

April 15, 2015

What About Grace? – Part 2

This will address statements that people have made:

“We’ve fallen from grace.”

Or:

“We’re going under the law.”

We are trying to explain and to communicate to folks. Inevitably the question comes up:

“What about grace?”

Tonight and as of last week, we’ve decided to specifically deal with that subject. We started this out from *Ephesians* chapter 2. This is the verse. Paul wrote *Ephesians 2*, but how many of you know that Paul wrote a whole lot more than *Ephesians 2*?

In *Ephesians 2* we looked at:

Eph 2:8 – “For by grace are ye saved through faith; and that not of yourselves: *it* is the gift of God: ⁹Not of works, lest any man should boast.”

We broke this down last week. We ended up on the word “boast” in verse 9. Last week we went through every one of these bold and underlined words in “What about Grace?” We didn’t name it part 1, but this is part 2.

We mentioned last week and this is where we’ll pick up, on the doctrine or theology of grace. It did not come from Messiah. It did not come from Paul, but through Luther. It didn’t come from Luther. It came through Luther and Westerners’ theological interpretation of Luther, Paul and Messiah.

One of the things that you are going to see if you deal with denominational ministries or ministers or individuals in mainline, Presbyterian, Reformed, Lutheran or Methodist [circles] is this. You will find that these mainline denominations and even Baptists – mainline denominations have a tendency to go back to Luther.

They quote. What you hear them say is “the Church Fathers.” They always want to talk about the Church Fathers. What is interesting, is that none of the Church Fathers are found in this book – none of them. They may be the Fathers of that church, but they are so far away from this book. They’ll mention names you’ve never heard of.

What they have done is that they have gone out of the Bible. They have gone out of the Bible. Once they go out of the Bible, you’ve already lost the argument because it is not a biblical argument. It is a theological argument. We have to understand how to battle from a theological perspective.

Believe it or not, this is where logic comes in – not wisdom, logic. Now you have to get logical on folks. They are coming at you from a logical perspective; not from a spiritual or a biblical one, but from a logical one. Do you understand?

You cannot argue a spiritual argument with a logical person. You are talking here and you are going to continually miss each other. So now you have to identify what “logic bag” they are coming out of.

When it comes to the logic bag, that is where denominationalism comes in. Each denomination has a founder. The Catholics have a founder. The Lutherans have a founder. The Methodists have a founder. The Baptists, the Pentecostals – they all have a founder. From that founder down, there is still some adherence to the Church Fathers who supposedly founded them.

But by the time you get down to where we are today where the followers of that denomination and where the

Church Father was that established that denomination, there has been a lot of tweaking of the message.

You go into some places and they don't even know what denomination they are. That is because they are now full gospel or they are Charismatic or they are non-denominational. But even the non-denominations have an access point to a Church Father. So when people ask you what denomination that you are in, they are trying to identify your root into what you believe.

Once you associate yourself with a denomination, anyone who has denomination theological training already knows what you believe before you are even given an opportunity to explain what you believe. They say that if you are sitting in this denomination, then you are going to believe like this denomination believes, and it is a logical argument. You have to use logic in dealing with some of this.

The issue of grace: as I shared last week, when people start telling you and talking to you about grace, you have to ask them what they mean. You see, one of the things that I do is that I try to listen. I listen. I listen. I listen and listen because if I listen to you, you are going to tell me who you are. How am I going to know who you are if I am doing all of the talking?

People like talking. They want to tell you everything to help you understand them. The only way you are going to understand them is by listening. But guess what? You're trying to tell them everything they need to know to understand you. As soon as they catch their breath, you take over. When you catch your breath, they take over. You could have an hour or two hours of conversation and "nobody heard nobody." Do you understand what I am saying?

You have to be good listeners and you have to be good discerners. You don't want to spend an hour listening to somebody saying nothing. You have to discern. The gift of

discernment, the Spirit of discernment is critical. Yeshua operated in discernment and the word of knowledge almost more than he operated in healing. He knew what a person was thinking. He knew where a person was coming from.

He cut the conversation into a third and went down the road that he knew the conversation needed to go in. The person got their answer and they went on their way. They may not have liked what they heard. So you need discernment.

When a person begins to talk about grace, then your first question should be:

“What do you mean?”

