Well, God is love. God says that we should love one another. What's wrong with me loving my same-sex partner just like you love your opposite sex partner? Love is love and God is love, right?"

You have people who are believers, but who are unbelieving believers. They buy that hook, line and sinker.

"Do you know what? Now that I think about it, God is love. The Bible does say that, doesn't it? God is love!"

Then they begin to ordain people. Now they are going full-fledged. The next thing you know, there are congregations called "churches" that are advocating and pushing that agenda. Now you have the government and churches and neighbors.

Guess what? The more people that get onto that bandwagon, the lonelier you become. The narrower your

road becomes. You will find yourself on a very narrow road without a whole lot of people going in the same direction. That road gets lonely. If you are not careful, you will start compromising and becoming just like the world around you.

The moment that we lose sight that we are in this world but not of it, is the moment that we become assimilated and acclimated to the world. Father is saying:

“Don’t do that, because if you love the world, you hate Me.”

“But we love you God! We love you!”

“Really? If you love Me, keep My commandments. They are not grievous. My commandments are not burdensome. They are not too hard or heavy for you to bear. If you love Me.”

This word for life is “*zoe*.” It means: life, the state of one who is possessed of vitality or is animate; every living soul; life; of the absolute fullness of life, both essential and ethical, which belongs to Elohim, and through him both to the hypostatic “*logos*” and to Christ in whom the “*logos*” put on human nature.

What he is saying here is that the word became Yeshua. Yeshua is the word. Yeshua is the physical manifestation of the word, which is Spirit.

Then there is everlasting. This word “*aiionios*” means without beginning and end, this which always has been and always will be; without beginning; without end, never to cease, everlasting.

This is what happens ladies and gentlemen, when we come into that place. There are times when everlasting life looks boring to the world, but the world is in a perpetual state of boredom. In this perpetual state of boredom, the world needs entertainment. The world needs to stimulate

the flesh. The flesh needs some kind of stimulation, so it is going to sleep and eat and watch TV and go to the movies and do all kinds of stuff.

I was thinking just yesterday, that at some point when I was a young man, I joined the Navy because I wanted to see the world. The more I saw the world, the more I realized that the world looks the same. If you go to Israel, it doesn't look too different in some places than Jersey. If you go to Mexico, it doesn't look too different than places in Kenya. If you go to the Philippines or Asia, it doesn't look very different from New York.

You go from place to place. Then you try new foods. Then it is:

“Wow. This food tastes almost like that food.”

“These people look almost like those people.”

“This language is similar to that language.”

Pretty soon you realize that there is not a whole lot of difference. You are just in a different place at a different time; spending different types of money or monies with different people's faces on it. You are doing the same things.

The ocean is the ocean. If you go to that beach, of course the sand may be a little bit whiter than the beach that you were at before. It might be a little bit cleaner, but it is still an ocean with salt water. There are similar fish. Do you understand what I am saying? The world is the world is the world.

This life everlasting is really life without end. It is also an ability to actually enjoy it. This everlasting that the Father is calling us to is the ability to enjoy. And do you know the best way to enjoy life is to enjoy spending time with yourself? When you enjoy spending time with

yourself, then you are really experiencing life. But most people can't stand to be alone. Most people don't like themselves that much. It is sad, but they don't.

They feel that they need someone else to complete them. In fact, the one who completes you is the one who made you. Other people can add to you, but they can't make you whole. If you aren't whole when you go into that relationship, then guess what? You are a broken vessel.

You all forbid if you go into a relationship with another broken person. But when you have two people who enjoy themselves, they can enjoy each other. This is what I believe. But if you don't enjoy yourself, then what you will begin to do is automatically start trying to force the person you have come into relationship with to conform to your ways.

It happens on a lot of levels. If you get into a relationship, you immediately go to work trying to change the other person. When the person changes as you are making them over, you are turning them into a new creature. They allow you to do that. Then you realize that what you have made them into is not really what you wanted. So we let Father do all of that.

The main thing is that you have to learn to like yourself. The way you come to like who you are will be evident when you don't mind spending time with yourself. I laugh at my own jokes. I can have a good old time all by myself. But I realize that I am married, so I have to share. I have children. Occasionally I have to share some of that precious time with other people. But I love some Arthur Bailey! I couldn't always say that.

When I didn't love myself, I put all kinds of stuff inside of myself to make myself feel better. I puffed on cigarettes and drank alcohol to get drunk and intoxicated. I smoked drugs to make me not think normally. You know as well as I do that the moment that you start taking substances and controlled substances, that they alter who you are as a

person. Some people get silly under the influence of alcohol. I don't need alcohol to get silly. I just get silly; not in front of all of you, because you can't handle my silliness. My wife can.

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.”

I have talked to many of you. I have heard a lot of weariness from you. The way that this weariness manifests itself is that you tell people about your faith and they don't want to hear it; so you get tired of telling them. This is what causes people to want to congregate among a select few people and to keep everybody else out. They want to judge everybody else to make sure that they don't come in and disrupt their little controlled environment.

This is the way that it works. People get weary. The way that you know that you are weary is that you stop telling people about your faith. When you stop telling people about your faith, you have lost excitement for your own faith. You would prefer to be around people who are just like you most of the time. Now you can tell each other.

