

May 7, 2015

What About Grace? – Part 5

Shalom, Shalom Saints! Greetings to all of you. Tonight I'm planning on concluding the message that we have been dealing with on *What About Grace?*

We are looking at some of the teachings that are out there and topics that we run across when dealing with individuals when sharing our faith and what we believe, especially as we are talking to individuals who are part of the world that we have left. What I mean by the world that we have left, is that many of us have been in different churches. We have established relationships with different people in churches.

As we have taken upon ourselves to literally see what the Bible actually teaches, versus just sucking in the teachings that we have been taught, we have come to realize that there are disconnects between what we have been taught and what the Bible actually teaches.

We started this particular *Searching the Scriptures* series dealing with a message that was about Yeshua having a conversation with the Pharisees. We know that the Pharisees were the religious leaders and teachers. As the Bible opens up in the New Testament, we know that there was religion that had already been established among the Jewish believers, if you would.

There were two schools that we know of from the scripture. Those were the Pharisees and the Sadducees. We have learned from extra biblical material that there was also a group called the Essenes. We know that Yeshua specifically addressed the belief systems pertaining to the Pharisees, the Sadducees and Herod.

We acknowledged that the Pharisees were those who were responsible for leading the synagogue worship. The Sadducees were those who were responsible for leading the

temple worship. Then there were those who followed Herod, who was the king. Although he was not chosen by YeHoVaH, he certainly was the king of Israel. There were those who followed Herod; which represents the government.

Yeshua was basically saying to beware of the teachings of those who lead the synagogue worship. Beware of the teachings of those who lead the temple worship and beware of the teachings of the government. In our day, we deal with Republicans and Democrats. People take sides. They begin to apply the Bible; even to their political ambitions.

As Yeshua began to address some of the issues of his day, in confronting the Pharisees he said:

“Search the scriptures, for therein you *think* you have eternal life. Search the scriptures, for therein you *think* you have eternal life.”

In stating that, he is saying to these religious leaders who were supposedly teaching the commands of YeHoVaH, that they were literally teaching something else. Those who followed the commands of YeHoVaH knew that there was one who would come. This one, who would come, would be the Messiah King. This would be the King of Israel and the Messiah whom YeHoVaH would send and who would teach Israel the things that they need to know.

We know that the woman at the well actually made the statement that:

“We know that Messiah comes. And when he comes, he will tell us all things.”

The religious leaders of Yeshua’s day were supposedly looking for the Messiah. However, when the Messiah showed up, they didn’t recognize him. The reason why they didn’t recognize him was because they weren’t teaching the Torah. They were teaching the traditions and the laws of men. Therefore as they were teaching the laws and the

traditions of men, they had abandoned the law of God. Had they stayed with the law of God, they would have recognized the Messiah.

We started this journey in *Searching the Scriptures* with that foundation in mind. Now we have evolved into the statement of defense. The statement of defense that typically comes up when a person is cornered and you have eradicated their arguments; their default statement is:

“What about grace? What about grace?”

We wanted to tackle that particular subject. About four weeks ago, actually five weeks ago (this is week five), we began that journey in dealing with *What About Grace?* We hope to conclude that today so that we can go on to *Faith*. That will more than likely be the next series that we deal with because it is important for believers to understand faith. The Bible teaches that for without faith, it is impossible to please YeHoVaH.

(There is a short lapse in video footage and teaching resumes in progress.)

Praise Him. Did you all miss us? For a brief moment there, ladies and gentlemen, we were “covered.” Now we have been unveiled again. Hallelujah.

Today we’re going to be talking about grace in the teaching *What About Grace?* This teaching’s foundation is in *Ephesians 2:8*:

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**.”

As we noted, the doctrine or theology of grace did not come from Messiah or Paul, but from Luther and Westerners’ theological interpretation of Luther, Paul and Messiah.

Last week and the week before last, we began to look at some of Luther. Last week specifically, we went in-depth into some of the things that Luther taught. We also pointed out that historically speaking; three groups emerged outside of Judaism. They were the Catholics, Protestants or Lutherans, which are Catholic Reformers. Luther was a Catholic all his life. Then of course there were those that were the offshoots of Protestantism; which are the Anabaptists.

They actually teach that a person had to be baptized as an adult once they had the ability to know the decision that they were making. They also taught that infant baptism was not biblical.

You have to understand something. Being baptized as a child is not unbiblical. But there seems to be that indication because John came and baptized individuals. We don't know if John baptized children. We don't know. We don't know if John baptized mothers with babies. We don't, but we assume so. We don't see every one that John baptized.

I don't necessarily agree with infant baptism. But what I am saying is that anyone that wanted to make an argument that you must be able to acknowledge your faith; and base that teaching on the Bible, now also has to reconcile what Paul was talking about as far as fathers, moms and dads, or husbands and wives not divorcing one another because of the children – the children being sanctified or the children being clean.

