

The Book of Galatians – Part 4

I wish that I could just take you all captive for an entire day or maybe for a couple of days. Like Yeshua in the Sermon on the Mount. Remember how he just ministered? He poured out of himself so much, that people for periods of time didn't have food to eat. They were eating and feasting upon the word of YeHoVaH.

The reason why I say that is because in order for me to do justice to this teaching, often times I have to go into various other places of scripture. That is because Paul is sharing things. We want to see where he is sharing that from; especially as we are going to get into the teaching today.

This is part four. There are three other parts prior to this. I encourage you to take advantage of those particular teachings. You will see that as you connect them together, I won't have to do a whole lot of recapping. At the end of this teaching we're going to have to do some recapping to pull everything together. But I need you to have the mindset of the last three teachings so that you don't hold me hostage and so that I can move forward. Hallelujah?

I encourage you not to miss a week of these teachings. Try to retain them. It would be helpful if on Friday or Sixth day if you would go over some of it and get it fresh in your mind.

Here's what we're going to do. We're going to look at *Galatians*. We're going to go through chapter one. Hopefully we're going to finish that up; well not hopefully, we will today. We're going to get into chapter two. Hopefully we'll even get all the way through chapter two. I spent a lot of time in the introduction, the overview so that you would have an understanding of the gist of Paul's writings here in the book of *Galatians* to the Galatians.

Last week we looked at what Paul believed and what he taught from his own mouth. I say this because there are

many people who come to conclusions of what Paul says. Many people say that Paul is saying “this.” I think it is important for us to get Paul’s own testimony of Paul. How many of you would agree with me on that?

You see, anything other than what Paul says about himself is hearsay and gossip. That is basically it. Let me say it this way. What Paul says about himself is true. What others say Paul says that is opposed to what Paul actually says, is hearsay and obviously gossip.

So what did Paul say? Last week we looked at a situation where Paul was taken. There were Pharisees and Sadducees that had joined up against Paul. They accused Paul of saying some things that Paul said he didn’t say. As a matter of fact, we are not going to get into it today, but if you would look earlier, he would say:

“Where are the people that accuse me? The ones that accused me and that have caused me to be in this situation right now, are not even here. And if they are not here and I’m being judged, how can I be rightly judged by individuals who are judging me based on accusations by those who made the accusations and who aren’t even here to take ownership of the accusations they made?”

He says:

Ac 24:14 - “But this I confess unto thee, that after the way which they call heresy,”

This is what they called the Messianic followers. They called them “heretics.” You see, in order to demonize a people, to discount them and even to go as far as to wipe them off of the face of the earth, you first have to classify them as “unworthy to live.”

This is how Paul could get letters from the High Priest. He would go from town to town, city to city and region to region to take these individuals and put them into chains. He would drag them back to Jerusalem and have them tried. They would ultimately be killed as heretics and blasphemers.

This is what they did to Yeshua. They accused him of blasphemy. That was how they were able to get him on that cross. You have to understand that those who follow Yeshua will face the same end by the same people. This is not really people, but a spirit that is allowed to operate in the mindsets of people who subject themselves to certain authorities.

Ac 24:14 - "But this I confess unto thee, that after the way which they call heresy, so worship I..."

Paul is saying:

"They say I'm a heretic. I'm not denying it. The way they say I am worshipping after the way which they call heresy, so I worship..."

"...the God of my fathers,..."

Now listen.

"believing..."

Paul is telling you what he believes.

"believing all"

Somebody say "all."

"...all things which are written in the law and in the prophets:"

How can Paul believe all things that are written in the law and teach contrary to the law? We started off by saying

that if Paul says that he believes a law and he is teaching contrary to the law, then what does that make Paul? A hypocrite. If we can prove that Paul is a hypocrite, there is no need for any of us to be listening to him!

We can now honestly rip everything he wrote out of the Bible and throw it away. Do you see? But that is *not* what Paul is teaching! That is what people teach, who are looking back through time and trying to teach that this is what Paul taught. That's not what Paul taught. He says:

"...[I believe] all things which are written in the law and in the prophets:"

Ac 24:15 – "And have **hope**..."

I have an expectation of good.

Ac 24:15 – "...toward Elohim, which they themselves also allow,"

What he is saying is that what they are believing, I believe. Or, let me say it this way.

"Things that I believe, they believe."

Do you see here?

Ac 24:15 – "And have **hope** toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

Remember that in this situation, there were Sadducees who rejected the resurrection. They don't believe in the resurrection. The Pharisees believed in the resurrection. So when Paul says:

"believing also as them,"

He is identifying himself with a certain group of individuals. He is saying:

“I am not part of that group. The group that rejects the resurrection, that’s not the group that I believe like. But this group here which is the Pharisees...”

The Pharisees believed that there is a resurrection. The Sadducees didn’t. So he has identified with a side. He said this earlier when he said:

“I am a Pharisee.”

Ac 24:16 – “And herein...”

What? I have hope toward Elohim.

Ac 24:14 – “...**believing all things which are written in the law and in the prophets:**”

Ac 24:16 – “And herein do I exercise myself,”

So these things that I believe, I do.

“...to have always a conscience void of offence toward Elohim, and *toward* men.”

Ac 24:17 – “Now, after many years I came to bring alms to my nation, and offerings.”

In order to understand this, you have to understand that when Paul was going through and he wrote to the Corinthians just as he wrote to the other congregations:

“So do ye on the first day of the week, I want you to collect the offerings for the relief of the saints in Jerusalem.”

Paul has gone all over where there are congregations who receive Messiah, but who still have a heart for the commands. He has gathered all of those offerings and he is bringing them up after many years. It’s a lot of years of offerings right here, ladies and gentlemen. He says:

Ac 24:17 – “Now, after many years I came to bring alms to my nation, and offerings.”

Why is Paul bringing offerings? It’s because *he is keeping the commandments*.

Ac 24:18 – “Whereupon certain Jews from Asia found me **purified** in the temple, neither with multitude, nor with tumult.”

He wasn’t just in the temple, he was purified. He was cleansed. He was ceremonially clean. Do you understand this? Why would Paul be ceremonially clean? It’s because it is a requirement in order to enter into the temple service. He had to be cleansed. Certain people weren’t allowed. People who weren’t clean could not go to the temple service.