Let me tell you something. Well people don't need a doctor. Healthy folks don't need a physician. There are people who need what you have. They aren't in here. But we get tired. We get tired of going through the same old rejection; telling the same old lines and hearing the same old responses.

“Nobody wants to hear me.”

Listen. If they are not listening, maybe you should talk to somebody else. There are a whole lot of people out there. There are a whole lot of folks you haven't talked to. I know where the problem comes in. Because we are operating in such a small cluster, we only have a small group of folks to

tell our faith to. Once we have hit them up a few times and they have rejected us, we close ourselves off when there is a whole world around us. You can share your faith.

For those of you who are stuck in Atlanta traffic; roll your window down. Do you hear what I am saying? There are a whole lot of folks who are stuck right next to you in traffic.

“Hey!”

(Laughter)

You have a captive audience! They aren’t going anywhere! Instead, you have your music blasting. They are rolling up their window so they can’t hear whatever profanities are coming out of yours – not folks in here, but you all know who I am talking about. Roll the window down and ask them a question:

“Hey, did you know...”

Ask whatever the “did you know” question is. You would be surprised by how many people will talk to you on the streets in public. They don’t even know you. Are you hearing me? Don’t be weary. Don’t get tired. Don’t stop. Share when you feel like it and even when you don’t feel like it.

I get phone calls. Sometimes the last thing I want to do is talk to somebody. But after I am done talking, I am so happy that I picked up that phone; even though I didn’t want to. The life that is emanating in you from the Spirit is quickened when you allow that person to come alive. That person comes alive when you start sharing with other people what the Almighty has put in you. You would be surprised at what other people will listen to.

Here is what I have had to do. I have had to stop trying to give people what is up here (points to head) and give people what He is giving me to give to them. This means that I need to be listening. You will see sometimes that it

may look like I am not paying attention to you. It may look like I have just checked out, but I am hearing. What I am really trying to do is to hear Him tell me how to communicate with you.

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

What are we going to reap? What are we going to reap if we don't faint? Last week there was a couple here from Canada. They came and visited with us. I will tell you that after talking with them, I wanted to get into their suitcase and go back to Canada with them!

One of these days I am going to go visit them because they were talking about a Utopia. They have a lake, vineyards and all manner of fruit trees. You come over the hill and you can just see it. It looks like paradise. It looks like Eden. They described this to me. But that is not the thing that really resonated with me. What resonated with me was that they have both committed their lives to their faith. They have committed everything that they do, including their business.

They have incorporated their faith into what they do. As a result of that, they have a young couple who they have invited to be with them. He and his wife came and moved to Canada and the couple are discipling them. One of them gave up a lucrative hockey career with the ability to make a whole lot of money.

He was already making six figures, from what I am told. But when he began to assess his career and looked at the fact that if he was going to excel in that career, he had to constantly violate the Sabbath. He had to constantly violate the Feasts in order to pursue that career. He made a decision to say “no” to the career (which is the money) in order to follow YeHoVaH.

To me, that is kingdom work. Others are trying to pursue the stuff. But you see, the ministry that they are providing to individuals is causing people to say:

“You know, I really do need to evaluate this.”

I say it to my children. I would say it to anybody. It is hard to be a Torah-observant person in retail unless you own the store. Then you can shut down on the Sabbath. You can shut down on the Feast days because you are the boss. But if you work in retail and the boss says:

“No.”

Pharaoh says that you have to work. Then I am here to say:

“Pharaoh let the people of YeHoVaH go.”

But when Pharaoh says:

“You’re fired.”

You know, that is one way of letting you go. Sometimes you just have to rejoice; as long as you haven’t done anything to get fired. But when you want to serve the Almighty, there are constant decisions that you face. You can’t serve God and mammon. You can’t serve YeHoVaH and mammon.

Even in my religious home I was taught to pursue mammon and not YeHoVaH. I was taught to do this. Most of us have been taught to do this. Subconsciously we have been taught to get a good education so that we can get a good job. Very few of us came out of good homes where our parents advocated entrepreneurship – starting your own business. It was too much of a risk.

“No, you need a job! You need a steady income. You need some benefits. You need

medical and dental. You need all of that medical and dental.”

“Really? Because the medical people are going to put a lot of poison into me and the dentists are going to put a lot of metal in.”

I have silver and lead and mercury and everything else in my mouth and in my body. They are banking on the fact that you are going to need some medication to get through your senior citizen, Social Security fixed-income era. That is a fixed income!

Think about that. You are working toward a fixed income. Who fixed it? You have to make a decision between getting some cat food and getting your medicine. No folks, it isn't supposed to be like that, but that is what we have been trained to work for.

The word here for weary, “*ekkakeo*” means to be utterly spiritless, to be wearied out, exhausted.

When a person gets weary, they are tired. They are spiritless. They are exhausted. This is the word. It says:

“Don't grow weary in well doing.”

That means that what you do is the things that you could have done long before you got filled with the Spirit. Here is the thing. There is a side of the Holy Spirit that is not talked about much. Much of what we hear concerning the Holy Spirit has to do with the spiritual gifts and the fruit. But what the Spirit does (for the most part and which we don't talk about much) is that it makes us spiritual.