I'm not here trying to make an argument for infant baptism. What I am saying is that the Anabaptists made an argument that being baptized as a child was not biblical.

Catholics claim their authority from Peter. Protestants are a hybrid or a “mutant” Catholic. They claim their authority from Martin Luther. Martin Luther had some big problems. The biggest problem Martin Luther had was with the Book of *James*. *James* was a problem for Martin Luther.

Jas 2:9 – “But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.”

We looked at this last week, but I didn't bring any depth to it. I want to do so today.

Jas 2:10 – “**For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.**”

How many of you have had that thrown at you as you talked about keeping the commands?

“Well, if you break one law brother, you've broken them all!”

It is unfortunate that some use this passage as a means to reject the law. They say:

“It is impossible to keep the law because if you break one, you break them all.”

Well, that is true when you think about the fact that if you add one letter to the Torah, you have now destroyed the Torah. If you take one letter away from it; if you add one word or if you take one word away from it, you have now destroyed it.

So if you break one of the laws, then you are now a lawbreaker. Does that mean that because you broke one law, that now you are incapable of keeping any of the law? It doesn't mean that, but that is how it is interpreted. The argument is that if you break one law, you break them all. Therefore the logic is that since you cannot keep the law, what is the point of trying?

You can go along with that logic and blow the logic out of the water and say:

“Okay, so it's okay to commit adultery.”

“Well, no brother, it’s not.”

“Well, what’s the point? If I broke one law, I’ve broken them all. So you are saying that I can’t keep any of it. I’m not capable of keeping it.”

Let’s take this even further. The message communicated is that it is impossible to keep the law. There is no way one can keep the commandments (they say). The commandments are “too hard” to keep. You “can’t” keep them all, so why bother trying to keep any of the commandments of the law?

If you take that logic at face value, you come to the conclusion that God gave the people commandments that He knew they could not keep. This is where the logic leads to. However, the Bible tells us that the law or the commandments are not burdensome or too hard to keep. This is what the Bible teaches. Now, what your pastor teaches, what your Bishop and Elders teach; that is something else.

But here is what the Bible teaches. Just as if you break one law, it makes it difficult to keep the law, then we should not keep any law. That is because to keep any of the commandments would be an attempt to keep a commandment. Think about it. If I try to keep *any* commandment, that would be an attempt to keep the law. So why am I trying to keep any commandment?

Does this make sense to you? If I can’t keep any of them, why attempt to keep any of them? The fact that I’m trying to keep any commands like *Honor Your Father and Mother* – you won’t find a Christian out there who is not under the burden of honoring or trying to honor their Father and Mother.

This one really gets me. These Charismatic Pentecostals came up with the idea to justify the illicit or the ungodly lifestyle of their pastors when they made this statement:

“Touch not my anointed and do my prophet
no harm.”

Now wait a minute. Hold it, hold it, hold it. That comes straight out of the law. That is straight out of the law! You see, if I had my computer – my computer, this is not mine. I’d find that verse. Somebody find it for me, if you can.

“Touch not my anointed.”

Or:

“Do my prophet no harm.”

Those are key words you can search.

YeHoVaH’s law was not too hard to keep or burdensome or too heavy. Here is what it says in 1 *John*:

1 Jo 5:3 – “For this is the love of God, that we keep his commandments: and his commandments are not **grievous**.”

Yes. 1 *Chronicles*? Okay. Now it’s 1 *Chronicles* 16:15-22. Now look at what it is referring to. Verse 15:

1 Chron 16:15 – “Remember the covenant which he first commanded to a thousand generations,”

Where is that at? *Exodus* chapter 20.

1 Chron 16:16 – “the covenant which he made with Abraham,”

Where is Abraham at? *Genesis* chapter 12.

1 Chron 16:17 – “He also confirmed it to Jacob”

Where is Jacob? *Genesis*.

1 Chron 16:17 – “For a statute to Israel as an everlasting covenant”

Jacob became the twelve tribes of Israel. Where did that happen? In the law.

1 Chron 16:18 – “Saying to you I will give the land of Canaan and as the portion of your inheritance.”

1 Chron 16:19 – “When they were only few in number, very few and strangers in it”

1 Chron 16:20 – “and they wandered about from nation to nation...”

This is the forty years in the wilderness.

1 Chron 16:20 – “...from one kingdom to another people.”

1 Chron 16:21 – “He permitted no man to oppress them; and he reprovved kings for their sakes saying:”

He reprovved kings for their sake. So that says to me that there should be a reference to this somewhere in the Torah. He reprovved kings for their sake, saying:

1 Chron 16:22 – “Touch not my anointed ones; and do my prophets no harm.”

Now, who are the anointed ones? Who? Who? Israel was the anointed ones. Who was the prophet? Abraham was a prophet. Moses was a prophet. There were many in the Torah who prophesied. In the Torah, do you remember the seventy elders? They all prophesied. Two were in the camp. They were Eldad and Medad. They prophesied in the camp. So He says to the kings during the sojourning in the wilderness:

“Touch not my prophet. Touch not my anointed.”