We looked at it last week. There are a lot of “graces” in the Bible. You can’t have a conversation about grace until grace has been defined. You don’t define it. Let them. What you are going to find is that they can’t define it. If you are talking to somebody about a topic or a subject they can’t define, how long do you think you are going to be in that conversation?

You’ll be in there all day. They’re just going around in circles talking about something that they can’t even define. You think you understand it so you’re having a conversation thinking that you understand what they are talking about. But they don’t have a clue what they are talking about. How are you going to have a clue?

Yeshua talked to the people in parables. Hearing, they didn’t hear. Do you know why they didn’t hear? It was because they already had their minds made up as to believing what they believe. People already have their minds made up to what they believe. When you come to them from a scriptural standpoint and you make a valid argument, do you know that the default is:

“Well, that’s not what I believe.”

“Okay, we could have got to that point an hour ago.”

Why are we having an hour’s worth of conversation only to find out that that is not what they believe? Why? It is because you have been trying to convince them of what you believe.

The first thing that you have to do is that you have to get on the same page. It is the same thing with husbands and wives. Once you get on the same page – the only way you get on the same page is that you have to have some candid discussion with some questions.

People say that Father (in the Bible) asked a lot of questions that He already knew the answer to. Now we know that He already knew the answer to it, so why is He asking the question? To see if you know the answer. That was the method that He used.

“Where are you Adam?”

As He is communicating to us, He is really trying to get us to see what is in us. What He wants to do is to help us to see what we are dealing with and what is in the person that we are trying to communicate with. It is not about trying to win an argument as much as it is about trying to get an understanding and to help people to get an understanding. You can get wisdom and you can get knowledge. With knowledge, you can get it a dime a dozen.

Get wisdom, get knowledge. But with all of your getting, what do you need? You need an understanding. My job is that if I can help a person to understand, then I am done. Now they have a dilemma. They have to figure out okay, now that they have the answer to the question – most times when people get the answer to the question, they don’t like the answer. The reason why they don’t like the answer is because the answer now requires a change.

Folks don’t like change. They say they do.

“Oh, tell me the truth brother. I want the truth and nothing but the truth.”

Can you handle the truth?

“Yeah, I can handle the truth!”

You give them the truth and it’s like a sour face.

“Wait a minute. I thought you said you could handle it!”

Grace – we know is a gift. If I don’t have to do anything, then we know that this gift is extended to every person alive. Therefore every person on the planet will be saved by not having to do anything, and we all know that is not true. This is the argument.

“Listen brother, you don’t have to do anything. Grace is a free gift.”

You can’t earn it. You don’t deserve it. Grace is extended to everyone because nobody can earn it and nobody deserves it. Right? So how do you get it? It’s a gift, right? So if it’s a gift, then everybody has it. Do you see the logic in that? Now the person who wants to argue grace says:

“No, wait a minute. That ain’t right.”

“Well, that’s what you are saying, isn’t it?”

If it’s a free gift and you don’t have to do anything, the gift has been extended. Yeshua has died for the world. The gift of God has been given to the entire world. God so loved the world that He gave His only begotten Son. But get this, that *whosoever*, you see. So there is something that has to be done.

Some people will go to the lake of fire even though salvation is a free gift. How does that happen? This free gift is not of works and therefore I can’t earn it nor do I deserve

it. But how do I get it applied to me if I don't have to do anything?

See, these are the kinds of questions. If you notice, what I am doing is I am putting question marks behind many of these because this is a logical argument. It is not a biblical argument, although it is scriptural. It is a logical argument.

Let me see if I've got this right:

1.) I don't have to accept the gift.

2.) I don't have to reject the gift.

Because it is a free gift, I don't have to do anything.

“Well now...”

Either you have to do something, or you don't!

So:

3.) I don't have to go to church.

Preachers won't like that!

4.) I don't have to obey anybody.

Now here is the other side of this illogical argument. If I don't have to do anything to get it, why do I have to do anything, now that I've got it? I don't have to do anything. I don't have to go to church. I don't have to pay my tithes. I don't have to serve. All I have to do is wait on Jesus.

