"The following is a direct script of a teaching that is intended to be presented via video, incorporating relevant text, slides, media, and graphics to assist in illustration, thus facilitating the presentation of the material. In some places, this may cause the written material to not flow or sound rather awkward in some places. In addition, there may be grammatical errors that are often not acceptable in literary work. We encourage the viewing of the video teachings to complement the written teaching you see below."

Literally Loco

"Read Paul," it is so often said, "then you will know that the law of God is no longer for his people!"

"Stop trying to explain what Paul meant and just read it literally, exactly how it was written!"

"If Paul did not mean what he said, then he would not have said it."

"Paul is extremely clear and obvious."

"Why do you need offer so much explanation on just one verse of Paul?"

We have all heard such things being said by many stated believers, with sincere hearts nonetheless... hearts that really want to know truth, but they are simply stuck on Paul when it comes to the matter of observing the Law of God. In such minds, Paul clearly taught against the law of God and not only that, he is very easy to understand on these matters. In fact, any attempt to explain one of these supposed verses on Paul is credited to being manipulative, unwarranted, and an attempt to change Paul's doctrine.

We understand that concern. After all, how confusing could one man's writings be on matters of the law. Why can't we just take Paul literally and at face value on some of his sentences, or in some cases, partial sentences? Well, one reason is that someone who knew Paul better than any of us today, said himself that Paul was difficult to understand on matters of the law, and in fact, misunderstanding him could lead you to breaking the law of God. That is quite serious indeed. Let's read.

2 Peter 3:15-17

> And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, as he does in all his letters when he speaks in them of these matters. There are some things in them that are **hard to understand**, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures. You therefore, beloved, knowing this beforehand, take care that you are not carried away with the error of lawless people and lose your own stability

So Paul is not really that easy to understand, and he could lead you to make the error of lawless people if one is unstable and ignorant about the Word of God. Of course, now consider this, when this was written, there was no New Testament yet, so the Scriptures being referenced here are what we would

call the Old Testament.

So, to protect and insulate yourself from making the error of lawless people by reading Paul, Peter recommends that you are stable and knowledgeable about the Old Testament. Thus, if anything by Paul is interpreted as being contrary to what is already established as truth in the Old Testament (Psalm 119:142 for example), then there is a problem according to Peter. But so many want to take verses of Paul and make them out to be so clear, and so easy to understand. For example:

Romans 6:14

"for you are not under law but under grace."

Romans 10:4

"Christ is the end of the law so that there may be righteousness for everyone who believes,"

Galatians 3:10

"For as many as are of the works of the law are under the curse"

Those verses by Paul are "soooooo" easy to understand. They are "soooooo" clear. Any attempt to explain the context and show how Paul was really not teaching against the law of God is simply ridiculous to many. Well, it shouldn't be ridiculous, according to Peter at least. There is an inherent problem of not taking time to explain things in context. If we were to take isolated verses and apply them exactly as written, we would come up with some rather strange doctrines.

Many take select snippets of Paul, and arrange them all together in a well packaged teaching. We have all seen this, we have all heard this.

On the surface, such an approach would convince many, especially if it well written, and it is can be made better if it can be made to sound scary, maybe even with a looming sense of urgency.

There is always the old joke about a man who went to study his Bible and the first verse he saw was "Judas went out and hanged himself." (Matthew 27:5) Not wanting to stop there of course, the man flipped again to another verse and read, "Go and do likewise" (Luke 10:37). But the man was shocked, but hoping for clarification, he tried one more time and came to another verse, "Whatsoever you do, do quickly" (John 13:27).

Certainly that is funny and absurd, but it does help illustrate how careful we need to be when cutting, slicing, and rearranging select snippets of Biblical text and placing them into a well articulated teaching or study...and then, inject an emotive response by basically saying, believe what I am saying, or else, and you know, believe it quickly, or better yet, believe it now or certain imminent eternal doom is at your door...if you believe obedient resting on His Sabbath is freedom and joy then you are all cursed and all of your children are cursed, and your eternal salvation is even at stake...and then maybe talk about the lake of fire for a little while, and how bad that will be that'll help.

As soon as we remove something from the context, and apply something literally or out of context, strange things can happen.

For example, let's literally apply these:

Our Messiah appears to be a cannibal:

John 6:53-56

> "Then Yeshua said to them, 'Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him."

Are we to eat our Messiah? No, of course not. But that is what he literally says.

Are we to start cutting off our hands or feet, or removing our eyes?

Matthew 5:29

> If your right eye causes you to sin, pluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.

That is what it says literally.

What about the sinless blind man and the sinless parents?

John 9:3

> "Neither this man nor his parents sinned..."

Really, they did not sin? They were perfect? That's what it literally says.

Very rarely is explanation necessary to contextually explain these verses to show how they are not to be taken literally. Why? Because many read our Messiah's words in this context without a preconceived bias that we are to literally eat His flesh, or believe that some people are sinless, etc. However, that is not true with Paul. Many already believe through religious Christian indoctrination that the Law of God has been changed or done away with at the cross. Thus, any verse of Paul that appears to reflect that on the surface must be clearly teaching consistent with that understanding....or so the way to interpret Paul goes...and has done so for quite some time.

Just like it does not make sense to take our Messiah hyper-literally in ever instance or to interpret Him out of context, it does not make sense to do that with Paul either, perhaps even more so, since according to Peter, Paul was considered difficult to understand and could cause others to believe things contrary to what the Old Testament already established as truth...leading one to the error of the lawless.

So if a few minutes is carved out to explain a difficult verse of Paul, that appears to be against the law of God on the surface, perhaps affording the explanation some attention and testing might make some sense...instead of quickly dismissing it under the premise that Paul is already clear enough to understand...because sometimes taking verses out of context literally, is simply literally crazy.

We recommend watching the Pauline Paradox Series to really dive deep into the understanding Paul in such a way that is compatible with the Law of God and avoids the "error of the lawless" that Peter warns us about.

We hope that this teaching has blessed you, and remember, continue to test everything.

Shalom

We pray you have been blessed by this teaching. Remember, continue to test everything. Shalom! For more on this and other teachings, please visit us at www.testeverything.net

Shalom, and may Yahweh bless you in walking in the whole Word of God.

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