If Spirit is life, the Holy Spirit is what makes us alive. Why? Because we were born dead. When Paul talks about the works of the flesh and the works of the Spirit, what you will now be able to see is whether you are operating in death or in life. This is really what he is talking about [regarding] sowing to the flesh.

When we sow to the flesh, we are operating in death. The end is what? Perish, corruption, destruction. When we put energy into the Spirit, what now happens is that we are made alive. We are able to really be content in whatever state we are in. We are faithful and trusting the Almighty, no matter what is going on in our lives. We know that He is still in control.

Paul gives that same encouragement to the Thessalonians. Please listen up. In the Book of *Thessalonians*; in the letter that Paul wrote to the people of Thessalonica, he says:

2 Th 3:7-8 – “For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

<sup>8</sup>“Neither did we eat any man’s bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:”

What Paul is saying here in these first couple of verses is:

“Listen. When we came into your midst, we tried to set a good example. As a matter of fact, we set an example. You know how we conducted ourselves.”

This is what he is saying to these individuals. He says:

“When we ate at your house, we weren’t looking for a handout. We were able and willing to work and to contribute.”

One of the things that I do when I go into people’s homes is speak a blessing over their homes. I also look for ways that I can make my presence and time with the people that I am spending time with [fruitful]. Whether you know

it or not, when I go into places, I prefer staying at people's homes instead of a hotel. That is just my personal preference. Some people prefer that I stay at a hotel instead of their home and that is okay. But that is what I prefer.

I have been in some places ladies and gentlemen, that are not the most accommodating of settings. You are sleeping on floors. I remember. I slept on one bed and the thing just collapsed under me. I felt bad. It was like:

“Man, I just broke your bed!”

I would still much rather be with people. Hotels can be cold. You are just stuck in a place. I like being with and interacting with people. Some people like the fact that I am staying with them. I don't put other people into that. This is just me personally.

When I go into people's homes, I am very mindful of how I act and how I conduct myself. I respect their property. I respect their space. I wait for an invitation. I don't just go into people's refrigerators or their cupboards or anything like that. I don't say:

“This is my space.”

I wait and let them show me where I am going to be. I try not to be a burden or a problem. I see if there is any way that I can be of service. Part of what I do, my work is to minister. For those of you who are here, you have the privilege of being here and interacting.

There are people who would love to be in some of these chairs. So when I go into their space, I don't need to spend hours in a hotel looking at the walls or the TV. I would much rather spend hours sitting at the table and pouring and ministering to them. I can't do that at the hotel. For me, that is my work. That is what I do. I serve in that capacity.

Paul is saying that when you go into someone's home and they offer you food, eat it. Eat it, but don't take it for granted. Work for it. Earn it.

“How do you earn it?”

“Well, what do you have that you can give?”

Maybe it is picking up your place and taking it. Maybe it is washing dishes or taking out the trash. Maybe it is doing something that you see needs to be done so that you are not sitting there waiting for somebody to serve you. You look for ways to serve. This is what he is saying.

<sup>8</sup>“Neither did we eat any man’s bread for nought;”

In other words, we didn’t take. We didn’t just eat freely.

“...but wrought with labour and travail night and day,”

Whether you are there praying for people or ministering to people, you are giving of yourself to people in a capacity that they otherwise wouldn’t have. Then he goes on to say:

2 Th 3:9 – “Not because we have not power, but to make ourselves an ensample unto you to follow us.”

When we went to Israel and Russia and London, we could have reserved hotel rooms. It was tempting. But the time that we spent with people; you couldn’t pay for that. He says:

2 Th 3:10 – “For even when we were with you, this we commanded you, that if any would not work, neither should he eat.”

Let’s look at what Paul is saying here. He says:

<sup>11</sup>“For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.”

<sup>12</sup>“Now them that are such we command and exhort by our Lord Yeshua Messiah, that with quietness they work, and eat their own bread.”

For those of you who don't know, it has been this way for years; even this year that we are in. There were people who were expecting the Messiah to come. There were people who were expecting the end of the world to come. There were people who were expecting the second coming.

In that mindset what you have are people who have been convinced by whatever teacher they have been listening to, that the end is coming. They start looking at their material possessions and their gold. They don't need that stuff, so what do they do? They start giving it. They start getting rid of it.

One particular individual, Harold Camping, is no longer with us. Folks were donating all kinds of money. He had this mindset that he was going to get billboards and television programs and everything else to warn the world that the end of the world is here.

So a lot of people gave their childrens' inheritances. They gave this man all of their money to get the word out. Then they started travelling all over the world to warn people that the end was near. Then the time came. The world continued. This has been happening since the time of Paul! In fact, Paul is writing to some people who have done just that. They have come to a place where they said:

“Listen. Messiah is coming! Messiah is coming!”

They stopped working. They quit their jobs. They sold their goods. They ran off. They ate all of their money up.

Now they don't have any money and the end hasn't come. They are looking at other people who have food and they don't have any. They are brethren. There are people who were looking at these individuals and feeling sorry for them because they know these people.