I don't have to obey anyone. I mean, this is not even logical to an illogical person. I don't have to serve anybody. I don't have to do anything, nothing, nada. Why? Because I'm saved. Now because if I do anything to be saved, then the free gift is nullified; because I had to do something to get it.

You see, the Bible doesn't preach that we are saved by grace. Folks like to shorten verses. We're saved by grace through faith, not of works. What is the definition of “works” and what is the Western concept of work? Now you are dealing with the issue of works. Folks want to associate:

“You’re going to church on the Sabbath day brother. That’s work. You’re trying to earn your salvation.”

“Oh, you want to keep the commandments, brother, that is works. You’re trying to earn your way to heaven.”

“You’ve “fallen from grace” if you have to do anything. Now you’re getting into legalism.”

It’s like:

“Wow. Do you know what a covenant is?”

A covenant is a legal, binding agreement. You can’t have a covenant without legality. You can’t have legality without some kind of legalism. So yeah, I am a biblical legalist! We shouldn’t be running from “legalism” if you understand covenant. Anybody who enters into a covenant – if any one of you of a Western mindset enters into a covenant, it is like a contractual agreement. Two sides agree. You receive a service or you receive some kind of product. You agree to pay for it.

If it is a service, you are going to pay for it as long as it is provided in good faith. When you buy something that is new, you get a warranty on it. If the warranty fails, guess what? You expect them to honor their agreement.

You get married and you have a covenant. You have a marriage license. You get a license – a driver’s license. Before you get a license they say that you are going to have to pass this test. If you don’t pass the test, you don’t get the license.

And who does the license belong to? Your marriage license doesn’t belong to you, it belongs to the state! Your driver’s license doesn’t belong to you, it belongs to the state. If you get a bar, if you are a mechanic, if you are a

lawyer, whatever it is that requires you to get a license, you have to make sure that your license year after year after year is in good standing. Why? That is because you don't own the license. The state owns it or the issuing organization owns it. They can revoke it. They can terminate it. They can disbar you. They can kick you out of the club.

So this "work," let's look at it. When people say we are "saved by grace not of works," are they quoting the Bible or are they injecting their understanding of what the Bible teaches? That is what you have to get down to, because you need to know. When you make this statement, what do you mean? Now get this, ladies and gentlemen. You and I know that this verse is in the Bible.

"Well, we're saved by grace brother through faith."

"Are we? Are you banking on that?"

"Yup!"

"Well, where is that at in the Bible?"

The first thing that you have to do is to get people into the book. Don't have biblical conversations without the Bible. If you do, then you are now just a talking head. You are misquoting scriptures. You are throwing things out there. You are cutting and pasting. The first thing to do if you are going to talk about the word, is to put the word in the midst of you.

"Okay, let's crack the book."

If you are going to stand on this verse, then where is it at? At least show me where it's at. How are you going to have a conversation with a person about the Bible and the Bible is not even open? Then they say something really dumb like:

“Well, I know that it’s in the Bible. Do you know that verse where it says...”

Why would you answer that question and give them fodder or give them ammunition against yourself?

“Well you brought it up brother. You should at least know where it is at.”

If you can’t show me where it’s at, why am I even talking to you? You have already determined that you are dealing with an ignorant person. Now, I’m not trying to be mean, but if you ignore the fact that you are dealing with someone who is not knowledgeable about the conversation that they want to talk to you about, then the first thing that you need to do is to bring them up to snuff if they are willing to learn.

If they are not willing to learn, you’ve already identified that you are not only dealing with an ignorant person, but you are dealing with a person who has chosen to remain ignorant.

Shake the dust! Seriously, or you will be spending your time going around and talking in circles talking to someone who isn’t even interested in what you have to say. They have already demonstrated that they are unwilling to learn. They want to talk about stuff that they don’t even know what they are talking about. Why would you engage in that? Do you see the logic? They want to bring up a scripture and tell you:

“Well, I know that scripture. Do you know where that scripture is? Do you know where that scripture is?”

“Don’t you? I mean, it’s your argument.”

You know there is nothing wrong with making a person talk. You are not trying to make them look stupid. They are doing that all by themselves. You are just helping them to

see how stupid and ignorant they are looking. Now you enter into stupidity and ignorance when you enter into a conversation with someone not even recognizing that you are dealing with someone who doesn't even know what they are talking about.

