

Nobody lights a lamp and puts it under a basket.

Slide 2 Woe to those who call evil good, and good evil; Who substitute darkness for light and light for darkness; Who substitute bitter for sweet and sweet for bitter! (Isa 5:20)

This is most often cited when people are blatantly doing evil and calling it good. You know, in the literal sense. Like how our society has taken a nose dive on morality and the sins are excused at each interval. But consider this also applies to people who think they are doing good and are actually doing evil. This is a phenomenon we know exists throughout the ages. Hitler came to power by normalizing hatred. He convinced millions that the murder of Jews and the conquest of a continent were necessary for his perverse definition of good to thrive. The USSR was founded on a perverted sense of fairness. The Marxists convinced enough people that their lives would be better and good would thrive if they just gave up all control of life to the state. In both of these cases, enormous populations were convinced that evil was good through persuasive speech and introducing nice sounding concepts.

Slide 3 Let not many of you become teachers, my brethren, knowing that as such we will incur a stricter judgment. For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well. Now if we put the bits into the horses' mouths so that they will obey us, we direct their entire body as well. Look at the ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder wherever the inclination of the pilot desires. So also the tongue is a small part of the body, and yet it boasts of great things. See how great a forest is set aflame by such a small fire! And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell. (Jas 3:1-6)

The ability to teach and persuade appears to be the most powerful weapon on earth and in heaven. This goes all the way back to the garden where Satan was able to nudge Eve over the edge into sin. My examples of Nazi Germany and the USSR were just to put things into easy perspective. Bad doctrine has been the source of evil, and manipulating people to do evil, since just after the dawn of time. We spend so much time in study and challenging doctrine because we must be on guard against deception. The deceptions lead not just to risking our own salvation, but also to leading people astray and normalizing evil. Today, I am talking about evil that has been more than normalized in Christian circles. I'm talking about evil doctrines that are nearly forced into acceptance by many believers thinking they are doing good, but they are really doing evil. Today, I am talking about the evil doctrines of "Once Saved Always Saved", "all works are bad", and "the law

was ended at the cross". All three of these doctrines amount to each believer being worthless and are psychologically damaging. Understand, these concepts aren't just wrong, they hurt people.

Slide 4 "You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled under foot by men. You are the light of the world. A city set on a hill cannot be hidden; nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. Let your light shine before men in such a way **that they may see your good works**, and glorify your Father who is in heaven." (Mat 5:13-16)

How often are we told our works are filthy rags? Not just our works, but any works, are just worthless, filthy rags? Thousands? Tens of thousands? Hundreds of thousands of times? It's remarkable how entrenched and popular bad doctrine becomes. The Messiah chided the Pharisees for making doctrines out of the commandments of men and Christianity took that and multiplied it hundreds of times over. Yet here, Yeshua, the Messiah, before He died, before He was resurrected, before He ascended, before He sent the Ruach ha Kodesh, told the disciples and all present that they had good works already. And those good works are not to be hidden under a basket, but to let our light shine so that Yahweh is glorified. By extension, our light is meant to draw others in, so that they can learn good works as well. Clearly, good works exist and we are commanded to do them. So how did we get here, where a large swath of Christianity believes they can't do anything right? That they are just worthless?

Slide 5 For all of us have become like one who is unclean, and all our righteous deeds are like a filthy garment; and all of us wither like a leaf, and our iniquities, like the wind, take us away. (Isa 64:6)

This is the verse that gets quoted over and over trying to show works are filthy rags and we should not follow the commandments. I don't know how to read this to say "all works" are filthy rags, but this is where we are. The verse starts with "becoming unclean", meaning something changed. They didn't used to be that way. Becoming unclean is a reference to Torah and the verse includes a reference to iniquities, which are sins. What's interesting is that this verse is almost always cited by people who don't believe in the Old Testament – those who say the law was done away with. Well, let's look at the passage in context.