You are a person that is so sold out to Messiah that it is to the point where you are willing to give away or sell everything and be left with nothing. Now you are sitting there waiting for him to show up, but he doesn't come.

Then your stomach starts talking to you. It starts growling. It starts making these noises and sounds. You go over to peoples' houses, but are not going to ask for anything. You are too proud for that, but you are hoping that they hear those growls coming out of your stomach so that they can offer you something to eat.

I know that you don't know people like that, but they are out there. They were out there in Paul's day. Back in the Pentecostal days, we used to call it "Pentecostal begging." They are not going to ask you, but they are going to make sure that you know what they need. They are going to constantly be in your hearing and tell you what they need.

"You know, I don't have any money. I don't have any food. You know, in two more days, my light bill. They are going to cut off my electricity. I don't know what I am going to do, but I know that God will provide."

It is like:

"Why are you telling me that?"

They are not going to ask because they don't ever want you to come to them one day saying:

"I did this for you."

Do you know what they are going to say?

“I didn’t ask you for anything.”

Has anyone ever had that happen to you? Come on, let’s just do a poll. This is one of those areas where I need to do a poll. Have you ever let somebody get you into a place where you did something that they didn’t ask for and you brought it up? They say:

“I didn’t ask you for anything.”

Come on, put your hands up. Look around. How did that make you feel? You felt suckered, didn’t you? I know that I did.

“I didn’t ask you for *nothing*.”

Then they do it with a little twang. [Hypothetically speaking:] You just want to reach down their throat and take out all of those vittles that you fed them. You want to snatch some clothing off of them because you know that they used your money to buy that stuff.

That’s how you feel. You don’t do that, but I have felt that. Has anybody else besides me ever felt that way? I know that I am not alone.

He says that there are people out there like that. These folks are busybodies. They are in other people’s business. He says:

<sup>12</sup>“Now them that are such we command and exhort by our Lord Yeshua Messiah, that with quietness they work, and eat their own bread.”

Now get this.

<sup>13</sup>“But ye, brethren be not weary in well doing.”

“Don’t be like that! You work for your own food! You labor for your own things. Don’t

become dependent upon someone else. Don't use other people to get you through life. Man up! Woman up! Carry your own weight. Carry your own burden."

This is what he is saying.

"And if any man..."

Here is where it gets interesting. Paul is writing this.

<sup>14</sup>"And if any man obey not our word by this epistle, note that man,"

Note him. Mark him. You don't put a mark on him, just note him. They are among us. Just note them.

"...and have no company with him, that he may be ashamed."

The whole purpose of cutting people off or shunning or excommunicating people is that if you are accustomed to being with someone in relationship and they cut off that relationship, there is a void in their life. But because it creates a void for you, people are reluctant to cut off a relationship that you know you should have cut off a long time ago.

It takes some time once you have cut off that relationship for you to get that relationship out of your system so that you can go on in a normal way of life. But for the person who has become dependent to be cut off, hopefully they will see and hear what you have been trying to communicate all of this time. Then they might repent and try to get it right. If they don't, so be it.

Here is what I want you to see in this next verse. He is saying that if a person doesn't work, he shouldn't eat. If a person is manipulating and using these kinds of tactics, you note them. When you note them, you are knowing them that labor among you (or not).

<sup>15</sup>“Yet count *him* not as an enemy, but admonish *him* as a brother”

See what he is saying here. This is *2 Thessalonians*. He says:

“I want you to pay attention to the people who are fellowshiping and celebrating and eating and congregating in your midst. You need to know them that labor among you. You need to know how to treat certain people who have certain behavior issues, challenges or patterns; whatever you want to call them. Then you want to admonish them; not as an enemy. They are not your enemy. They are your brother, but you have to deal with them differently.”

You can't deal with this brother like you deal with that brother.

“But isn't that favoritism?”

Yeah. It is favoritism.

“Are you advocating favoritism brother?”

I am because YeHoVaH shows favor.

“But wait a minute. He is no respecter of persons.”

When it comes to salvation [that is true]. But if you want to walk in His favor, you better walk in obedience. What if you are walking in obedience but other people aren't? Then you may be more favored than them.

I am going to tell you right now that there is favor that I walk in that I know that other people don't walk in. Why? I have made the decision that I am going to pay the price to

walk this walk. If you are not willing to pay the price for the favor, then the favor is not yours.

Any one of you know who you show favor to. You show favor to people who please you, who are pleasant to you, who are nice and good to you, people who do what you ask and people who are there when you need them and you call on them and can count on them. You show them favor. Don't sit up in here and act like you don't show favor because we all do – every last one of us.

There are people who when they call you, you answer the phone. There are people who when they call you, you click that thing and they go into voice mail. I know who I am talking to. I have seen some of you do it! You avoid certain people. Then when you can't avoid them any more, you are smiling:

“Hey girl, it's so good to see you!”

“No it ain't. I tried to get away from you, but I couldn't.”

“Oh, your hair looks nice!”

“That head is jacked up!”

(Laughter)

I'm just calling it out, right? You know that you do it! Stop playing! There are folks you don't want to be bothered with. You see them coming this way and you go that way. You have seen them in the supermarkets (avoiding you). Halleluyah. They come in that door and you go in the other one. If they sit on the floor, you sit in the balcony. You can't do that here!