“Well, I don't know the Bible.”

“Okay, well, when you learn. Or would you like me to teach you? Would you like for me to help you learn?”

“Well, uh hah. Praise the Lord.”

Okay. I've picked your cards. I know who you are now. And yet you will let these people hold you captive for hours and hours only to go over into default:

“Well, that's not what I believe.”

“Well you know, that in all of the conversations that we have had, do you even know what you believe? What do you believe?”

You see, that is something that you want to get to in the beginning. What do you believe? If I know what you believe, then that is a good place to start. We must ask when they throw that verse at us:

“What do you mean? Please explain.”

This is where the patience of the saints comes in! Are you hearing me? Look at that in a different light – the patience of the saints. It is not just being worn down. It is really dealing with people who are going to talk for hours, who really don't even know what they are talking about. But you are going to let them talk and let them talk. Eventually they are going to realize that they don't even know what they are talking about. Some will even go as far

as to say – if you let people talk long enough, somebody will eventually say:

“Well, I know I’m rambling now.”

“No, you’ve been rambling for the last half hour.”

So it is:

“What do you mean? Please explain.”

“Work” has been defined by practitioners of the Christian faith in summary as anything done that appears as one trying to earn God’s favor or salvation.

If you go door to door like Jehovah’s Witnesses, you are working. You are trying to earn your way into heaven. It’s like, really? I’m not trying to justify what Jehovah’s Witnesses do, but if you are going door to door to share your faith and you have the faith that was once delivered to the saints, then why not?

Now if you are bringing some other stuff like Watchtowers or Church Fathers material, then that is something to beware of. They say you are working if you are keeping the law or any aspects of the law like the Sabbaths or Feasts. Now you are working. You’ve fallen from grace because you don’t have to do that stuff.

“If I don’t have to keep the Sabbath, why are you going to church on Sunday? Why? And why do you feel guilty when you don’t go?”

It is not because the Bible has made you feel guilty. It is because the church has made you feel guilty.

“Well, if I don’t go to church brother, my week is just off.”

Really? So now you are a trained parrot. You have to do this on Sunday or the rest of your week is just off. If you have the word in you and you are being led by the Spirit, how is not going to church on Sunday going to make your week off? That is a lot of faith in Sunday if it is going to affect your whole week!

Worshipping on Saturday – if you are worshipping on the Saturday Sabbath:

“Oh brother that’s work!”

“Okay, well, what do you call it when you worship on Sunday?”

If my worshipping on Saturday is “work,” what is worshipping on Sunday called? Let’s compare apples to apples. Let’s drill down here a little bit. What about not eating things unclean like pork, shellfish or catfish?

“Oh brother, you can eat anything!”

“Oh yeah?”

So you can eat garbage now. You just put all kinds of junk into your body. Here’s a little strychnine. There’s some rat poison. Just pray over it! Do you know what I am saying? Yeah, put a little ketchup on it. [Do not do this!]

If you are going to associate things in the Bible with work, then explain to me what does it mean to “work out your own salvation?” See, obviously you haven’t read that verse that Paul wrote because he wrote it in *Philippians*.

Phil 2:12 – “Wherefore, my beloved, as ye have always **obeyed**, not as in my presence only, but now much more in my absence, **work out** your own salvation with fear and trembling.”

What are they obeying? Why do they have to obey anything? Now don’t just work out your own salvation,

work out your own salvation with fear and trembling! Now wait a minute Paul, that's some heavy stuff right there. What happened to "we're saved by grace?"

"Yeah, I did say that, but did you read the rest of it?"

What were they obeying? Paul doesn't explain it here, but he does explain it in his writings. For example, the apostles wrote considerably about obedience.

Acts 5:32 – "And we are his witnesses of these things; and so is also the **Holy Ghost, whom God hath given to them that obey him.**"

Now who is giving it? The Almighty! To whom? Those who obey Him. Whom? God!

"Wait a minute. What does God have to do with it? We believe in Jesus!"

You see, Yeshua came to reconcile! He is the mediator between God and man. That is who he is – the word.

"Well, we just believe in the man."

No, the man was the word from the beginning. *Hebrews* 5:8. This always puzzled me, even when I was in the Baptist church. It's like how do I get my head around this one?