And people want to associate this to their Bishop.

“Touch not my anointed.”

The Bishop is not the anointed. It’s the people that the Bishop is supposed to be “Bishop-ing” over. THEY are the anointed. YOU are the anointed! So you have people who are *taking scriptures way out of context* and twisting them in order to sanctify the ungodly living of their pastors that they are trying to protect.

His commandments are not grievous. This is the love of God. If you love Him, what are you going to try to do? Keep His commandments! You are not going to be saying:

“We’re not under the law! You can’t keep the commandments!”

If you can’t keep the commandments, you can’t love God! If you are not trying to keep the commandments, you don’t love Him. This IS the love of God; that we keep His commandments and His commandments are not grievous!

The word here *barus* means: heavy in weight; a metaphor; burdensome; severe; stern; weighty; of great moment; violent, cruel, unsparing. The word *grievous* here means heavy.

That is a good word for it. Now the reason why I point out this word “heavy,” is because you will find that this word heavy is also *barus*. Here the laws instituted by the Pharisees and the Sadducees were heavy. They were *barus*. They were burdensome. This is what it says.

Mt 23:2 – “Saying, the scribes and the Pharisees sit in Moses’ seat:”

Mt 23:3 – “All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.”

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

YeHoVaH’s law is not grievous. YeHoVaH’s law is not burdensome. It is the laws of the Pharisees and the Sadducees that were burdensome and grievous. People confuse the two. They think that because the Pharisees and the Sadducees were the representatives of God and the teachers of Israel, they were keeping the law when they weren’t keeping the law.

They weren’t teaching the law. They were teaching their commandments. They were teaching their traditions. Their traditions and their laws were burdensome and grievous. They lay upon men’s shoulders, but they themselves would not move them with one finger. That is what Yeshua says.

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

In other words, they are telling you to do something that they themselves are not doing.

The same word heavy, burden, is the same word *barus*. YeHoVaH’s law is not *barus*. The Pharisees’ laws are. Denominational laws may be, but YeHoVaH’s laws are not. They are not too heavy.

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

Do you know what that means? They have tzitzits down to their ankles. They want you to know, you see. It is

interesting that a person can enlarge the borders of their garments and not see tzitzits, unless you know about tzitzits. No, they are not wearing oversized clothes.

Mt 23:6 – “And love the uppermost rooms at feasts, and the chief seats in the synagogues,”

This is why a lot of pastors are trying to get lovey-dovey with politicians; so they can get invited to the dinners. They can get invited to the State House. They want the Governor to know them. They want to be able to go and sing at the White House. They love the chief seats. They want to look and feel important.

Mt 23:7 – “And greetings in the markets, and to be called of men ‘Rabbi, Rabbi.’”

Mt 23:8 – “But be not ye called Rabbi: for one is your Master, *even* Messiah; and all ye are brethren.”

It is interesting when people come here and say:

“Well, what do we call you?”

I know when I was in the church; at first I liked “Reverend.” Reverend sounded holy. Then it was “Elder.” You see, when people call you Reverend, it means that they hold you in esteem. You could tell when a person stopped holding you in esteem, because they stopped calling you Reverend. They started calling you by your first name. It is like you go from Elder to Arthur. Yeah. So people asked me:

“What do we call you?”

I said:

“Arthur.”

You know? First of all, if you don't put me on a pedestal, you can't take me down. Hallelujah!

Back to *James*:

Jas 2:11 – “For he that said, ‘Do not commit adultery,’ said also,”

So if you break one law, you break them all. He says:

Jas 2:11 – “also, ‘Do not kill.’ Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.”

What he is trying to make the case for is, listen. What is really interesting (and we will go into some of this some other time), is who is James talking to? I will give you a precursor right now. Remember those of you who have gone through Discipleship training, the first thing that you want to know when a book is written, is who wrote it? Who did they write it to, and why? James tells us quickly.

Jas 1:1 – “James, a bondservant of God and of Yeshua Messiah,”

To who? To who? Do you mean the twelve “Christians”? You’ve got to mean the twelve “Christians,” not the twelve tribes. Hmm? What does it say in your Bible? What does it say? Who has “twelve tribes” in theirs? Let me see your hands. What do you have? You’re not there yet? What do you have, mama? Hmm? *James* chapter one. Twelve tribes? Twelve tribes? Twelve tribes? So it is in all of your Bibles?