<sup>15</sup>“Yet count *him* not as an enemy, but admonish *him* as a brother”

He says:

“Have no company with him. You are to have no company with someone who is playing on the good will of the brethren.”

The reason why I am pointing this out to you is because these people can wear you down. There are people in the churches and the Messianic communities. They have worn you out. They have more money, more stuff, more attention and more resources. It is to the point where you are so tapped out that you don't want to do anything for anyone. Do you know what I am talking about here?

When you get burned, it now makes you judge everyone else by that standard.

“Well, the last time I tried to help a brother and a sister, this is what they did.”

Now our favorite word is “No,” or we avoid them. Or get this one:

“Let me pray on it.”

(Laughter)

<sup>15</sup>“Have no company with him.”

Wait a minute. This brother is simply leeching. That's what they call them. Leech. They are just sucking you dry. This is a leech. Paul is saying here to watch out. Not only watch out, but with that person do not keep company with him.

I find this particularly fascinating because this word “*sunanamignumi*” means to mix up together, to keep company with, to be intimate with one.

If you have somebody who comes in and who is like this, what do you do? They sit at your table. Some of you do this anyway. You just politely get up and move. I have seen you. (Laughter)

Paul also uses this same word in *1 Co* 5:9-11 when he puts a man who does not work into the same category as a fornicator and an ungodly person. This is what he does. This word company, remember? “*Sunanamignumi*” means to keep, know, to mix together. Look at what he says.

Paul wrote *Thessalonians*. He also wrote *1 Corinthians*. He is using a term that he is using in the Book of *Galatians*.

“Don’t be weary. Don’t be weary in well doing.”

There are people who will take advantage of your well doing. They will wear you out if you let them do it. That is because you are not taking notice of what Paul is saying.

“Well brother, isn’t that being a little cold?”

No, it is not being cold. It is being spiritual. What if I see and acknowledge and assess and discern that you are a leech or a person who is going to “play” me? What if I see that you are a person who is going to use witchcraft and manipulation to get something out of me that I wouldn’t obviously voluntarily give?

What if you are going to sit here and play me like I am stupid or like I have no discernment? What if you think that I fell off of the boat and bumped my head on a stone in the water? Is that the way you want to play me? If you want to come on out, then do you want something? What are you getting at? Stop playing games. Do you need something?

Don’t sit here and manipulate me and pull on my heart strings to get me to volunteer to do something for you because you don’t have the courage to come out and ask for it so I can hold you accountable. If you want to play that game, I don’t play that game. I’m just calling folks out because I don’t have time.

“What do you want?”

“Well nah, I don’t want...”

“Well, you must want something. Why do you keep saying the same thing over and over? I have heard it now seven times. You said it to me. You said it to that person over there. You said it to that person over there. I saw that person. They felt guilty. They felt sad. They felt like they needed to do something so they went into their pocket all spiritual and handed you a twenty like they were shaking your hand. I saw the twenty! Now you are going to go to the next person.”

I have watched folks in congregations go from person to person to person! I have caught them in the hallway. I have pulled them aside.

“I see what you are doing. You are manipulating the saints. That is not acceptable here.”

We have had folks who showed up here. I told them:

“This is the last dollar you are getting. Don’t come back!”

“Brother, I just need bus fare.”

“Every time I see you, you need bus fare!”

Isn’t that being mean? No, because you go from this church to that church to that congregation to that community. You aren’t trying to get a job. You are doing your job! You are trying to get bus fare to get to your next “job,” which is the church over there on Sardis Road. You meet with them every Wednesday.

I know people! I am telling you folks. If you have hung out in the streets like I have, there are folks who know where all of the “bleeding hearts” are. They know where

they are. They usually find churches where people drive in and drive out because they have no connection to the community. They already feel guilty because they have no connection to the community.

They live in their nice little gated communities; their nice little homes. They don't talk to their neighbors. They don't deal with anybody. They are not involved in any community activities. They come to service, go to work and come to church.

They see someone who is in need. This is an opportunity to be a Good Samaritan. It is getting a little quiet in here, but this is what Paul wrote. He says:

1 Co 5:9-10 – "I wrote unto you in an epistle not to **company...**"

There is that word again. He says:

"...not to **company with fornicators.**"

He says don't company with fornicators, just like you wouldn't [keep] company with someone who is trying to manipulate or to get something for nothing.

<sup>10</sup>"Yet not altogether with the fornicators of this world,"

So what is he saying? Listen. There are people who don't claim to be part of the fold. They don't claim to be believers. These are worldly people. They let you know that they are worldly. He is not talking about those folks.

For example it is when you go to lunch at work and somebody who is not a believer is there. I would have a hard time sitting at a table with someone who cross-dresses. But guess what? Some of you have let them serve you in restaurants. You have left tips.

"Are you saying that's wrong brother?"

I'm not saying anything. I'm just saying. These are people that are in the world. It is hard to go to a restaurant now and not be served by a homosexual or a lesbian. It is really difficult. Some of them are [obvious]. You know it!

Those are people in the world. That is who they are. You let them be themselves. He is not talking about those people. He is talking about the people who come in "here" like that.