Heb 5:8 – "Though he were a Son, yet learned he obedience by the things which he suffered;"

Heb 5:9 – "And being made perfect, he **became the author of eternal salvation unto all them that obey him;**"

You see, I'm struggling as a Baptist. If we are saved – if we are once saved always saved, then that says to me that no matter what I do, I'm good. I'm in. What is this obedience thing? What do I have to obey?

“You all didn't tell me about obeying.”

“Well, you just have to obey the Pastor and the Deacon and the Mother.”

Now wait a minute. You have people who now want to grab the scripture out of the command to Honor your Father and Mother. It was the first commandment with a promise that is mentioned by Paul in the New Testament but separated from the Old Testament because this New Testament scripture came from the commandment.

“So now you are saying I don't have to keep the commandment. So I don't have to honor anybody. I don't have to honor my Mother and my Father.”

“Well, Paul said that in the New Testament.”

Well, where did Paul get it from? He got it from the Torah!

“So you are telling me that Paul is teaching from the Torah?”

You see, when you start asking questions, a lot of these dumb arguments go away. But if you are too busy trying to convince people of stuff when they already have their belief system, then the default is:

“Well, that's not what I believe.”

You will always hit that.

“That's not what I believe.”

The word he used here is *hupakouo*, meaning: to listen to hearken. We get this hearken, to listen from the Hebrew word *Shema*. It's not just to listen, but to hearken – to obey.

Definition continues: of one who on the knock at the door comes to listen who it is, (the duty of a porter); to hearken to a command; to obey, (to obey a command) to be obedient to, submit to.

So what are they obeying? What they've been commanded. Did Yeshua come to give a command that had not been commanded? Did he come to add to the Torah? Did Paul come to add to or take away? No! They are obeying something. When you look at it, they are obeying something commanded.

Obeded usage is to obey, to be obedient, to hearken. And then there is the *katergazomai*, meaning: to perform, accomplish, achieve; to work out.

When Paul talks about working out your salvation, he is saying that you have to perform. There is something that is expected of you to achieve. Even Paul says that I have to fight the good fight. I have to run the race. There is a course that has been set before me. So he has to finish his course.

The idea of what he is saying is that your salvation is something that has been given to you that you now have to work out. But guess what? This grace that brings salvation has appeared to everybody.

Titus 2:11. This is the only biblical definition that comes straight from the Bible. So in *Titus* 2:11 it is very very specific, ladies and gentlemen. It says:

Titus 2:11 – “For the grace of Elohim that brings salvation.”

This is the saving grace. This is the saving grace.

“...has appeared”

To who? All men. Shouldn't that be some? No, that's all. You see, grace is available. Saving grace is available to everybody. If it is available to everybody, how come some are going to be cast into the lake of fire? Obeying what?

You see, as you drill down in this argument, now you are asking questions. You are asking questions.

“Okay, what does this mean? Okay, well obey what? Obey who?”

This is why people are more obedient to their Pastor than they are to the word. They are more concerned about being in good standing with the church. The church has made them believe that they are the representative of God on earth. Where did that come from? Catholicism! The Protestants are “half-baked” Catholics. You are going to see this here in just a minute.

Definition continues: to perform, accomplish, achieve; to work out i.e. to do that from which something results; of things: bring about, result in; to fashion i.e. render one fit for a thing.

He says here in Titus chapter 2:

“...the grace of God that brings salvation has appeared to all men.”

What does this grace do? This is not some free gift. This grace comes to teach you something! This is what Paul wrote. Paul wrote this! People want to take a verse from Paul and build a doctrine, instead of following Paul. If you want to follow Paul, follow Paul. Don't cut and paste Paul, follow Paul. By the time you are finished with Paul, Paul is going to say:

“Hey, I keep the law you all. Everything pertaining to the law, I believe.”

Paul would be looking at folks who are following him and say:

“What?”

Paul would have to figure out how to pull an “except you eat of my flesh and drink of my blood” number.

“You all want to follow me, but you aren’t following me!”

“You want to take the fish and the loaves that I am handing out, but you don’t want the word!”