Ac 24:18 – “Whereupon certain Jews from Asia found me **purified** in the temple, neither with multitude, nor with tumult.”

I wasn’t with the multitudes. I wasn’t causing any problems. The word here for “purified” is *hagnizo*. It means ceremonially to make pure, to purify and to cleanse.

Paul had gone through the process of purification. Would that be someone who did not believe in the commandments? Would that be someone who taught against the commandments? If he is teaching people that they don’t have to do that, then why is he doing that himself? And if he is doing it himself, would he be teaching people that they didn’t have to do that?

These are just simple, logical questions. We’re going to get into this more deeply. I left off here last week in the following verse. In *Galatians* 1:14, we went through this. We got up to verse 17. He says:

Gal 1:14 – “And profited in the Jews’ religion above many my equals in mine own

nation, being **more exceedingly zealous of the traditions of my fathers.**"

When you begin to look at this – I encourage you to check it out. Then look up some of these words, because it is important for us.

Gal 1:15 – "But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,"

What is Paul saying here? He is saying,

"Listen. While I was in my mother's womb, Father called me."

This is so important to me. Even though Paul went and practiced the traditions of his fathers, YeHoVaH had called him from his mother's womb. You see, when people talk about salvation and being born again, what we do here on the earth is that we go through a process – those of us to whom the Father says:

"Before you were born, I knew you. While you were in your Mama's womb, I knew you. I called you before you were born. I had a plan for your life, long before you were conceived. The plan that I have for you is to give you a hope, to give you a future, to do you good. It is not to harm you."

Some of us take a lot longer to get to that place where we realize that, than others. Some get it early on and they walk with the Almighty all the days of their lives. Some take ships to Tarsus. Some take detours. Some try that religion and this religion; and try this and try that only to come to the conclusion that none of that stuff works. If we are going to have peace; if we are going to have Shalom in

our lives, we cannot have Shalom apart from the one who gives it. He says:

Gal 1:15 – “...who called *me* by his grace,”

Gal 1:16 – “To reveal his Son in me, that I might preach him among the heathen;”

You have to understand something. Before Paul started preaching Yeshua, Paul was preaching another gospel. Paul had been preaching the gospel. He was just preaching the *wrong* gospel. Listen. We know that Paul was preaching and teaching before he had the Damascus Road experience. So that was the gospel. *That was the gospel according to the traditions of the elders, according to the Jews' religion.*

How many of you know that the only people who had relationship with the Almighty and who had the commands of the Almighty were the ones that the Almighty had delivered? He delivered their forefathers from the hand of bondage in Egypt to bring them into a place flowing with milk and honey. This was a place of freedom apart from bondage.

He didn't deliver them out of bondage to bring them into bondage. He went to set the captives free. And He knew that in order for them to stay free, they could not lean to their own understanding and try to figure this thing out themselves. Father says:

“Listen. I'm the one who delivered you. I'm the one who wanted you free. I'm the one who took you out of the labor – where you labored. You toiled day and night under the hand of taskmasters and slave masters whom I destroyed for your sake, by the way. I did this to bring you into a land. I did this to give you a land that you didn't cultivate; to give you trees you didn't plant,

to give you wells you didn't dig, to give you a house you didn't build. I'm telling you that I did this because of my promise and because of my love for you."

He didn't go and bring them out of bondage in order to bring them into bondage. They accused Moses of this by saying:

"You know, He could have killed us in Egypt. You brought us out here so He could kill us?"

Father hated that kind of conversation! He hated that talk! He says:

"Moses, they are not murmuring against you. These fools are saying that I delivered them from bondage to bring them out into the wilderness to kill them! How dare they! I'll tell you what. If that's the way they feel about me, let me kill all of them! And I'll start over with you!"

That was his attitude. I didn't write it. I'm just preaching it. Don't kill the messenger. He didn't deliver them out of bondage to bring them into bondage. He brought them out of bondage to bring them into freedom and liberty. He knew that in order for them to stay in freedom and to exercise that liberty, He had to give them a perfect law of liberty.

Here is what James is talking about – a perfect law of liberty. He says:

"What other people have laws like you all have? No one! All these manmade rules and regulations and laws – they are manmade. Those who make the laws are the ones who

subject you to their laws. They become your masters. Remember this. Remember this.”

Whoever you yield your body to, you become their servants. Whoever you subject your mind to, their slave you become. Whoever’s gospel you listen to, they are the ones who become your master. YeHoVaH says:

“I am your Master and here are the rules and regulations that you are to live harmoniously by in my presence and among one another. If you can’t live like this, guess what? If you violate these commands, you are going to go back into bondage. If you keep these commands, you are going to stay free. These commands will prosper you. These commands; if you diligently hearken to obey all of them that I am giving you, I’m going to raise you high above everybody else.”

But the world around us is saying:

“Hey, we’re free. You all are in bondage!”

(Laughter) That’s what the world is saying. And yet, the world surrounding Israel; every place where Israel went, the fear of YeHoVaH went before them. They heard about the children of Israel. Folks got out of the way. They said:

“Hold it! Don’t come through our land! Go around. We don’t want anything to do with you all and that God. We heard what He did to Pharaoh. We don’t want any trouble. If you can’t go around, here’s the path. Go straight through, but keep it moving!”

YeHoVaH brings the children into the Land of Promise. He begins to give them the instructions in which they would stay free if they obeyed. Paul says:

Gal 1:16 - "To reveal his Son in me, that I might preach him among the heathen;"

Now it is interesting here. I don't know why the writers did this, but they used "heathen" a couple of times and they used "Gentiles" a couple of times, and they are both the same word – *ethnos*. It means to reveal, to preach him among the *ethnos*. That is what it is. He says that when that happened:

"...immediately I conferred not with flesh and blood:"

Gal 1:17 – "Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus."

I want you to notice this because we are going to look at this. In *Acts* chapter nine, Paul is on his way to Damascus. He gets knocked off of his mount. He was knocked down. He was given in a vision, to go to a place called "Straight"; a street called "Straight." And there is a man who is going to come and minister to you. While this is going on, YeHoVaH is at Ananias' house. He is saying:

"I want you to go and meet this man. You are going to minister to him. I'm going to show you as I've shown him that there are many things that he is going to suffer for my sake."

So Ananias has this conversation with the Almighty.

“Don’t you know who this man is? He killed your people!”