<sup>10</sup>"Yet not altogether with the fornicators of this world,"

He says:

1 Co 5:9-11 – "I wrote unto you in an epistle not to **company with fornicators:**"

<sup>10</sup>"Yet not altogether with the fornicators of this world, or..."

Not to [keep] company with:

"...with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world."

You cannot live in this world and not be in the company of these people. That is just living. There are going to be extortioners. There are going to be cross-dressers. There are going to be people who are in the world.

<sup>11</sup>"**But now I have written unto you not to keep company,**"

Notice that he uses this word twice. He uses it in *1 Corinthians*. In *1 Thessalonians* he uses it in the same verse as being weary in well doing. Now he is connecting company and getting weary with company and people who are in the congregation. He is saying that for a person who is living as a brother in this manner, not to keep company

with them just as you would not keep company with someone who is in the congregation and that is hustling folks. That is the best way to put it. They are spiritual hustlers.

<sup>11</sup>**“But now I have written unto you not to keep company, if any man that is called a brother”**

He is driving this home.

“...be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.”

Do you know that these words are found in the Torah? What is an idolater folks? It is an idol worshipper. But we live in America. What kind of idols are there in America? There are American Idols.

“But we watch *American Idols!*”

“Mmm hmm. That’s what I’m talking about.”

They are not covering it up!

“Hey, we’re idols. Watch us!”

Then we go and vote.

“Vote for our idol.”

“Well brother, that’s different.”

“Really?”

An idol is an idol is an idol, no matter how you want to paint the picture. What about covetous or a fornicator? Almost all of us have fornicators in our family. Many of

them call themselves brothers and sisters. We eat with them. Don't we? He says:

"Don't keep company with them. I wrote you. I'm telling you again."

Why? The moment that you start compromising your faith is when your faith gets weak. A little leaven – just a little. Just a little leaven. The next thing you know, it starts leavening the whole lump. Now you are seeing the world differently. Your values, morals and principles are being compromised. Pretty soon you have a case for same-sex marriage.

"Now brother, you have gone too far."

"Well, you aren't condemning it!"

"Well, you know, we have people in our family like that!"

"Mmm Hmm. Let me tell you something. It's not just people in your family like that. I have nieces and nephews too. I cut them off."

"Brother, that's kind of harsh, isn't it?"

"Well, that's the life they have chosen. So they kind of forced my hand."

You see, why should I compromise my faith? The moment that I start compromising my faith, guess what? Where do I stop? If I compromise my faith over here, then how can I uphold my faith over there with any real integrity? Do you know what? That voice is going to be calling me a hypocrite. I will be calling myself a hypocrite.

"Well, you did it for *them*, but you didn't do it for them. What's the difference?"

I will tell you what the difference is for many. It is blood, the blood line. For many it is a blood line issue. Blood is thicker than water.

“Well, that’s my family.”

“Really? I’ve got something for you.”

He says:

“...that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.”

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.**”

The question is: Who are those of the household of faith? Here is the deal, ladies and gentlemen. It is a simple deal. The Yeshua that we say that we believe in solved that issue.

“Who is my mother? Who is my brother?”

He solved that issue. If we are still struggling with it and we call ourselves “following him,” then we are unbelieving believers. We believe *in* Messiah, but we don’t *believe* Messiah. He said:

“Who is my mother? Who is my brother?”

He answered the question. He didn’t leave someone else to answer it. He says:

“My mother and my brothers are them who do the will of my Father who sent me.”

Here is the dilemma. I am of my Father who is in heaven and I am of my biological father. My biological

father for me personally, is deceased. My Father in heaven is eternal. When I leave here, I am not going to be standing in front of my biological father giving an account for how I treated my brothers and sisters. But I will stand before my Father in heaven and give an account for how I treated my brothers and sisters.

So who are those of the household of faith? Paul makes it very clear that we need to be especially mindful of how we relate and how we do good unto all men; especially those of the household of faith. He identifies this in *Ephesians 2*.

Eph 2:19-22 – “Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God [our Father who is in heaven];”

We have dual citizenship. We are in the world but we are not of the world. We are of heaven. We are citizens of the kingdom. Where is this kingdom? It is in us. We are citizens of the kingdom. The kingdom of heaven has come. Do you understand this?

With this kingdom of heaven that has come, it creates a dilemma in my natural man. What it does is create a dividing wall between my natural man and my spiritual man. They are both warring within me for attention and dominance. My natural man is associated and intimately affiliated with the things of this world; including my natural, biological family.

My spirit man desires to please the Almighty. It desires to do the things that please the Father who is in heaven. Therefore by the love that I have for my biological spiritual family or my supernatural family; will men know that I am His.

What if I treat this family differently than I treat this family? Let's say that I treat this family over here (which is

of the natural realm) better than I treat this family (which is of the Spirit). What am I saying? What am I identifying with? Who am I identifying with?

This is how we teach our mouths to lie. We say one thing, but our actions show us who we are. There is my natural and there is my spiritual. There is my biological and there is my born-again, supernatural relationship.

That is a dilemma within me. I will be the first one to say that we are more inclined to help our biological family than our supernatural family. The reason is because we know who our biological family is (or so we think). We question our spiritual, supernatural family.