You want to cut and paste. You want to take a little bit of this and a little bit of this and a little bit of that and build. It is amazing. The Baptists follow Paul just like the Pentecostals follow Paul. But they follow certain books from Paul. They follow certain teachings from Paul. They end up arguing using Paul against each other. It’s like, how do you do that? I’m telling you. This is where you cannot abandon logic.

The usage of this work is: to perform, the cause, to do a deed, to do deeds. Remember this word “deeds.” What is Paul talking about with obedience? And why is Paul talking about obedience concerning our relation with God that is by grace alone?

People have misinterpreted Paul. If you follow what Paul is saying, that is a doctrine of the church. Paul didn’t teach that. Yeshua didn’t teach that. Luther didn’t even teach that! Paul taught in *Romans* 1:

Ro 1:4 – “And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:”

Ro 1:5 – “By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:”

Ro 1:6 – “Among whom are ye also the called of Messiah Yeshua:”

Ro 15:18 – “For I will not dare to speak of any of those things which Messiah hath not wrought by me, to make the Gentiles obedience, **by word and deed,**”

Work! Gentiles have to work.

“Wait a minute brother. We’re not saved by works.”

Oh, yeah? That isn’t what Paul said. Paul said we’re saved by grace through faith, not of works. What is Paul addressing? Paul is addressing a people (as we looked at last week) who have put their faith in their Judaism – their deeds, their good deeds, their good works. They didn’t need Messiah, they had good works.

Paul is saying:

“Listen, you need Messiah! Your works are not going to save you! You need Messiah!”

“No, we don’t need Messiah, we’ve got works. We’ve got the Torah. We’ve got Moses. We’ve got Israel. We’ve got Abraham, Isaac and Jacob!”

“We’re their seed. This Jesus? We don’t know him. Who is he? Let his name be a curse!”

That’s what they say. That’s the word in the land.

“Let his name be a curse or let his name be blotted out! ‘Yeshu.’ That’s what he is. We don’t believe in him and anybody who follows him is accursed.”

Now you have Gentiles talking about how anybody who keeps those “Jewish” laws, they are cursed. They don’t even know what they are talking about. Yeah, if you are following Judaism, you are cursed! That is because those who follow Judaism don’t receive Messiah. They reject him! How can you have eternal life rejecting the Messiah who brought eternal life? You can’t!

Paul taught that there are not only words that you have to obey. Like John said when he was baptizing in the Jordan, mikvahing in the Jordan and the Pharisees came to him. What did he say?

“Bring works meat-worthy of repentance.”

In other words, if you are receiving what I am saying, I’m going to see some change. Something is going to change. Even the people in the church who cry that “grace alone” stuff, if they have people among them who got saved and don’t change, they start looking at them with a raised eyebrow. They are still looking for wolves in sheep’s clothing. But how are you going to know a wolf? How are you going to know a wolf? It is one who says that they are a sheep, but they don’t do what the shepherd says.

“Oh, you have to do what the shepherd says now?”

As far as I’m concerned, you are all wolves! You’re not following Messiah. What are you? The word here again is “deed.” Paul says:

Ro 15:18 – “...hath not wrought by me, to make the Gentiles obedient, **by word and...**”

Works. It is the same word – *ergon*. The Gentiles had to work their salvation out, just like the Jews. That’s why there is no difference. Everybody had to work out their own

salvation. It is not just in words. Don't just give me lip service. Yeshua says:

“These people honor me with their lips, but their hearts are from me.”

How does he know their hearts are far from him? It is because what they do and what they say don't line up. You have people talking about how they are saved.

“How come you are living like the devil? You are talking about how you are saved and you are living like the devil.”

Something is wrong with this picture. How will you know them? By their fruit.

“Why do they need to bring forth fruit? It's grace brother! You don't need fruit. You just believe.”

“Well, how do I know you believe?”

How do I know that you are a believer, because you tell me? Too many people have been hoodwinked.

“Well, he says he is a believer Mama. He goes to church. He says he will come to our church when we get married.”

“Really daughter?”

2 Co 10:5 – “Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the **obedience** of Messiah;”

Now you have to work on your brain!

“Well you know, praise the Lord. You know, I ain’t there yet.”

“Uh huh. Well, how long are you going to be out there? You ain’t there yet. Are you trying to get there?”

“Well, you know, the Lord knows my heart.”