He says:

“I know, I know, I know. But even though he did all of that, I called him from his Mama’s womb. I separated him unto myself from his Mama’s womb.”

There are people who have been separated from their Mama’s womb and who have been called by YeHoVaH who are doing atrocious things – some even in the name of YeHoVaH. So when we come to the truth, we have to put all of that stuff aside. And he says:

Ac 9:19 – “And when he had received meat, he was strengthened.”

Ananias laid hands on him. The scales fell from his eyes. He received his sight and then he [Ananias] fed him. He was strengthened. At this particular point, Paul spent time in Arabia.

“...**Then** was Saul certain days with the disciples which were at Damascus.”

When you look at this word “then,” it’s the word *de*. Now you wouldn’t think that even the word “then” needs to be looked at in context. But then here is the word *de*, meaning but, moreover, and.

We’re going to look at another “then” that has a different meaning in the context that it is written. The usage here is “but, and now, then, also, yet, yea, so, moreover, nevertheless.”

Ac 9:20 – “And straightway he preached”

If you look at verse 19 to verse 20, you would get the impression that Paul got knocked down. Ananias met him,

fed him. Then Paul left Ananias' house and went to preach. Do you see that? That is not what happened. Paul told us what happened in *Galatians*. He says:

Gal 1:17 - "I didn't go up to Jerusalem which were apostles before me, but I went"

Where?

"...into Arabia, and returned again to Damascus..."

But here in *Acts* 9:20 you don't see "Arabia." You see "straightway." He got knocked down. He got healed. He got fed. He got strengthened and straightway he started preaching. No! Paul went into Arabia and there is where he had his encounter. He was given specific instructions by the Almighty. He received things. It says in verse 20:

"Ac 9:20 - "And straightway he preached Messiah in the synagogues, that he is the Son of God."

Paul's reputation had preceded him. Verse 21:

Ac 9:21 - But all that heard *him* were amazed, and said; 'Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?'"

Now the thing is, that what Paul did, the word got around.

"Man, there's a fellow by the name of Paul. Those of you who follow Messiah, stay clear of that dude. If you hear him, run!"

The folks knew that Paul was coming. They knew that Paul was coming looking for people who followed that

Messiah. Paul wasn't just looking for anybody. He was looking for people who followed Messiah. He had direct authority from the High Priest and who – listen to this. Who was under the jurisdiction of the High Priest? Certainly not the Gentiles!

The thing that you are going to find is that Paul is going to teach us and tell us that there were synagogues in every city. So where Paul went, there were synagogues. Where there were synagogues, there were Jews. Where there were Jews, there were the traditions of the fathers and the religion of the Jews or *Judaism*.

This is where the commands and the knowledge of this God of Heaven were communicated. Everybody else was worshipping all kinds of Elohim. It is important for us to understand this.

Ac 9:21 – “But all that heard *him* were amazed, and said; ‘Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?’”

Ac 9:22 – “But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Messiah.”

In other words, they knew that Paul had experienced a conversion. Paul was preaching one gospel while he was on his way to Damascus. After his encounter with the Almighty and his time in the Arabian Desert, he still preached. But he preached the very thing that he was trying to previously destroy. His gospel message changed.

To the people who had an issue with the Messianics, it was good news that somebody was finally “doing something” about “those people.” That was good news for

them. When Saul came, the people in Damascus knew about some of these little house meetings. They knew the murmuring. They knew that there were people who were following this Messiah in their city.

It's just like in your city. You see, your neighbors know (if you have any conversation with them) that you are one of those people who has "gone back under the law." Your family knows. If you have any dealings in this faith at all, everybody who knows you, knows.

If we were in that day and Saul came to your city, everybody who knew you would know.

"They are over there! That's them, right over there!"

They've got your address. They've taken pictures of your house. They have your children's faces on their little phones.

"Just in case, here's what they look like so you don't make any mistakes!"

They are going to direct them to your house. We laugh, but a day like that is coming. A day like that is coming. Brothers will turn against brothers. Nations will rise up against nations. These people are going to point you out. They are going to oust you just like those folks who told Hitler where all the Jews were. You see, you can't practice it. If you can practice your faith and nobody knows, then your faith is worthless.

Ac 9:22 – "But Saul increased the more..."

Ac 9:23 – "And after that many days were fulfilled, the Jews took counsel to kill him:"

Now he who was coming to get people to persecute them; it is like the hunter has become the hunted. Some of you know this feeling. The people that you used to dwell

with and fellowship with and worship with that you thought just really *loved* you, you never thought they would turn on you.

You have been through too much. You are their ride or die buddy. You are buddies “for life.” You are part of the posse. You’ve gone to concerts together. You’ve gone to seminars together and weddings. You’ve cried together at funerals. Now here they are having your funeral and you are still alive.

Ac 9:23 – “And after that many days were fulfilled, the Jews took counsel to kill him:”

Ac 9:24 – “But their laying await was known of Saul.”

You see, Father has a way of letting Saul know what is going on, just like He has a way of letting you know. He does nothing in the earth before He first reveals it to His servants. He lets you know. For us to walk into things and be terrified or to be caught by surprise is an indication that we haven’t been listening.

When you think back, all of the stuff that has happened to you, if you think back you can see that you were warned. You need to do this sometimes. I’m going to tell you. There is nothing that I can think of that has happened to me, that when I reflect on it, I had a thought. I had a dream. I had a vision. I saw behavior patterns shift. I questioned some stuff. It was like:

“What’s going on?”

Things just started feeling weird or strange. You knew something was up, didn’t you? And yet you get surprised when it comes down. The Father has a way. He says He will let you know. He will warn you. There is nothing. You see, the whole purpose of us being born again with the

baptism of the Holy Spirit is that we will be shown things to come.

He wants to show you what is to come. He wants to order your steps. I am a firm believer that He showed many of us what we are doing today many, many, many, many, many years ago. But some of us took the long way here! Do you know what I'm saying? (Laughs)

Praise YeHoVaH you finally got here! But there is a lot of carnage. There are a lot of unnecessary "deaths." Some of them we can go and resurrect. Some of them are rotting. There is no resurrection. The only resurrection they are going to see is that first or second resurrection. Do you hear me?

So, Paul was known. Then the disciples took him by night and let him down by the wall in a basket. Back to *Galatians* verse 18. There is that other "then."