We know these, but we don't know them. We have lived with them and got a chance to know them, but we don't have the time, energy or wherewithal or desire to get to know them. By our very actions we have made a decision. Our decision is exposed in our actions. All we have to do is just be honest with ourselves, but that is hard. It is hard for someone to say:

"I am a believer and I follow the King of Glory. I believe in Him and I am obedient to Him."

When my actions show something totally different.

"Don't judge brother."

How can I not judge? Your fruit shows me who you are. I would be foolish to ignore it. You said who you are by your actions. You will know a tree by its fruit. But we haven't been good fruit inspectors, ladies and gentlemen.

We read this book and say that we believe this book. But when it comes down to doing what this book says, it is like Zorro. It hits that flesh (makes "Z" motion with an invisible sword). For those of you who don't know Zorro, it just cuts you. It puts that – no, "Yorro." Let's put a "Y!" (Laughter)

No, a “Z.” That’s what that word does. That word is quick, sharper, powerful. It is quicker than a two-edged sword. It gets you coming and going. You can’t get away from it. You and I have to do a real assessment so that at least we know where we are. Nobody can do that for you. Nobody can do that for me.

The more I do it, the more I realize how much I have compromised. I have compromised a great deal. I can tell you why and give you excuses and reasons for it, but it is not going to hold water. As a parent, it is hard not to. It is very difficult as a parent not to compromise. Why? Because we love our children. We love them. Any parent who doesn’t love their children; what kind of parent are you? When we love our children, if we truly love them, then we have to correct them.

What if they don’t endure correction? I’m not one for putting people out, but I learned the art. My parents taught me something that I kind of forgot. I remember hearing a sermon about how the eagles deal with their young.

Of course the eagle builds its nest up high. What happens is that when the eaglet gets bigger, they start taking things apart. They build their nest with thorns. This is what was told to me. I haven’t researched it. I’m just going off of what I was told.

They pad this nest of thorns really well. When the eaglet gets to the point where they are able to begin flying, the mother eagle starts removing the padding. Now being in the nest becomes uncomfortable; whereas being outside the nest (even though there is a lot of ground way down there); it seems and feels mentally as if there is a more comfortable spot than being in the nest.

The way that my parents equated it was like this. They just made it difficult for us to be at home. I remember when I was about fourteen years old. I started hearing it. Actually I heard it said to my older siblings before I heard it said to me.

“When you get to 18, you are out of here.  
You are *out* of here!”

I heard that when I was little. It was said to my siblings. By the time I got to that point, my parents (who used to say it to all of them) started saying it to me.

“When you get to 18...”

I knew that there was a deadline to my stay. Parents today don't have deadlines. I believe that the kingdom is like that. There comes a point where you stop being a baby. Now you have to eat the meat of the word. It is not just the milk. You have to eat the meat. There is a transition where you are going to have to go from a babe to where you now become mature.

When we become mature, mature people are not living off of someone else's dime. A mature person is carrying their own weight. If this message is uncomfortable for anyone, then good. It should be.

Eph 2:19-22 – “Now therefore ye are not more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;”

<sup>20</sup>“And are built upon the foundation of the apostles and prophets, Yeshua Messiah himself being the chief corner *stone*;”

<sup>21</sup>“In whom all the building fitly framed together groweth unto an holy temple in the Lord:”

<sup>22</sup>“In whom ye also are builded together for an habitation of Elohim through the Spirit.”

So you are a stone. We are all part of the house. As a matter of fact, we make the house. When we come in, we

become part of the foundation; which is Messiah. The apostles, prophets, evangelists, pastors and teachers are building. They are not building their church; but the household of Elohim. This means building people so that people can get in the place where they are designed to fit and function. They are not to be dysfunctional.

We are all supposed to be functional. We are all supposed to be spiritual. We are all supposed to be maturing. We are all supposed to be growing up. We are all supposed to be supplying every joint. We are all supposed to be helping to make all things that are needed in the house of the Almighty. We are to make it functional.

You have a role to play. I have a role to play. Everyone is supposed to bring something to the table. The only ones who don't bring anything to the table physically, but they do bring something to the table, are the babes. The babes bring something to the table. They bring an opportunity for you to exercise your faith in discipleship; to train up.

The way that you know that you have done a good job is when they take their place next to you and start to disciple others. They are building them up. If everybody is building up everybody else, there is no tearing down!

Peter weighs in on this household of faith and gives additional insight.

1 Pe 2:5-6 – “Ye also, as lively stones, are built up a spiritual house, an holy priesthood,”

One of these days we are going to get into the order of Melchizedek. Every one of you is a priest after that order. Every one of you is holy after that order. No matter how you look at yourself, it is time to put on a new set of glasses. We are to see ourselves the way that the Almighty sees us. We are to begin to become what He is calling all of us to be.

1 Pe 2:5-8 – “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to Elohim by Yeshua Messiah.”

<sup>6</sup>“Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.”

<sup>7</sup>“Unto you therefore which believe *he* is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,”

<sup>8</sup>“And a stone of stumbling, and a rock of offense, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.”

