

Paul, the Apostle of Satan



A Berean Critique of Saul Using
the KJV Bible

By Daniel Jay Bjorndahl



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Contents

Contents	3
FOREWARD	8
NOTES, NAMES AND OTHER CONVENTIONS USED	8
INTRODUCTION & MY TESTIMONY	9
RECOMMENDED READING LIST & YouTube Channels	16
Book Reviews	18
Selected Passage of Acts	25
ROMANS	28
ROMANS CHAPTER ONE	28
ROMANS CHAPTER TWO	37
ROMANS CHAPTER THREE	43
ROMANS CHAPTER FOUR	52
ROMANS CHAPTER FIVE	59
ROMANS CHAPTER SIX	65
ROMANS CHAPTER SEVEN	69
ROMANS CHAPTER EIGHT	78
ROMANS CHAPTER NINE	87
ROMANS CHAPTER TEN	94
ROMANS CHAPTER ELEVEN	101
ROMANS CHAPTER TWELVE	112
ROMANS CHAPTER THIRTEEN	115
ROMANS CHAPTER FOURTEEN	122
ROMANS CHAPTER FIFTEEN	127
ROMANS CHAPTER SIXTEEN	133
FIRST CORINTHIANS	136
FIRST CORINTHIANS CHAPTER ONE	136

	4
FIRST CORINTHIANS CHAPTER TWO	143
FIRST CORINTHIANS CHAPTER THREE	147
FIRST CORINTHIANS CHAPTER FOUR	154
FIRST CORINTHIANS CHAPTER FIVE	164
FIRST CORINTHIANS CHAPTER SIX	168
FIRST CORINTHIANS CHAPTER SEVEN	175
FIRST CORINTHIANS CHAPTER EIGHT	186
FIRST CORINTHIANS CHAPTER NINE	191
FIRST CORINTHIANS CHAPTER TEN	200
FIRST CORINTHIANS CHAPTER ELEVEN	207
FIRST CORINTHIANS CHAPTER TWELVE	213
FIRST CORINTHIANS CHAPTER THIRTEEN	220
FIRST CORINTHIANS CHAPTER FOURTEEN	222
FIRST CORINTHIANS CHAPTER FIFTEEN	230
FIRST CORINTHIANS CHAPTER SIXTEEN	245
SECOND CORINTHIANS	248
SECOND CORINTHIANS CHAPTER ONE	248
SECOND CORINTHIANS CHAPTER TWO	254
SECOND CORINTHIANS CHAPTER THREE	257
SECOND CORINTHIANS CHAPTER FOUR	264
SECOND CORINTHIANS CHAPTER FIVE	268
SECOND CORINTHIANS CHAPTER SIX	275
SECOND CORINTHIANS CHAPTER SEVEN	278
SECOND CORINTHIANS CHAPTER EIGHT	282
SECOND CORINTHIANS CHAPTER NINE	289
SECOND CORINTHIANS CHAPTER TEN	294
SECOND CORINTHIANS CHAPTER ELEVEN	297
SECOND CORINTHIANS CHAPTER TWELVE	304
SECOND CORINTHIANS CHAPTER THIRTEEN	311
GALATIANS	314
GALATIANS CHAPTER ONE	314
GALATIANS CHAPTER TWO	319

	5
GALATIANS CHAPTER THREE	325
GALATIANS CHAPTER FOUR	332
GALATIANS CHAPTER FIVE	336
GALATIANS CHAPTER SIX	342
EPHESIANS	345
EPHESIANS CHAPTER ONE	345
EPHESIANS CHAPTER TWO	351
EPHESIANS CHAPTER THREE	357
EPHESIANS CHAPTER FOUR	360
EPHESIANS CHAPTER FIVE	365
EPHESIANS CHAPTER SIX	370
PHILLIPIANS	375
PHILIPPIANS CHAPTER ONE	375
PHILIPPIANS CHAPTER TWO	381
PHILIPPIANS CHAPTER THREE	386
PHILIPPIANS CHAPTER FOUR	390
COLOSSIANS	395
COLOSSIANS CHAPTER ONE	395
COLOSSIANS CHAPTER TWO	401
COLOSSIANS CHAPTER THREE	405
COLOSSIANS CHAPTER FOUR	409
FIRST THESSALONIANS	411
FIRST THESSALONIANS CHAPTER ONE	411
FIRST THESSALONIANS CHAPTER TWO	412
FIRST THESSALONIANS CHAPTER THREE	416
FIRST THESSALONIANS CHAPTER FOUR	419
FIRST THESSALONIANS CHAPTER FIVE	421
SECOND THESSALONIANS	424
SECOND THESSALONIANS CHAPTER ONE	424
SECOND THESSALONIANS CHAPTER TWO	427