Gal 1:18 – **"Then after three years..."**

"...after three years I went up to Jerusalem to see Peter, and abode with him fifteen days."

So here you see. Paul had an experience on Damascus Road. Ananias fed him. He was strengthened. He went into the desert. He got his doctrine straight. He came back to Damascus. He began to preach. After three years he went up to Jerusalem to see Peter.

"...and abode with him..."

For how many days? Fifteen. You see these timelines; these days and these years help us to put together a chronology or a timeline of Paul's life. We can begin to look at the timelines and see where Paul was, at certain times. We can now connect his letters and his journeys in the book of *Acts* to specific times. This is how individuals decide where Paul wrote if Paul doesn't tell them where he

wrote from. They can look at the time that these letters were written to get an idea of where Paul was when he wrote these letters and even why he wrote them as we look at the context of what he wrote.

This word “then” is not the same as the other “then” which was *de*. This word is *epeita*, meaning thereupon, thereafter, then, afterwards. The other word is altogether different from *Acts 9:19* which is the word *de*. Do you see this? There are two “thens” and two different meanings.

So every time that you see “then,” it doesn’t mean that it means “then” as you would interpret “then.” Now, I know that this may seem anal and it is. But I believe the Bible is very clear when it says that *man shall not live by bread alone, but by every word that proceeds from the mouth of the Almighty*.

You’ve got individuals trying to interpret and give to us the interpretation of what was written. You can’t read over words. This is where much study is weary to the flesh. It does get wearisome sometimes. My head is spinning and I have to step away and come back. I hang out a little while longer and my head starts spinning again and I have to step away. I come back and hang out a little while longer. And each time, Father is just giving me more and more and helping me to process and understand so it’s:

“Oh, now, okay, yeah, I see that.”

When Paul went up to Jerusalem after three years, he lets us know who he met with. Notice what it says here. After three years he went up to Jerusalem to see Peter and abode with him fifteen days.

Gal 1:18 – “**Then** after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.”

Gal 1:19 – “But other of the apostles saw I none, **save/except James the Lord’s (Yeshua’s) brother.**”

That word “save” means “except.” He didn’t go to Jerusalem to “save” James.

Gal 1:19 – “But other of the apostles saw I none, **save James the Lord’s brother.**”

Some could say that James wasn’t saved when his brother was alive. This lets us know which James he is talking about – Yeshua’s brother. Let’s go back to *Acts* 9.

Ac 9:26 – “And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.”

Ac 9:27 – “But Barnabas took him, and brought *him* to the **apostles...**”

What apostles? You see, if you don’t connect *Acts* 9 to what Paul is saying in *Galatians*, you would see this plural apostles and say that Paul was meeting with the apostles when Paul told you with which apostles he met – Peter and who? James. Did he meet with Matthew? No! Did he meet with John? No! He told us.

But if you are reading the book of *Acts* and you’re not connecting it to *Galatians*, you will come away with apostles, meaning plural [apostles]. You will assume that he is meeting with all of the apostles. It was Peter and James only and not all.

Ac 9:27 – “But Barnabas took him, and brought *him* to the **apostles...**”

Who did he bring him to? Peter and James.

Ac 9:27 – “...and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Yeshua.”

You see, Paul needed Barnabus. Barnabus’ credibility is what got Paul accepted. These people are talking about how:

“I don’t need anybody. It’s just me and Jesus. It’s just me and the Lord. That’s all I need.”

And he is saying:

“No, no, no, no, no, brothers and sisters. You NEED people and the sooner you acknowledge that, the better. Some of the people you need are going to be people you don’t like.”

I have found that some of the people who have been the most helpful and that I have seen the hand of the Almighty upon who are helping me to get to where I am today; there are many times that I wanted to cut them off at the knees and get as far away from them as I possibly could.

You see, there are people who want to cut people off at the knees and get away from them. They don’t even realize that Father has put people in their lives to help them get to the next step. This is why they never get to the next step. They spend their lives wandering in the wilderness. They are talking about how:

“I’ve seen this mountain before! You know, I’ve been here before! Hey, how come I never get past A?”

It's because you have disconnected from the people that Father has connected you with. The people He connects you with are going to bring some correction into your life. Correction is not pleasant. This is exactly what happened to me folks. I did some stuff in church. I ran off my mouth. I talked too much. Folks, I had inside information and I didn't know how to hold it and it created a lot of problems.

Not only did it create problems, but it held things up. I'm thankful that my leadership loved me enough to correct me behind. I'm going to tell you that when that correction came – you know when you have messed up and somebody corrects you! You don't like it. I certainly didn't! But I endured it. The tendency is to run.

“Oh, it hurt my feelings.”

Don't do it in front of your family; oh man, not in front of your woman.

“How dare you! Are you going to talk to me like that in front of my wife?”

“Well, you act the fool in front of your wife! How dare you act the fool in front of your wife. If you don't want to be corrected, you better mind your behavior – especially up in here! We love you too much to leave you be. We're not going to do one of these numbers (he backs up holding his hands out front like stay away). If you act the fool, we're going to show you that you are acting the fool.”

Are you hearing me? It's because we love you. If you run, like Arnold says hopefully:

“I'll be back!”

Some folks let pride get in there. They can't come back because pride has now eaten at them. They feel like some little cowering puppy with their tail between their legs. Let me tell you something. Correction will make you feel that way. You have to give honor to the dogs who when they begin to get down, they recognize a stronger dog than them.

In the animal kingdom, you recognize the ones who have authority. If you don't recognize authority, the very authority you violate is going to bring the hammer down upon you. You can't violate authority! You go out there and tell the police to get lost. He'll pull over. You'll say:

"What are you stopping me for? I don't need a license."

"What do you mean you don't need a license? Sir, step out of the car."

"I ain't getting out! You want me out, take me out!"

"Ah...this is...(makes speaking motion into imaginary radio)...requesting backup."

(Laughter)

"Mm hmm. You bad. Yeah. You will see where your bad self ends up."

Paul is speaking boldly after Barnabus vouches for him.

Ac 9:27 – "But Barnabas took him, and brought *him* to the apostles and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Yeshua."

Ac 9:28 – "And he was with them coming in and going out at Jerusalem."

Ac 9:29 – “And he spake boldly in the name of the Lord Yeshua, and disputed against the Grecians: but they went about to slay him.”