The twelve tribes what? Which were scattered. Now wait a minute. It says the twelve tribes which were scattered. How can the twelve tribes be scattered when they are lost? And when were they scattered and where were they scattered from? (Laughs)

Now James seems to know that the twelve tribes, where they were scattered, were going to get an opportunity to

read this letter, because that is who he is writing to! For some reason James is under the impression that the twelve tribes are not lost! Oh, ladies and gentlemen, we miss so much sometimes by ignoring chapter one verses one and two. (Laughs) Do you understand what I am saying?

James knows exactly who he is writing to. Guess what? If you are not part of the twelve tribes, then it may be a little challenging for you to understand what James is writing. James has a specific argument or a specific audience who would understand James' argument. Now, this is important as we look at *What About Grace?*

Jas 2:11 – “For he that said, ‘Do not commit adultery,’ said also, ‘Do not kill.’ Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.”

Jas 2:12 – “So speak ye, and so do, as they that shall be judged by...”

What?

“...the **law of liberty.**”

Understand that the twelve tribes would understand and know the law. James refers to the law as a **law of liberty**. And not just once. *James* 1:25. Look at what he says:

Jas 1:25 – “But whoso looketh into the perfect **law of liberty**, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”

This law of liberty is perfect. How many laws are there in James' day? How many Christians are there? None! So you can't Christianize *James*. James is speaking specifically to people who know the law. These are people who understand the law. They understand that the law is

not bondage; that it is not burdensome. The law is *freedom*. That is what distinguished Israel from every other nation. It was a nation that had been delivered from tyranny, delivered from oppression, delivered from bondage and set free by the Almighty Himself. He says:

“Listen. No other nation on the planet is going to have the laws that you have. I’m going to distinguish you from everybody else. I’m going to exalt you above all the other nations of the earth. Here is what is going to keep you separate. Here is what is going to keep you number one.”

“Here is what is going to keep you exalted above all the other nations of the earth. If you hearken to diligently keep all these commandments that I’m giving you today, all of these blessings will come upon you in abundance.”

“You will never be in bondage again. You will always be a lender. You will never have to be a borrower. You will always be on top. You will never be underneath. You will be blessed in the city, blessed in the country. You will be blessed in whatever you put your hands to.”

Now you have people out there who are telling you that the law is “cursed”?

**How can you curse what YeHoVaH has blessed?
You can’t do it!**

For those of you half-stepping, jaw-jerking, Torah wanna-be's – you have people who are saying:

“Torah, Torah, Torah.”

Man, you have folks who are walking around here talking about:

“Torah, Torah, Torah.”

They won't even wear tzitzits! I'm watching these guys at these conferences. You know, you want to look all Jewish and you have your microtallit on and you want to pray prayers. Then you take that microtallit off and you don't even have tzitzits on. I'm watching them as they are going to their cars and going through the airports.

“Where's your tzitzits brother? You're a Torah teacher!”

“You want to talk Torah? Let's talk Torah. I'll show you I'm an observer of Torah.”

Do you hear what I'm saying? These tzitzits are for the purpose so that you won't forget! The fact that I'm not wearing them is an indication that I have already forgotten. He said:

“Now wear these, so that you remember.”

What do I need to remember them for? When I'm in the Assembly? All of the time. I especially need to remember them when I am not in the Assembly. It is easy for me to try to live and walk in Torah in the midst of the Assembly. But when I leave the Assembly, that's when the challenge comes; when I'm among heathens and surrounded by worldly people.

You want to talk Torah and you want to carry the Torah and touch the Torah and kiss the Torah. Why don't you *live* the Torah? That's what I'm saying. Live it!

Jas 1:25 – “But whoso looketh into the perfect **law of liberty**, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”

What work? The Torah requires work! I have to work at not doing things and I have to work at doing things. I have to work at keeping the commandments, because it’s easier not to. Do you understand what I am saying?

Jas 1:25 – “...he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”

What is James saying? If you keep the Torah; if you look into this perfect law of liberty and you continue therein and not be a hearer only but a doer of what the Torah says, you shall be blessed in your deeds. You can’t be blessed outside of the Torah.

This is why I believe in prosperity, you see. We are going to teach on prosperity. We are going to teach on healing, just like we are going to teach on the works and power of the Holy Spirit.

We want all of the blessings. Let me tell you something. The Almighty is still putting His people above all the people on the earth. He is still doing that. Those of you who have not heard the teaching on *True Biblical Prosperity*, you ought to listen to it. You are going to find that one person’s prosperity and another person’s prosperity is not the same prosperity.

Think about it, ladies and gentlemen. I think about this all the time. We’re going to talk about the widows and the orphans. What greater – I mean, you have a guy over in Dubai who is about to spend twenty billion dollars on a high-rise for luxury so people can go on vacation.

What about having twenty billion dollars to spend on a retirement village? What about a home for the elderly? What about a home for the widows and the orphans? What about a place or a safe haven where these individuals can be? I mean, imagine having that kind of money to spend on luxury items and self.