Yeshua is that stumbling block to the Jew and the offense to the Greek. Yeshua. The Greek are the Gentiles. There are places where it uses the word Greek, but it is non-Jew. In some versions this could also be considered to be Gentile because a Gentile is a non-Jew according to those interpretations.

Yeshua is an offense to the Greek. Why? The Greeks are philosophers. The Greeks are heady. The Greeks are intellectuals. The Almighty uses the foolish things of this world to confound these wise folks, these philosophers.

I just received a Ph.D. which is a Doctor of Philosophy. I was thinking to myself:

“What am I going to do with that? Should I call myself ‘Doctor? Arthur Bailey (slash or comma), Ph.D.?’”

The fact of the matter is that the Greek society is where we get the sororities and fraternities. That's what they are; sororities and fraternities. Why do you think that they all have Greek names and Greek symbols? It is the tree of the knowledge of good and evil. They are both there.

The good are frowned upon to a degree because students who go and eat from the tree of the knowledge of good and evil find themselves on the dark side. They are pledging, partying, drinking and getting high. They are losing their virginity, losing their identity and losing their faith. We send them into these institutions of higher learning and they come back heathens with Ph.D.s and M.Ds.

“Now brother, you are being too hard on it.”

You know, I am, but it has earned it. That is why they call them institutions of art. Art ladies and gentlemen, is a nice, fancy way of saying “perverted” because most art is perverted. When I say “perverted,” I mean void of YeHoVaH.

When a doctor says:

“Do you know what? We practiced our craft. We've done everything that we can do. We have danced around the pot. We have put different ingredients into the pot. We have tried different formulas. We have said different chants. We have even brought in other doctors of pharmakeia. We brought in masters. We brought in Ph.D.s in that particular field.”

They have danced. They are befuddled because they can't figure it out. They don't know what is going on. Then they say:

“Well, we’ve done everything that we can do. Now I guess it’s up to God.”

It has always been up to Him. But it is sad that a person has to come to the end of their craft before they acknowledge that they can’t solve the problem. They can’t fix the problem. All they can do is try to bypass the problem by shutting something down, by awakening something, or by cutting something out or adding something to it.

The Almighty is the only one who knows this physical design. He designed it. He knows how to fix it. He knows how to do whatever He needs to do with it.

Don’t get me wrong about these institutions of higher learning. I am not against higher learning. But I say to people that you better have your faith secure before you go in there; even in the Christian or the religious ones. There are as many heathens in the Christian colleges and universities as there are elsewhere. They are just paying more money.

<sup>8</sup>“And a stone of stumbling, and a rock of offense, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.”

<sup>9</sup>“But ye *are* a chosen generation, a royal priesthood, an holy nation,”

Peter is reminding the people who they are. When we do our vision statement, it is a reminder. Peter here is reminding them. He says:

<sup>9</sup>“But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:”

<sup>10</sup>“Which in time past *were* not a people, but *are* now the people of Elohim: which had not obtained mercy, but now have obtained mercy.”

We will continue here in the next lesson.

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

I really want to take some time to explain what Paul says. As I have said before, when I look at the Book of *Galatians*, I think that Paul sums it up here. I see a compilation of all of the subject matter that Paul has addressed to all of the other congregations that he wrote to, except for the *Galatians*.

They were in a very particular position because they who had received the faith had allowed someone else to come in and talk them out of the very faith that they had received. It was to the point of bewitching or bringing them under a spell. Believe it or not, there are so many people under a spell. I am not even talking about the Christian community. I am just going to push that over to the side for a minute.

**You see, this whole issue of being bewitched is particularly associated with those who want to mix Judaism and the Bible.** It is specifically addressing the Messianic Hebrew community. The Christian church has already rejected that. They have rejected everything Old Testament except for tithes, offerings and the blessings. They have rejected it all.

It is us in these particular circles who are coming into the faith once delivered to the saints; but who are also mixing in some Jewishness and some traditions. These are the ones who bewitched the Galatians They brought in their traditions, their Hanukkias, their stories and hamantaschen

and traditions that are associated with trying to celebrate what has been erroneously dubbed “The Jewish Feasts.”

There are only two Jewish Feasts that people in the Messianic community celebrate. Those are Purim and Hanukkah. Those are Jewish Feasts. Tabernacles is not a Jewish Feast. Passover and Unleavened Bread are not Jewish Feasts. These are the Feasts of YeHoVaH. YeHoVaH established these Feasts! Hanukkah and Purim were established by some Jews. So don’t call them “Jewish Feasts,” because they are not. **They are the Feasts of YeHoVaH.**

You can’t put them into the same category. The moment that you put Hanukkah and Purim into the Feasts category, do you know what you have done? You have added to the word. They are not Feasts! Can man add a Feast to YeHoVaH’s word? No, He can’t! Are you all with me here? We have to see the Bible.

“Are you against Hanukkah?”

No, I am not. This year I chose not to celebrate it.

“Are you against Purim?”

No, I am not. I don’t think I have ever celebrated it. Once, maybe twice. If I choose to, then so what? But one thing I am not going to do is to equate something that did not come from YeHoVaH but man, to the same level as that which came from YeHoVaH. You don’t add and you don’t diminish. That is a biblical command from the creator Himself.