These Grecians ladies and gentlemen, are Greek-speaking Jews. During Hanukkah, the Greeks invaded. The Septuagint, the LXX was written in Greek, which is the Greek version of the Hebrew Scriptures. Why is it translated into Greek? It is because the Greek mindset and dominance and language begin to permeate the land. It was at the point where people began to be speakers of the Greek language more than they were Hebrew speaking.

As a result of that, the congregations became a mixture of Greek-speaking and Hebrew-speaking people. Those who opposed Paul were the Greeks who wanted nothing to do with the Hebrew laws.

When Antiochus came in ladies and gentlemen – the whole subject around Hanukkah is that when they began to influence them, it was like:

“Well, you all come on over to our side, and abandon your ways and we will make life easy for you.”

The Bible says that some even went to the point of uncircumcising themselves. How did they do that? That’s a good question! This is why the Pharisees said – now you aren’t going to find this in the Bible. This is historical. You can check it out for yourself. But the bottom line is that you won’t find in the Bible that they uncircumcised themselves. You might ask yourself:

“Well, how can somebody that has been circumcised, uncircumcise themselves?”

You have to ask the ones who wrote that they uncircumcised themselves, because none of us were there.

But historically we know that the process by which they did uncircumcise themselves, some of them had surgery. You know how people have plastic surgery today. They make things appear that are flat. They get injections. They do all kinds of stuff. I'm serious folks. They had surgery, plastic surgery. Do you think that plastic surgery is a new phenomenon? No, folks had surgery.

The whole idea behind uncircumcising themselves is where the rabbinic Jews came to the conclusion that they had to create a way that circumcision is going to be done in such a way so that it would be virtually impossible for someone to uncircumcise themselves. Thus there is the Brit Milah. This now becomes circumcision according to "Moses."

This whole idea of circumcision "according to Moses" said that now circumcision has to be done a certain way. A certain amount of the foreskin has to come off. Certain people have to witness this. It has to be done by someone who is authorized. That is the whole point of the service; so that there are witnesses.

Ac 9:29 – "And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him."

Ac 9:30 – "*Which* when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus."

Ac 9:31 – "Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

Back to *Galatians*. Paul reemphasizes that what he is saying is truth.

Gal 1:20 – “Now the things which I write unto you, behold, before God, I lie not.”

Paul has to say:

“Listen, I’m telling you the truth.”

He takes us on the journey.

Gal 1:21 – “Afterwards I came into the **regions of Syria, and Cilicia.**”

Those are two different regions. Verse 22:

Gal 1:22 – “And was unknown by face...”

People had never heard nor seen me, but they had heard of me. They didn’t know me.

“...by face unto the churches of Judaea which were in Messiah:”

Those guys.

Gal 1:23 – “But they had heard [about me] only, That he which persecuted us in times past now preacheth the faith which once he destroyed.”

Just as they had heard about him destroying the people who were keeping the faith, now the word has gone out that he who used to destroy those who preached the faith, is preaching the same faith of the one whom he used to destroy. It seems like they had a very robust communication system so that the word got out about individuals. A blog? (Laughter) The word got out, absolutely. They communicated with each other. Again, that communication was a very robust system. Chapter 1, verse 24:

“And they glorified God in me.”

Now we get into *Galatians* chapter two.

Gal 2:1 – “Then fourteen years after [that] I went up again to Jerusalem with Barnabus, and took Titus with *me* also.”

So he got hit on Damascus Road. He went into the Arabian Desert. He went back up to Damascus and began to preach. After three years he went up to Jerusalem. He met with Peter and James. He left because they were trying to kill him in Jerusalem. He went away. Then fourteen years later he came back up. It is believed that this was a time when he came up in *Acts* 15. There was a dispute.

Gal 2:2 – “And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.”

So he is saying that he went up and had a meeting with those who were of reputation. These were the individuals that it was communicated were the authorities in the congregations. There were many people in the congregations in Jerusalem, but there was key leadership. These were the ones that had the reputations.

There are people today who feel that we are all apostles, but that is not true. They feel that we are all sent. We are. But all of us are not sent by the Almighty with a specific message for a specific people. He gave *some* to be apostles, *some* to be prophets, *some* to be evangelists, *some* to be pastors, *some* to be teachers. So yes, we’re all called. And yes, we’re all sent.

But how many of you started a congregation? You are sent. You are called. How many of you feel you are even called to establish a congregation? Raise your hand. A

handful of you. Do you understand? So when somebody starts talking about how:

“You know, we’re all called and we’re all equal.”

Listen. We are equal when it comes down to salvation. When it comes down to coming into relationship with the Almighty, the Almighty is no respecter of persons. But when it comes down to establishing leadership, He is very respectful of the order in which He established.

No one can exercise by force, authority over you. That is witchcraft. In order for people to exercise authority over you, you have to submit to that authority. If you don’t submit to the authority, no one can exercise authority over you.

But get this. The Bible establishes that YeHoVaH is going to hold certain people accountable because they are responsible for watching over the souls of the people that He has made them Elder and Bishop over. Everybody is not going to be responsible for your soul. Only the ones that He has put in place to be an authority in your life. Now He says:

“Listen. Obey them that have rule over you.”

You can choose not to obey. No one can make you obey them. No husband can make no wife obey them. No wife can make no husband. You can’t make your children obey you. You can threaten them. You can use tactics. You can try to put fear into them. But true respect and submission is an act of the heart.

When you have people who have hearts that are not submitted, you have problems. They have their own opinion and they don’t have to listen to anybody. And they don’t, but do you know what? We all have to listen to somebody. If you are not listening to the one that He has

placed in authority over you, you are listening to something else.

You can take that and do what you want with it. I take very seriously, the role of an apostle and overseer. I take that very seriously. What comes up in here, I am responsible for. Do you understand? When there is a wolf or a snake, I squash it because that is what He says. You have to watch out for those wolves. There are wolves in sheep's clothing.

“Know them that labor among you”

Folks, these are not just nice words. You better know them. You better be able to recognize those who labor among you. Do you know how you will know them? By their fruit. Ignore the fruit if you want to. I don't ignore fruit. I may not deal with situations in your timetable or according to your time clock, but I am not led by you. None of us should be led by anybody else other than by the Spirit of YeHoVaH.

You see, Paul had some real issues with folks who wanted to question his authority. Folks, he even birthed into the faith:

“Who do you think you are? Who died and made you Jesus?”