Now, don't get me wrong, because you will find that even these Torah-observant individuals that are frugal and prudent and cheap; when they go on vacation, they want to sit in front. It bothers me to have to walk past first class to get to coach [on an airplane].

The man of God is sitting in there like a sardine. I'm passing folks. They are sipping on tea and lemonade and wine. The plane doors haven't even shut. The flight attendant is already serving them and has the audacity to close the curtains so you can't see. (Laughter)

I'm sitting back there with the "peasants." Now, don't get me wrong. I'm a man of God! Man, I can't even stretch my legs and don't even let the guy behind me recline! Do you know what? It always seems like they put me in the seat that doesn't recline. I had two flights and I had to change seats. Do you hear me?

The headphones don't work. The seat won't recline. I'm sitting in the middle like this (scrunches up) between two big guys. Meanwhile people are up there in first class sipping lemonade and looking at you as you go by. (Laughter)

How come they get to sit in first class? Who are they? They are not doing what I am doing! They are not saving people's lives! They are not preaching the truth of the Kingdom of the Heavens.

"Well now brother, you better be careful!"

"Yeah."

It's sad that the people of YeHoVaH feel that way about themselves while they believe they serve the King of the Universe. Do you see this? The guy in Dubai is a prince. If we're the sons and daughters of God, then that makes us princes and princesses. How can you take on the mentality of a prince and not take on the mentality of a prince? Do you understand what I am saying?

YeHoVaH didn't put the people of Israel in a 'hood. He didn't put them in a slum. He didn't put them in a ghetto. They caused themselves to end up in a ghetto by violating the commands of YeHoVaH. But YeHoVaH doesn't have a ghetto and a 'hood mentality. He has a mentality where He has a land that is flowing with milk and honey. It has the best resources on the planet!

Do you understand what I am saying? So we have to change our mindset and change our mentality. Let me tell you something. The people of the Kingdom need great wealth. It is going to take great wealth to get this Kingdom message to the ends of the earth! You can't even get on a plane. How are you going to go to the ends of the earth!

But I will tell you who IS going to the ends of the earth. All of these individuals who are preaching another gospel and talking about how:

"We're not under the law. We're saved by grace."

Now put that into comparison. You will begin to look. Does it look like the church is more prosperous than the Messianic community? They are preaching from the same book! Is it possible that they see some things that we don't see? Or are we too busy pointing the fingers and talking and rejecting the very principles that the Almighty has given us to live by? We've got work to do folks.

Jas 2:13 – “For he shall have judgment without mercy, that hath shown no mercy; and mercy rejoiceth against judgment.”

Jas 2:14 – “What *doth it* profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?”

Jas 2:15 – “If a brother or sister be naked, and destitute of daily food,”

What is he saying? If a brother or sister be naked and destitute of daily food, that means that they have need. It is not just somebody who needs to borrow your coat. They don't have a coat, you see.

Jas 2:16 – “And one of you say unto them, ‘Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?’”

Jas 2:17 – “Even so faith, if it hath not works, is dead, being alone.”

You know, if I have two coats and somebody is cold and they don't have one, my role is to give them one of mine. That is what John taught. That is what Yeshua taught.

Jas 2:18 – “Yea, a man may say, ‘Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.’”

This is why Martin Luther had a problem with *James*.

Jas 2:19 – “Thou believest that there is one God; thou doest well: the devils also believe, and tremble.”

You see, it is one thing to believe *in* God. It is a whole other thing to *believe* Him. That is what separated Abraham out. Abraham believed and it was counted to him as righteousness. When we believe what the word says, guess what? We do what the word says.

If we say that we believe and we are not doing what it says – if the word says to wear tzitzits and I’m not wearing tzitzits, do I believe what the word says about tzitzits? No, I don’t! If the word says tie a ribbon of blue in your tzitzits, why am I wearing all-white ones? Even though I have tzitzits, they are not [true] tzitzits. They are strings. That’s all they are. They are strings tied in a knot (Pharisaically).

Jas 2:20 – “But wilt thou know, O vain man,
that faith without works is dead?”

What is he saying? If you’ve got faith, you’re going to see it. You’re going to see it. Do you know how a poor person is poor? How do you know a poor person is poor? I mean, you can see poverty. A homeless person – you can see it. A homeless person looks homeless. A prostitute looks like a prostitute. A wealthy person looks like a wealthy person. A poor person looks like a poor person.

Some people are able to hide it. But for the most part, you can see it. You know when you are in a poor neighborhood. You know when you are in a wealthy neighborhood. You can see it. You can see poverty.

“Why are you talking about poverty and wealth?”

It is because you can see faith. If we watch and look, you can see it. You can hear it. You can hear it in people’s conversations. You can hear doubt in people’s conversations. You listen. They will tell you where they are.

Jas 2:21 – “Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?”

Father says:

“Take your son, your only son.”

He did it.

Jas 2:22 – “Seest thou how faith wrought with his works, and by works was faith made perfect?”