Slide 6 or look at the bible

Oh, that You would rend the heavens and come down, That the mountains might quake at Your presence— as fire kindles the brushwood, as fire causes water to boil—to make Your name known to Your adversaries, that the nations may tremble at Your presence! When You did awesome things

which we did not expect, You came down, the mountains quaked at Your presence. For from days of old they have not heard or perceived by ear, nor has the eye seen a God besides You, who acts in behalf of the one who waits for Him. **You meet him who rejoices in doing righteousness**, who remembers You in Your ways. Behold, You were angry, for we sinned, we continued in them a long time; and shall we be saved? For all of us have become like one who is unclean, and all our righteous deeds are like a filthy garment; and all of us wither like a leaf, and our iniquities, like the wind, take us away. **There is no one who calls on Your name**, who arouses himself to take hold of You; for You have hidden Your face from us and have delivered us into the power of our iniquities. But now, O YHVH, You are our Father, we are the clay, and You our potter; and all of us are the work of Your hand. Do not be angry beyond measure, O YHVH, nor remember iniquity forever; Behold, look now, all of us are Your people. Your holy cities have become a wilderness, Zion has become a wilderness, Jerusalem a desolation. Our holy and beautiful house, where our fathers praised You, has been burned by fire; and all our precious things have become a ruin. Will You restrain Yourself at these things, O YHVH? Will You keep silent and afflict us beyond measure? (Isa 64:1-12)

Does this sound like doing the works of Torah were the filthy rags? Does this sound like doing works was bad? Or does it sound like something else? Obviously the answer is something else. Yahweh meets people who rejoice in doing righteousness. Therefore, people *can do righteousness*. The passage is about the destruction of Judea, which had yet to happen when Isaiah wrote these words. In fact, it's most likely about **both** destructions of Judea. Isaiah is talking about the people being delivered into punishment for their bad works. So both sides of the equation matter. Good works matter, and bad works matter. And good works with bad motivation are a problem. Same with good works while also sinning is a problem. But we can see with no wiggle room at all that these verses are not talking about all works being filthy rags. Quite the opposite.

There are many doctrines that have come about in the nearly two thousand years since the Messiah ascended which turn scripture on its head. Chief among these are the ideas that works don't matter and/or that following Torah doesn't matter. All we need to do is *believe*. This is one of the components to the "filthy rags" doctrine we just dismantled. The idea is you just believe and then sit cross legged on the floor. Or do what you did before. Or be nice to people. Au contraire, mon frere, that's not true at all. While it is true that salvation is a gift and is based upon faith, this notion has been taken so far to make it seem like Yeshua died for nothing. If all we need to do is *believe*, then what is this business about letting our light shine so that others can see the good works from the earlier slide? Matthew 5: 13-16 clearly says to let good work shine. Do stuff. And then He goes on to tell us what to do.

Slide 7 "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished. Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven. For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven." (Mat 5:17-20)

Not only does this not say the law was abolished, He goes on to say *our righteousness must surpass* the righteousness of the scribes and Pharisees. To do that, we must keep the Law and the Prophets. This is another verse that's cited by the lawless ones to mean exactly the opposite of what it means. And people follow because it sound good. It sounds educated. It sounds persuasive. But it's the same thing as Satan in the garden. These verses specifically chides people for annulling the least of the commandments but we're told it means to actually annul them all. Amazing.

How many times have you heard "there are no righteous, not one" cited as a means to make you, and any believer, feel like you're worthless. As if you were created for nothing. As if your life and all you do is meaningless and just a pile of excrement. The next line we hear is that "the law was nailed to the cross". So our works are worthless, there is no law, and all we have to do is believe, right? Friends, Satan spent thousands of years getting the Israelites to sin and it is written that even the demons believe. Sin is the transgression of the law. How can it possibly make sense for the New Covenant believers to be able to do whatever they want after YHVH smote Israel for that very thing over and over? Who would want believers to keep sinning, hide their talents, and sit around convincing each other they are worthless? Satan, that's who.