I am going to tell you something folks. You've got some attitudes out there, don't you David? (Laughter) Hallelujah! We love you! We love you enough to correct you. We love you enough to walk beside you. We love you enough to get “smelly” around some folks.

I remember when we were in Michigan and doing street ministry and dealing with folks under the bridge. You deal with people who have used the bathroom on themselves. They get drunk. They haven't had showers in days or weeks. You bring them up into the place of worship and try

to clean them up and feed them. Then you know what I know now.

There are ways of helping people. But how many of you know that there are some people who don't want your help? They just want a handout. They don't want help. I am going to tell you. You give them ten dollars and then it's:

“See ya!”

There are some folks who just want a few dollars. They don't want your gospel. They don't want your wisdom. They don't want your counsel. They don't want your advice. All they want is ten dollars. Now you decide whether you are going to give it to them or not. Do you understand what I am saying?

“How did you go off on that?”

Oh, it's all relevant, watch this. It is believed that this was Paul's trip during the *Acts* 15 conflict.

Gal 2:3 – “But neither Titus, who was with me, being a Greek, was compelled to be circumcised:”

The question here, ladies and gentlemen (because some people will take that and run) is, why? Why is it that Paul would circumcise Timothy and not circumcise Titus? How do we know that Titus didn't get circumcised? We don't. We do know that Titus didn't get circumcised here. And here is how we know. Paul lets us know why Titus didn't get circumcised in this situation.

Gal 2:4 – “**And that because of false brethren** unawares brought in, who came in privily to spy out our liberty which we have in Messiah Yeshua, **that they might bring us into bondage:**”

The question is, HOW? Why and how? How can someone bring you into bondage? Do you know that whoever you listen to; whoever's words you allow to enter into your spirit and you operate by or obey or follow that counsel, they have just brought you under their authority? They have just brought you under their spirit. This is why I don't give people my opinion. If I give them my opinion, I'm going to say:

"This is my opinion."

It's just like Paul who says:

"Listen. Let me give you my opinion. This is not the Lord speaking. This is me. I, not the Lord is saying this."

Now Paul says:

"I am not saying 'the Lord says this.' I am saying this."

But because it is in the Bible and it is inspired, then Paul is speaking "on behalf" of the Lord, when Paul said that:

"The Lord has nothing to do with what I am saying to you. This is me talking."

These individuals wanted to bring us into bondage. How? By requiring circumcision to be *saved* as in *Acts 15*. The whole idea of the circumcision and the uncircumcision is that all who were considered circumcision were Jews who were practicing the traditions and the religion of the Jews. They were not following Torah, but *a religion based on Torah*. The uncircumcised are Gentiles who are not following any instructions.

The only instructions they had during Paul's day ladies and gentlemen, was the law and the prophets and the words that were communicated by Messiah to the apostles. We

find out there were also words to Paul when he was in the Arabian Desert and at other times when he was taken up and shown revelations that he couldn't even speak about. Paul is clear.

Gal 2:5 – “To whom we gave place...”

Now who is this he is talking about? False brethren. These false brethren came in. They were the same ones who came to Antioch; well, not the same ones, but the same spirit.

“Except you be circumcised and keep the law according to Moses, you can't be saved!”

That's the whole idea, ladies and gentlemen. *You can't be saved unless you convert to be one of us.* And let me show you how to do this. This is what he is saying:

“They wanted to bring us into bondage.”

How? How are they going to bring us into bondage? By bringing us under the *Jewish religion*, by bringing us under *Judaism*. Paul mentions bondage several times in the book of *Galatians*.

Gal 2:5 – “To whom we gave place by subjection, no, not for an hour;”

In other words, we didn't give those jokers the time of day.

“...that the truth of the gospel might continue with you.”

You see, keeping any command of the Rabbis or undergoing circumcision by these individuals would be to recognize their rabbinic authority and therefore subject themselves to being brought under their law.

If Paul would have allowed Titus to be circumcised by their testimony, then Titus would have brought himself under rabbinic authority. That is why Titus didn't get circumcised here. He explains it, but folks don't see that!

“Titus didn't get circumcised! Timothy was a Jew. Titus wasn't Jewish”

Listen. If Timothy was a Jew practicing Judaism, Timothy would have been circumcised before Paul even came along, right? He would have been circumcised on the eighth day folks! Timothy was operating like a Gentile! Even though, guess what? He was taught the scriptures from an early age.

You have people who are taught the scriptures but who are not practicing what the scriptures teach. Timothy was not practicing it. So now Paul circumcises him. It doesn't say that he doesn't circumcise Titus. It says that Titus did not get circumcised in this situation because.

Now, today if we celebrate Easter, Christmas, Sunday, Good Friday, Lent, and any other Christian religious “holy” day outside of the Torah-commanded feasts and festivals, we are acknowledging the authority of the Catholic Church. It is that simple. Everybody out there going to church on Sunday is operating under the authority of the Catholic Church.

This is the same Catholic Church that they say is a whore and a harlot. It is now the harlot church and the Antichrist — the Anti-Messiah. If you are doing what they instituted, you are as much a harlot following the Anti-Messiah as the ones you are accusing of being a harlot and the leader of as the Anti-Messiah. Now let me show you this. It is in this book, *Sunday Is Not The Sabbath*. I wrote it here.

The Catholics boldly and proudly state that Protestants who keep Sunday as the day of worship, do so because the Pope changed the day from Sabbath to Sunday. Those who

keep Sunday acknowledge the Pope's authority to change the day. You have people out there who are arguing that:

"You know, Jesus rose on Sunday."

"Where did you get that from? Where did you get it from?"

"Well, we worship on Sunday because Jesus rose on Sunday."

You don't worship on Sunday because Jesus rose on Sunday! You worship on Sunday because the Pope said we are going to do Sunday worship! This is their quote:

"It is well to remind the Presbyterians, Baptists, Methodists and all other Christians, that the Bible does not support them anywhere in their observance of Sunday. Sunday is an institution of the Roman Catholic Church and those who observe the day observe a commandment of the Catholic Church."

This is from Priest Brady in an address reported in the Elizabeth, New Jersey *News* on March 18, 1903. There is more.

"Protestants...accept Sunday rather than Saturday as the day for public worship after the Catholic Church made the change...but the Protestant mind does not seem to realize that...in observing Sunday, they are accepting the authority of the spokesman for the Church, the Pope."