You see, you can talk about faith all day long. But if your faith doesn't have works, then your faith is in vain. Can you see why Luther, who was teaching “faith alone, you don't need works,” said:

“Not of works brother. No works in this faith.”

Well, you can't have faith without works!

Jas 2:23 – “And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.”

Abraham believed. How do you know that he believed? He did what the Almighty told him to do, even though he didn't want to do it. Can you imagine? You have waited your whole life for a child. Now Father says:

“I want you to kill him.”

Imagine that! But Abraham knew this much. He was incapable of having a child by himself. He understood that this child that he had was from the Almighty. And since the Almighty gave him the child, the Almighty had every right to tell him what to do concerning the child. Too many

people get things from the Almighty and now the Almighty doesn't have any "say."

Jas 2:24 – "Ye see then how that by works a man is justified, and not by faith only."

A man is justified by his work. What is he addressing? He is addressing – Paul talks about justification, but Paul doesn't talk about justification apart from work. Many people have interpreted Paul to be an anti-law person. What Paul was anti-law about was not the law of YeHoVaH, but the law of the Pharisees; of which he used to be one.

The Pharisees didn't keep the law. They put burdens on people they themselves were not willing to carry.

Jas 2:25 – "Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?"

Jas 2:26 – "For as the body without the spirit is dead, so faith without works is dead also."

Now Martin Luther is reading this stuff, especially after the stuff that he is preaching. He is reading this. He says that *James* should be ripped out of the Bible. *James* does not "belong" in the Bible. That is what he said! This is the Founding Father of the Christian Church, if you would. Folks want to say:

"Well, Paul is the Founding Father."

No, Paul didn't start Christianity. People interpreted Paul. Paul wasn't teaching things that they were saying that Paul taught.

Roman Catholicism and Eastern Orthodoxy argue that this passage disproves the doctrine of justification by faith alone (or *sola fide*). Whereas the early and many modern

Protestants continue to believe that Catholic and Orthodox interpretations do not fully understand the meaning of the term “justification” and resolve James’ and Paul’s apparent conflict regarding faith and works in alternate ways from the Catholics and Orthodox.

Protestants believe that Paul was dealing with one kind of error, while James was dealing with a different error. The errorists that Paul was dealing with were people who said that works of the law were needed to be added to faith in order to help earn God’s favor.

Paul was dealing with this issue. We know that Paul was dealing with this issue. We looked at it. At some point we will look again at *Acts* chapter 15. This was when individuals came to Antioch and were teaching that a person had to first undergo *Brit Milah*, or they had to first be circumcised under the law of Moses before they could be “saved.”

What they were actually teaching, was that since faith came to the Jew first, that you had to become a Jew first. They taught that you had to convert to Judaism first before you could be a believer. Every Gentile had to convert to Judaism.

Now, believe it or not, most people today, when they come to the realization that the Christian Church has been teaching them wrongly, they are compelled to begin to look down the path of Judaism and specifically Judaism with a twist of Yeshua.

This is Messianic Judaism. This is why they want to practice these things. You see, Judaism is appealing. Messianic Judaism is appealing to people who want faith in Messiah without going all the way into Judaism. They borrow a lot of Judaism to make it look “authentic.” Now you have people looking like Jewish wanna-be’s.

This is the biggest statement you hear when you and your family decide that you are going to keep the

commandments of YeHoVaH; not the Law of Moses, as it is called. People want to say:

“Okay, you are trying to become Jewish.”

Why is it that you are “trying to become Jewish” because you have decided to keep the law? It is because people have been brainwashed into believing that the law was only for the Jews. The only people who keep the law are Jewish. So if you are starting to keep the law, you must be trying to convert to become a Jew.

Paul counted this error by pointing out that salvation was by faith alone; apart from deeds of the law. (*Galatians* 2:16; *Romans* 3:21-22).

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

I underlined this so that you will see this. So often people read over the word “of.” Instead they read “in.” He is not saying “in.”

“Knowing that a man is not justified by the works of the law, but by the faith of Messiah”

It is not faith “in” Messiah. This is important. This is important. We are going to deal with this as we talk about the true gospel of the kingdom; which I am going to start teaching on this Sabbath. Then as we continue on, we will begin to deal with faith and understanding faith and the many facets of faith as it is taught in the Bible.

“Knowing that a man is not justified by the works of the law, but by the faith of Messiah Yeshua, even we have believed in...”

Do you see this? Those who believe *in* are justified by the faith *of*. There is a difference. It is having *the faith of* Messiah, not just *faith in* Messiah. But if that is not enough:

“...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.”

What he is addressing here is that there are some things that the law and those who teach the law – guess what? How would people know anything about the law other than from those who are supposed to be teaching the law?

What if you have a non-Jewish person who doesn't have access to the scrolls? They don't have the scrolls or the prophets. They don't have any of the writings. All they have is what they see those people do who are supposed to be following the law.