Slide 8 What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin; as it is written, "THERE IS NONE RIGHTEOUS, NOT EVEN ONE; THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD; ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE." "THEIR THROAT IS AN OPEN GRAVE, WITH THEIR TONGUES THEY KEEP DECEIVING," "THE POISON OF ASPS IS UNDER THEIR LIPS"; "WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS"; "THEIR FEET ARE SWIFT TO SHED BLOOD, DESTRUCTION AND MISERY ARE IN THEIR PATHS, AND THE PATH OF PEACE THEY HAVE NOT KNOWN." "THERE IS NO FEAR OF GOD BEFORE THEIR EYES." Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God; because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin. (Rom 3:9-20)

These are the verses cited to say we are all unrighteous. Mine look a little different from older bibles because most of it is in all caps. That means the words are from the Old Testament somewhere. Paul even included “as it is written” so without the “all caps”, we get the hint that this is not the first time such words were spoken. The problem is that the verse is not cited correctly. Even within the verses, we can tell the entire world is going to be accountable to God through the Torah. That seems difficult since all the world didn’t have the Torah, but today doesn’t every Bible come with this? Haven’t all Christians carried a book around that includes all the books from Genesis to Revelation for hundreds of years? The verses end with Paul’s conclusions. These are the words in regular font. Every mouth will be close and the entire world is guilty of sin because of the Torah. So while we are guilty and in need of a savior, that doesn’t equate with everybody being worthless, unrighteous, wicked, dung. No, we need the Torah to instruct us in righteousness so we have a goal. And we use our salvation to work toward that goal.

All being unrighteous can’t be what it means because we can find righteous people off the top of our heads in the bible. Noah was one. John the Baptist’s parents as well. And we’ve already covered that our righteousness needs to exceed that of the scribes and Pharisees, so that means this can’t literally mean there are no righteous. We constantly must remind ourselves that if the bible says something that sounds impossible to reconcile, then something else is meant. To find the real meaning of the passage, why don’t we go find it in the Old Testament to see if there are any clues?

Slide 9 For the end, Psalm of David. The fool has said in his heart, there is no God. They have corrupted themselves, and become abominable in their devices; there is none that does goodness, there is not even so much as one. The Lord looked down from heaven upon the sons of men, to see if there were any that understood, or sought after God. They are all gone out of the way, they are together become good for nothing, there is none that does good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness; their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace they have not known: there is no fear of God before their eyes. Will not all the workers of iniquity know, who eat up my people as they would eat bread? they have not called upon the Lord. There were they alarmed with fear, where there was no fear; for God is in the righteous generation. Ye have shamed the counsel of the poor, because the Lord is his hope. Who will bring the salvation of Israel out of Sion? When the Lord brings back the captivity of his people, let Jacob exult, and Israel be glad. (Psa 14:1-7 Brenton)

To get a match with Romans 3, I used the Brenton which is the LXX in English. And it matches very well. Almost as if Paul was citing that version (he most likely was). What does this say? Does it say there are no righteous at all? Or does it say fools who deny God have become corrupt which led to a

lack of righteousness? This syncs with Romans 1, where people denied God and were punished. This syncs with Isaiah 64 where the famous “works are a filthy garment” passage is. The equation is solved. All works are not bad. Indeed works are good. All are not unrighteous, those who deny God become unrighteous fools. And it ends with Salvation of Israel coming out of Zion, which alludes to Yeshua, Jesus, the Messiah who was Named Salvation, dying for our sins.

Slide 10 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. (Rom 5:7-8)

Brothers and sisters, Messiah did not die for worthless people. He did not die so we could sit cross legged on the floor and just believe. He died to redeem us. We were bought with a price. We are so valuable that God gave His only Son so that we might have access to eternal life. You have value. You have worth. You can be righteous and need to be working toward that. Righteousness is defined through the Torah. And the whole bible makes sense. Be free of the false doctrines and join the family of God.

Slide 11 Whoever believes that Yeshua is the Messiah is born of God, and whoever loves the Father loves the child born of Him. By this we know that we love the children of God, **when we love God and observe His commandments. For this is the love of God, that we keep His commandments; and His commandments are not burdensome.** (1Jn 5:1-3)

Belief and love go hand in hand. We took a long road to get to a simple concept today, but many people have been taught destructive doctrines and need to be free from them. You have value, you have worth, and you are expected to do good. In fact, we are expected to live righteous lives. Righteousness is defined by the Torah, which are Yahweh’s commandments. Our works matter, we matter, and we are to live accordingly. We are saved by faith but if that faith doesn’t produce works, then it is a dead faith.