From *Our Sunday Visitor*, February 5, 1950.

Ladies and gentlemen, in the back of this book in *Denominational Statements About the Sabbath*, there is a

whole bunch of pages on all of the denominations and their views. There are leaders and their views on Sabbath worship. They all believe that Sabbath is the biblical day of worship. It was the Pope who changed it.

Gal 2:6 – But of those who seemed to be somewhat,”

Now Paul is saying:

“You know, we went up to Jerusalem and there were...”

Gal 2:6 – “...those who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man’s person:) for they who seemed *to be somewhat* in conference added nothing to me:”

Gal 2:7 – “But contrariwise, when they saw that the gospel of the uncircumcision (Gospel to the Gentiles)”

The gospel of the uncircumcision is not a gospel, ladies and gentlemen. It is the gospel to the Gentiles.

“...was committed unto me, as *the gospel* of the circumcision”

So does that mean there are two different gospels? No. What he is saying here is that there are some among us who were sent unto the Gentiles to bring the gospel, namely me. There were some who were sent to the Hebrews, to the Jews; to take the gospel, namely Peter and the others.

Gal 2:8 – “(For he that wrought effectually in Peter to the apostleship on the circumcision, the same was rightly in me toward the Gentiles:)”

Gal 2:9 – “ And when James, Cephas,”

“Cephas” is Peter. They changed his name again.

“...and John,”

You see, this is the thing that I don't get. Here he is Peter and in the next verse, he is Cephas. It's the same person! It's like:

“Why are they doing this? Do you know? I have no idea.”

I don't know if it is done intending to make me think that Cephas and Peter are two different people. It's just like the use of heathens and Gentiles.

“...who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.”

There is that word Gentiles. Gentiles, heathens, are the same word: *ethnos*. Look it up. You will see all of these different definitions.

Gal 2:10 – “Only *they would* that we should remember the poor; the same which I also was forward to do.”

Gal 2:11 – “but when **Peter** was come to Antioch, I withstood him to the face, **because he was to be blamed.**”

Blamed for what? Now we are going to see the influence of Judaism.

Gal 2:12 – “For before that certain came from James,”

What he is saying is that some folks came down from Jerusalem, from James. Peter came down. But before they came down from James, obviously Peter knew them. Peter was mingling among the heathens, the Gentiles, and having a great time. He was just enjoying the company of believers. To them they were neither Jew nor Greek. They were just believers. But then some folks came down from James. Before that he was:

“...he did eat with the Gentiles: but when they were come, he withdrew and separated himself,”

Why? Because he was afraid. Who was he afraid of? The influence, the authority, the power to create mayhem, to crucify, to kill and to imprison was in the hands of these religious leaders. Peter had already stood up to them back in *Acts* 4. They beat him. They threw him in prison and beat him. They told him:

“Don’t speak in this name any more!”

Chapter 3 or chapter 4, one of those chapters. They said:

“You can’t speak in the name of Yeshua any more.”

Peter says:

“Listen. You do what you want to do. But as for me, I am compelled to preach Yeshua.”

They flogged him and sent him out. Now, many years later, understand something. Yeshua says:

“You all are going to be my witnesses in Judaea, in Jerusalem, in Samaria and into the uttermost parts of the world.”

They are still there in Jerusalem. The only time Peter left Jerusalem is when they heard that somewhere had received Yeshua. Then a delegation would go down and put their apostolic stamp of approval upon it.

Now Peter has come down to what appears to be Antioch and he says he started behaving unseemly...

“...**fearing** them which were of the circumcision.”

Who were these? These weren't rabbinics. These were Pharisees who believed. These were believing Pharisees. Remember we learned that Judaizers were believers who demanded that the people continue to follow the Pharisaic version of the Torah. That word *phobeo* means to put to flight by terrifying. Peter was scared. Not only was he afraid:

Gal 2:13 – “And the other Jews **dissembled** likewise with him; insomuch that Barnabas also was carried away with their **dissimulation.**”

That word there, *sunupokrinomai* means that they acted hypocritically. They were one way before those Pharisaic believers came. But when those Pharisaic believers came, they changed their behavior. When that happened, all of them who looked to them, changed with them.

Gal 2:14 – “But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, ‘If thou, being a **Jew**, livest after the manner of Gentiles, and not as do the **Jews**, why compellest thou the Gentiles to live as do the Jews?’”

Paul uses the terms “Jew,” “Jews” and “Jews” in the verse, but all of them have a different meaning. I want you to see this. When you see “Jews,” most people say well, Jews. But each one of these words has a different meaning and it conveys to you what is really being said. If you don’t look at it, you won’t see it. It is what it says.

The first “Jew” is one belonging to the Jewish race. This is a person by birth who is one of the twelve tribes. He is saying if you being a Jew by birth. Here again the second word there is *loudaikos* or “Jewishly.” You have Jews who live after the manner of the Jews. This is not according to the law. This is according to the Pharisaic version of the law, the Sadducean version of the law, or one of those others – Zealots’ version of the law, the Essenes version of the law or the different schools of rabbis.

The third word is *loudaizo*. He says (from *Galatians* 2:4):

“...If thou, being a **Jew**, livest after the manner of Gentiles, and not as do the **Jews**,”

By custom.

“...why compellest thou the Gentiles to live as do the Jews?”

This is according to the Jewish customs. This is what that word means. According to Jews, that word *loudaizo* is according to Jewish customs, rights, imitating Jews. It is Gentiles acting like Jews; being Jewish. I know there are many out there. I have to empathize and sympathize because sometimes I hit it so hard that I hear my brothers and sisters out there saying:

“Ouch!”

I know that there are many people out there who are following Torah portions and they are doing stuff that

people believe was handed down. Messiah didn't do Torah portions, folks! I know that some of you might say:

“Well, he was in the synagogue and it was handed to him. After they had read the law and the prophets...”

Yeah. That's what they did in the synagogue. It doesn't mean that Messiah did it.

“Well, it was custom to go into the synagogue every Sabbath.”

And notice that every incident we see of him going into the synagogue, he got kicked out because he wasn't doing the stuff that they were doing. He was calling them out for doing some of the stuff that they were doing. Do you know what else was really comfortable in the Jewish synagogues? Demon spirits.