“Yes. That’s why He wants to give you a new one – because the one you have stinks.”

I mean, you know. Listen folks. There are people that you will talk to who really want to know the truth. They will ask you some hard questions, but they are not challenging you. Well, they are challenging you to give them truth, not to give them stuff, but to give them truth. They are not satisfied. When they hear the truth, they are going to go:

“Oh.”

That’s because they have no argument for truth. They don’t even know what it looks like. They don’t even know what it sounds like. But when they hear it, it is like:

“Oh.”

You see, when you get an “Oh” moment, don’t jump in. Just ease back. They are going to revel in that for a moment. Then they are going to come from a different angle. Then you give them another piece of truth. Then it is like (nods head Yes). Just leave it alone. Let it sit. If you give them too much, guess what? You are going to give them ammunition to go into a whole different direction and you just “pooped” on everything that you just did.

Now you are in a whole different conversation. That is how the enemy works amidst conversations, because we like to talk. And when you realize – you see, Yeshua didn’t

do a whole lot of that. He really didn't. When you know that you have given them something that they are going to have to get their head around, now it is time to hang up. Don't change the subject, it is time to go and talk to somebody else. Do you know what is going to happen? They will run back.

"Do you know when we were talking..."

Now they have some more questions. They have meditated on this and they tried to figure a way around it. That is what the human mind is going to do. The key is not to trap people, but to let people trap themselves. Once they have trapped themselves, now they are looking for somebody to help them get out of it. That is when they go to their preacher.

But if they are true about what they are looking for, they know when their preachers are blowing smoke. They know. They will try to hang out in that environment. Just because a person doesn't change because you have given them all of that truth, sometimes it takes weeks or months. Sometimes it takes a few years. The whole time they are in there wrestling, wrestling, wrestling and wrestling. I have had people say:

"You know, I've been listening to you for three years."

"Really? Three years? It's the first time I've ever heard of you. It's the first time I've seen your name."

You have been listening for three years and you have never given an offering? Never had a prayer request? Never made a phone call? Never sent an email? But you have been listening for three years! I am not mad at you. But now you have surfaced. Why are you surfacing now after three years? What do you want? Oh yeah.

2 Co 10:6 – “And having in a readiness to revenge all disobedience, when your **obedience** is fulfilled.”

Guess what? This word “obedience” is from the same “obey” which is this word *hupakoe*, meaning: obedience, compliance, submission. Obedience: rendered to anyone’s counsel and obedience and observing (get this) the requirements of Christianity.

What are the “requirements of Christianity?” Now remember that we talked last week about how the people who wrote this stuff were Christians. They have put Christians in the Bible; all the way up to the New Testament gospel. Jesus was a Christian.

“Really?”

It is to obey, to be obedient. What did Yeshua mean when he said:

Mt 5:16 - “Let your light so shine before men that they may see your good **works**, and glorify your Father which is in heaven”?

In other words he is saying:

“If you are a follower of me, we are doing some work that people are going to see and they are going to say ‘Man, that’s good!’”

What are they going to do? They are going to glorify Him because of you. Why would they be glorifying Him because of you? It is because you are not doing works to glorify yourself. You are doing works to bring glory to Him. And if you do the works that He is calling you to do, guess who is going to get the glory from it? He is.

He used the same word in Paul’s writing – not of works. Here is that word again, *ergon*. You are going to

find this word throughout the Bible. Works, works, works, works, works, works, works, works.

“Wait a minute brother. We don’t have to do any work!”

“Oh yeah? What Bible are you reading from? I know you are reading from the English translation, but have you bothered to...”

You see, the church defines works. The church has already defined works as “the law.” They didn’t get this definition from the Bible. They got it from Christianity – the requirements of Christianity; whatever that is.

So now it is like:

“What did Yeshua mean when he said ‘Let your light shine so that men may see your good works?’”

What works is he talking about? Now they have to think about it.

“Well, you know, when you feed the hungry...”

“What do you mean feed the hungry? Why are you feeding the hungry? Why are you doing that? You don’t have to do nothing.”

“Well now brother, it doesn’t mean nothing-nothing.”