That is what they see. They don't know the law. It's just like you have people today. What they know about Christianity is from what they have seen Christians do. They haven't read the Bible. How can they know about the word of YeHoVaH and they haven't even read the Bible? They've read Christians! That's what they've read.

This happens even with people in church. You go to church and you sit down among the Baptists. You start looking around and observing how people are keeping this Baptist faith. You can't find the Baptist denomination in the Bible. You can't find the Pentecostal denomination in the Bible. A Pentecostal does Pentecostal stuff. A Baptist does Baptist stuff. A Methodist does Methodist stuff. A Catholic does Catholic stuff.

You are practicing your faith. Your faith is what you see other people do. When you are a part of the faith and people are leading people in the faith and you are in the

faith and are not doing what other people in the faith are doing, then they now think you are a wolf.

“Well, wait a minute brother. You’ve been coming here. You ain’t been baptized. You haven’t joined the church. You haven’t accepted our statement of faith. When other people are up rocking, you are sitting there looking. You never come to the altar looking for prayer.”

Do you understand? You don’t look like one of them. If you don’t look like one of them, you are an odd duck. So to keep from being an odd duck, what do you do? When they stand up, you stand up.

“Okay, people are standing up. I don’t know why I’m standing up, but I’m going to stand up.”

Do you know what I am saying? They face the east, you face the east. In some churches, do you know what they do? They don’t pass the basket because you can be incognito. They have people get up, go to the altar and put their money in and keep on moving. Now imagine if you don’t get up! You’ve got your little quarter in your hand real tight. You get up and put your hand all the way down into the basket. (Laughs)

You all know what I am talking about. Don’t be looking at me like you don’t know what I am talking about. I know you “don’t.” That’s because you want to fit in. People want to fit in. They don’t want to look odd.

He is talking about the faith of Messiah.

Gal 2:16 – “for by the works of the law shall no flesh be justified.”

We are not trying to get justified by keeping the law. We are keeping the law because we have been made righteous.

Ro 3:20 – “Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.”

Ro 3:21 – “But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.”

Even the righteousness of God. Now Paul – notice here in *Galatians* that he uses this word “of.” It is faith of. Then he uses the same word in *Romans*.

Ro 3:22 – “Even the righteousness of God *which is* by faith **of** Messiah Yeshua unto all and upon all them that believe:”

Is that in your Bible too? Faith of. Now you notice, we don’t see that, so I am pointing that out. Why is an “of” such a big issue? It is because what he is saying is that I have to watch what Yeshua did. I have to see what he did.

While I was in California, this was really the message. We learn by two ways. We learn by what we see and we learn by what we hear. Yeshua taught two ways. He taught by what he did and he taught by what he said. The most effective teaching Yeshua did was by what he did.

People weren’t drawn to Yeshua because of his message. People were drawn to Yeshua because of what he did. People heard about what he did. They didn’t hear about what he preached. They came from miles and miles and miles and miles and miles around. It was because of the works that he did. He said:

“The works that I do, you shall do, and greater works than these.”

When we went to Israel, the issue was and Father said:

“Don’t go over there trying to preach the Torah. Go and show them faith. Go and show them the work of the Spirit. And in that, you can avoid some of the arguments. But you will notice that when people see the power of the Almighty, they are more apt to listen to what you have to say.”

Before that, everybody has an argument. You can’t argue with power. This is what they will say, just like Nicodemus.

“Surely you are one sent from Elohim because no man can do the works you do if Elohim wasn’t with you.”

So what Father said to me was:

“You’re not going to be another talking head in this Hebrew Roots movement. You’re going to go to the forefront and you’re going to show and demonstrate the power of the Almighty. And you are going to call people.”

I had folks saying:

“You know, when you first talked about this healing stuff, my walls went up.”

I know. So I’m giving people notice months in advance, weeks in advance. You know, they put it out there. Then I had one woman come to me who said:

“I really wanted to come to your message. I wanted to come and hear you teach on the power.”

I said:

“Well, where were you?”

“Well, I was over in So-and-So’s breakout group.”

I said:

“Well, you were where you wanted to be.”

Don’t come telling me that you wanted to be hearing me. If you wanted to hear me, you would have had your butt sitting in the room where I was teaching. Don’t come flattering me with your words. You were where you wanted to be.

“Well, Oo.”

You see, I ain’t playing! (Laughs) Every now and then I have to smile and laugh to let you know that I ain’t mad at you. I ain’t mad at you! But don’t come shucking and jiving. Don’t come playing with the preacher, because I ain’t one of that kind. Your words mean nothing. Your actions are what I am watching. You were where your feet took you and your feet took you where you wanted them to take you. Yeah, that will wipe that smile right off of your face.