“We know who you are!”

Everybody is up in there acting all pious and religious until Yeshua walks in. Now folks are getting nervous and trembling. It was those spirits that drove people who supposedly keep the law, to commit murder on the Sabbath day. They took him straight out the synagogue – the entire congregation. They took him to the cliff and intended to push him over it on the Sabbath!

Those weren't the people; those were people under the spirit. Religion is a spirit. It will cause you to kill, to murder, to maim, the back-bite, to gossip and to slander. And you are all pious, slandering and gossiping and back-biting and lying and cheating and stealing and lusting in the house of the Lord. That is a spirit! There were a lot of spirits in the synagogue. Do you hear what I am saying? These spirits were comfortable until the anointed showed up.

That's why it doesn't surprise me sometimes. I'm glad there is more anointing in here than me. Folks think that when I go, they can show up and act the fool. They just don't know. Hallelujah. You have folks who want to show up and who want to try to do things, but not here, isn't that right?

Saints know wolves. You can smell them. You can sit down and talk to them and feed them and watch them, and try to correct them. That is because we love them. Everybody who walks into this building, we love – even the wolves. Hopefully if we can get the sheep's clothing off of the wolf and expose the wolf for what it is, maybe the wolf will repent. Well, you may say:

“How can a wolf change from being a wolf?”

He can't and she can't, but YeHoVaH can. And if we can love the wolf, hopefully the wolf will change the wolf's ways.

So that word, “live” (*Gal 2:4*) is that you are teaching the Gentiles to imitate Jews. That is what is happening in a lot of Messianic synagogues. Folks are imitating Jews. They are looking Jewish.

Brother Vincent, can you do me a favor? There is a door right in front of those chairs and there is a knob. Open that in the front. It flips down. There is a white piece of cloth in there. Bring it to me please. Yes, that. You see, we would probably get a lot more folks viewing our program if I taught like this (puts on a white Tallit). I know that we would.

“Oh, we've been waiting. We've been praying. Oh thank you, Yod-He-Vav-He, HaShem.”

Do you see?

“Now Brother Bailey has done gone and got a revelation. Brother Bailey is finally doing stuff the right way! He has his wool Tallit. He doesn’t have that cheap one over there. He has one that looks like, yeah, that’s an authentic one; the royal one.”

And I say:

“Do you know what? I hope you enjoyed it while it lasted, because that is about all you are going to see on that.”

(He tosses the Tallit back to Brother Vincent.) It is not that I am against that. I’m not. Don’t get me wrong. I’m not against it. I don’t practice it because I’m not trying to send a message that in order to minister, you have to have one of those. There are some people who feel that you have to have one of those. You have to wear one of those.

I’m not Jewish! I am not trying to be Jewish. I don’t want to be Jewish! I’m happy with who I am. I am happy in my own skin. Do you understand what I am saying? As long as He is pleased with me, that is all that matters. That should be all that matters to you, ladies and gentlemen.

We don’t have to try to be something that we are not and to look like something that we are not. The world has made trillions of dollars out of people trying to look a certain way, trying to act a certain way, trying to project a certain way and trying to make people think they are something they are not.

The hair industry makes billions of dollars putting hair on people’s heads. The clothing industry makes billions putting all kinds of clothes and clothes that aren’t really clothes; that are so revealing, on people. There are people who are making all kinds of money off of us. They are trying to get us to buy into a certain mindset, a certain look, a certain style or a certain fashion.

If you want to wear what you wear, be happy in it. If you want to look snaggle-toothed, those are your teeth. Do you hear what I am saying? You'll find love too! There are a lot of snaggle-toothed people who have people who love them. Those people are happy with one another. But the dentists say:

“Come on, we want to make you look better.”

I'm going to tell you. As soon as they fix those teeth, now you have other people looking at you. As soon as you lose some weight, now you have other people looking at you. Now you aren't the only one who loves them. Do you understand what I'm saying? You become a target. Now you have other people interested in your wife or your husband. It's all because we buy the lie of marketers out there who try to get us to buy into a certain look.

And that is not just in the world, it is in the church. It is in the synagogues. It is in the Messianic communities. There are people who want you to look a certain way. You have to wear long skirts. You have to tie your hair up. You have to cover your face. You have to do all kinds of stuff. And you may say:

“Brother, why are you going off on a tirade like that?”

It's because listen, this is the bottom line. He says:

Gal 2:15 - “We are Jews who are not sinners like the Gentiles,”

Again, these are people who belong to the faith or are born into it.

Gal 2:16 – “Knowing that a man is not justified by the works of the law, but by the faith of Yeshua Messiah, even we have

believed in Yeshua Messiah that we might be justified by the faith of Messiah, and not by the works of the law: for by the works of the law shall no flesh be justified.”

It is not about what you look like on the outside, ladies and gentlemen. It is really about what is in here (taps heart). This is what the Almighty is looking at. He is looking at your heart. I’m going to tell you. If your heart is right – if your heart is right before the Almighty, even though you might not have all the right words, you may not know all the right customs. You may not even be able to read, but if your heart is right and your heart is perfect toward Him, He will bring you into that place. He will use you just like He will use anybody else.

He knows how to get you where you need to be and where He has assigned you to be. Doing all of this religious stuff doesn’t make you right in His sight. Keeping the Sabbath doesn’t make you righteous. You have people who were keeping the Sabbath. They were in the Sabbath every Sabbath and there were demon spirits in the synagogues. They were ready to murder the Messiah that they were supposed to be in the synagogues looking for.

Keeping the Sabbath doesn’t make you righteous. Keeping the holy days doesn’t make you righteous. Keeping the law doesn’t make you righteous. What makes you righteous is Messiah. When you allow Messiah to come into your life and become the Lord and Master of your life, do you know what he will do? He will show you the things you need to know. And guess what? He is not going to lead you away from the Father.

Now you are “saved.” Now what? How are you going to live? What rules are you going to live by? How are you going to conduct yourself in His kingdom in the world? Are you going to be like the world? Because if you don’t keep

His commands, you have no choice but to become like the world.

It is His word and His commands that separate you from the world! It is His commands and His word that makes you look different from the world! But you can have the commands and reject Messiah and you will be no different than the people in the world! That is a person who is establishing their own righteousness by trying to keep rules and regulations not according to Moses or YeHoVaH, but according to the traditions of the others.