“Well what nothing does it mean? Help me to understand ‘nothing,’ because obviously you have a different definition of nothing than the definition I have; just like you have a different definition of ‘work’ than the

work I've got. And you have a different definition of 'grace' than the grace I've got."

Don't throw me a word expecting me to understand your definition. I'm going to throw the word back at you to help me understand your definition. Now I know who I am dealing with. I know what grace I'm dealing with. I know what works I am dealing with. I know exactly what I am dealing with. From there I know how to go.

But I first have to identify who I am dealing with. Don't make the assumption just because you are using the same word, that you are using the same definitions applicable to those same words, because you are not.

The word here is business.

"Let men see your good works."

The *work* here means: business, employment, that which any one is occupied; that which one undertakes to do, enterprise; undertaking; any product whatever, any thing accomplished by hand, art, industry, or mind; an act, deed.

There is that word deed again — in works and deeds. It also means: things done; the idea of working is emphasized in opposition to that which is less than work. So you are doing something.

There is so much that people read into the word instead of searching the word to understand what it is saying. It is not about what we want it to say or think it is saying but what it is saying.

This is what we talked about in the Discipleship course — the difference between *eisegesis* and *exegesis*. Exegesis is to read the Bible and pull out of it, what is there. Eisegesis is when you take your denominational mindset and you read the Bible denominationally.

Whether you admit it or not, you do it. We all do it. You identify with certain passages of scripture. People even make the statement:

“You know, that’s my favorite verse right there.”

“You have a favorite verse? Really?”

So what does that mean? People will tell you something. A favorite verse is a default verse.

“That is the verse that I go to whenever I’m in trouble or whenever I need comfort or whenever...”

It’s like, Okay, that’s wonderful. You have a favorite verse. If you have a favorite, then you might have some least favorites. I’m just saying. There are some you don’t like because there are some you like. Guess what we do with the things that we don’t like? We stay away from them. Oh yeah.

“Well, that’s not what that literally means.”

“Have you searched what that literally means? Then how can you say what it literally means? You mean what you understand it literally means based on what somebody told you it literally means.”

I never really understood why preachers had to emphasize “literally.”

“Well, that’s not what that verse *literally* says.”

You know, that is a twenty-five cent word that to a person with a twenty cent mentality is a big word.

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

“Well, I’m ignorant. I don’t know what it *literally* means. You explain it to me Pastor.”

Hallelujah. Before I get into the rest of this, I want us to look at how Martin Luther and some of the others – but mainly Martin Luther. What did Martin Luther actually teach? What did he actually teach? The bottom line is that people want to attribute to Luther things that Luther wouldn’t take credit for if he was alive. You see, Luther understood.

Here is the other thing that you have to understand. The Catholics (which Luther was), believed very strongly in grace plus faith – grace plus faith, not grace alone. Luther didn’t teach grace alone. That came from individuals’ interpretation of what they wanted to make Luther say; based on what Luther said. But that is not what Luther taught. Luther didn’t teach a grace-only doctrine.

Luther’s favorite scripture in the Bible is found in *Romans* chapter one. As a matter of fact, I will leave you with this. It is something to chew on until next week. *Romans* chapter one. This is the verse, this is the passage that Luther said. Martin Luther in his own writing said that this changed his life forever.

Ro 1:16 – “For I am not ashamed of the good news of the Messiah or the gospel of Yeshua Messiah, for it is the power of YeHoVaH [God] unto salvation to every one that believeth; to the Jew first, and also to the Greek; for therein is the righteousness of YeHoVaH revealed, from faith to faith as it is written.”

Paul here is writing “as it is written.” It is written in the prophets. The just shall live by what? Faith. Luther’s gospel became a faith alone gospel. Faith alone, not grace

alone. He taught grace through faith, but he was interpreted as faith alone. This is where people took Luther and then some said well, yes, faith. But he also taught grace. So faith alone, grace alone. Now there is a separation. You have the faith people and you have the grace people. The grace people aren't faith people. They are simply grace. The faith people aren't grace people. They're faith people.

You're going to see as we lay this out, that there are people who are walking by faith and they have their favorite verses. And there are people who are walking in grace and they have their favorite verses. If you listen to them, they will share with you all of their verses about grace. Then this group will show you all of their verses about faith. Rarely do they interact. They do, but rarely. We are going to look at that.