Ro 3:22 – “Even the righteousness of God *which is by faith of...*”

Not by faith *in* but by faith *of*...

“...Messiah Yeshua unto all and upon all them that believe: for there is no difference:”

Ro 3:23 – “For all have sinned, and come short of the glory of God;”

Paul also taught that saving faith is not dead but alive, showing thanks to God in deeds of love (*Galatians 5:6* [“*For in Messiah Yeshua neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.*”]).

So what is he saying? Just because you are circumcised, it doesn't give you a leg up. You can be a circumcised individual without faith. There were a whole bunch of them in the wilderness. Your circumcision doesn't mean anything if you are not operating by faith. A person who is not circumcised but who is operating in faith has the Almighty's attention. It is just like Cornelius. Cornelius was doing some things. YeHoVaH says:

“I've got to save this man.”

He disturbed the apostles. He said:

“Go to Cornelius' house. He needs to hear the message of faith.”

That's because faith cometh by hearing. And while he was listening, the Bible says that the Holy Spirit fell upon his entire house. Imagine that because of Cornelius' faith, everybody in the house – he invited some folks. It wasn't just his family. He invited a whole bunch of people to come and listen to the message. Because of Cornelius' faith, all these people got saved – filled with the Holy Spirit. Imagine your life impacting everybody in your life.

Protestants also believed *James* was dealing with errorists who said that if they had faith, they didn't need to show love by a life of faith. They used *James 2:14-17*. James countered this error by teaching that faith is alive, showing itself to be so by deeds of love (*James 2:18, 26*).

Protestants believe that James and Paul both teach that salvation is by faith alone and also that faith is never alone, but that it shows itself to be alive by deeds of love that express a believer's thanks to God for the free gift of salvation by faith in Yeshua.

Imagine this. This is what people want to talk about.

“All you have to do is just love, brother. If you love, you fulfill the law.”

Really? Do you know what love is? How do you love the kind of love that pleases YeHoVaH? You see, you can do all of the deeds and works, but Yeshua said it very simply:

“If you love me, you'll keep my commandments.”

James says:

“Here is the love of God, that you keep His commandments.”

The way that you demonstrate your love for the Almighty is how? By keeping His commandments. You can do all of these works. You can build and evangelize and do all kinds of miracles. But if you are not keeping the commands, that is all He is really asking you to do.

However, here is the question. Was James addressing errorists as the Protestants teach? What was James dealing with? Who was James? We are going to get into this. Who was James writing to? We have already identified that he was writing to the twelve tribes. The twelve tribes had knowledge of the commandments.

Why was James writing the Book of *James*? James explains it to us. What was James' core message? You see, Martin Luther knew that James was writing to the twelve tribes. Martin Luther also knew that he wasn't one of them. So as far as James is concerned, it was irrelevant.

These individuals back in the day had a different way of approaching the Bible than we do today. It has been so watered down for many people today. It's all about denominationalism. It's not about Bible. It's about what church you go to.

Who was James? The author identifies himself as James in verse one.

Jas 1:1 – “James, a servant of God and of the Lord Yeshua Messiah,”

He tells us right there who he is writing to.

“to the twelve tribes which are scattered abroad”

“to the twelve tribes which are scattered abroad, greeting.”

It was not the Gentiles. It was not the church as we know of that is full of Gentiles. It was not the Jews. James is very clear. He doesn't need anybody to interpret what he is saying. He has made it very clear that he is writing to the twelve tribes which are scattered abroad. James knows some things. Do you know what? James is part of that tribe.

James' core message is a message of faith. It is a message of faith. He makes it very clear early on. He is talking about faith throughout his message. In chapter one he is talking about faith. In chapter two he is talking about faith. Even when he gets to chapter five he talks about the prayer of faith.

He is calling the elders if there are any sick. James teaches us about some faith and encouraging people in their faith even though they have been scattered abroad. They have been chased out of town. They have been run out of the homeland. Keep your faith! No matter where you go and what you do, keep your faith! We're going to see this in a little detail.

It was believed that James was one of the brothers of Yeshua and probably the oldest.

Mt 13:55 – “Isn’t this the carpenter’s son?
Isn’t his mother’s name Mary, and aren’t his
brothers James, Joseph, Simon and Judas?”

Now this Judas here is believed to have written the Book of *Jude*. James is believed to have written the Book of *James*. Neither of them were believers while Yeshua was alive. I will leave you with that.

You have learned about hermeneutics. You’ve learned about the principles. Wouldn’t it be nice to just walk through a book and really just pull out of it what is really there? That is what you should do with every book of the Bible; every last one of them from *Genesis* to *Revelation*.

It is very difficult to start in the middle of a book and then to understand what the writer is trying to communicate. You just can’t do it. But because somebody decided that they would break the books down into chapters and verses, now you can start at any chapter and at any verse and start a conversation out of context to make a point and to preach a doctrine.

Hallelujah.