	6
SECOND THESSALONIANS CHAPTER THREE	433
FIRST TIMOTHY	436
FIRST TIMOTHY CHAPTER ONE	436
FIRST TIMOTHY CHAPTER TWO	441
FIRST TIMOTHY CHAPTER THREE	447
FIRST TIMOTHY CHAPTER FOUR	450
FIRST TIMOTHY CHAPTER FIVE	452
FIRST TIMOTHY CHAPTER SIX	456
SECOND TIMOTHY	459
SECOND TIMOTHY CHAPTER ONE	459
SECOND TIMOTHY CHAPTER TWO	469
SECOND TIMOTHY CHAPTER THREE	474
SECOND TIMOTHY CHAPTER FOUR	477
TITUS	480
TITUS CHAPTER ONE	480
TITUS CHAPTER TWO	484
TITUS CHAPTER THREE	487
PHILEMON	490
SELECTED ESSAYS, ETC.	493
TIMES PAUL CLAIMS HE IS AN APOSTLE OR NOT LYING	493
Prayer in private	494
Word Counts by Pauline Epistle, longest to shortest	495
AN OPEN LETTER TO DOUGLAS DEL TONDO	496
Why the blind support for Israel from Christians?	499
This Do in Remembrance of Me - Yahweh's Passover Versus Paul's Communion	506
Does the God of the Bible Protect the Bible Canon?	509
Pet Peeve: Cherry-picked, Out-of-Context Promises like Jeremiah 29:11	514

“And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed...” Acts 3:23

FOREWARD

I AM not writing this in order to be the definitive anti-Paul commentary - just the first of its kind. I am the first of whom I am aware to attempt this (and avoid censorship?), though there are many recommended readings by authors more capable than I on the subject of Paul - none are line-by-line commentaries per se. I blaze this trail praying that one better than I will follow; it will still seem an overgrown and untamed trail to whoever is brave enough to walk a trail which has felled many saints stronger and smarter than I. If reading this becomes tedious, you can use the Berean method easily by comparing Paul's words to the "Cross References" at www.Biblehub.com

NOTES, NAMES AND OTHER CONVENTIONS USED

Names like Jesus may at times be changed to my preference Yeshua, although many times other titles of Jesus will be used in place of his name (i.e. the Son of Man). Similarly, God at times will be written alternately as Yah, YHWH, the God of Recompense, etc. The word "Christian" is understood in the modern context to mean a believer in the 66 book Bible, which includes both Jesus and Paul. I continue to use this term however I think most modern Christians should rather be called "Paulians" for their exaggerated emphasis on the contradictory teachings of Paul at the cost of ignoring Christ. Because Paulians have appropriated the term Christian, there probably should arise another name for those who follow Yeshua without Paul. Also, sometimes I substitute "original testament" for old testament and "renewed testament" for the new testament, to semantically reflect the difference in theology.

Please also note that I will not be covering anything to do with “history” as far as anything documented outside of the Bible. The history, yes, is important and adds evidence against Paul. For example, the early Christian churches - especially the ebionites - continued to guard the sabbaths and lived like the non-messianic Jews who surrounded them. Even churches in the gentile lands were not using the writings of Paul as part of their canon up to about the 300s AD. For more details on canon history, early church history, or the historical context of the churches to which Paul wrote, read Jesus Words Only by Douglas J. Del Tondo, Christians Repent! By Shmuel Hatalmid, or the other books in the recommended reading section. The intent of this book is to only use the Bible itself to argue against Paul.

INTRODUCTION & MY TESTIMONY

How did I get to writing a book critiquing part of the Bible, and how can I make the claim that Paul is an apostle of Satan? I was raised in a conservative baptist home, and we actively participated in the church no less than once a week, and usually more frequently with mid-week studies. My parents are devout in their faith, being involved at times in church leadership. I was taught, as any given baptist Christian would be, that the Bible is the infallible word of God. While my faith floundered at times in my youth, I held this belief of the infallibility of the Bible until a series of events occurred which could have led to jail, death, or even eternal damnation. These events culminated in my own transformative desert experience in Death Valley, California. What is it about deserts or the wilderness that is somehow especially conducive to spiritual

transformation? Jesus was tempted in the desert, before he would be ready for ministry. Paul saw his blinding light in the desert. It seems that the farther one is away from civilization, the more clearly the spiritual aspect of life can be seen. Perhaps also because food and water can be scarce in the wilderness, it can impel our desperate spirit to God to truly recognize our need for his provision and protection - this need which surely is there daily, but how rarely do we admit our dependence upon God?

But my childhood, while a very blessed middle class experience, lacking nothing, was nonetheless plagued by depression, migraines, and other health issues. I suffered from debilitating migraines and severe allergies from elementary school onward. In hindsight, I wonder to what extent this was the environment, genetics, or perhaps even an adverse reaction to vaccines or medicines. At age ten my family moved from Texas to California, and I fell into a deep depression, and was diagnosed with major depressive disorder. I was fed SSRI's and other antidepressants (including being prescribed amphetamines by a psychiatrist) until age eighteen, at which point I decided that this beast of depression was a battle that was not going to be won by any amount of psychiatry, talk therapy, or pill-eating. My skepticism of pharmakeia grew out of this failure to cure what probably had more to do with the spiritual than the physical.

Throughout my childhood I had a nagging sense that I wasn't "doing enough" for God. I couldn't shake it in spite of reading all the promises in the Bible again and again. In fact, I had harbored secret sins, including lust and unforgiveness. The churches I attended repeatedly assured me that I was saved because of my confession of Christ and baptism. Why was I seemingly incapable of being happy and healthy, and why did I seem to have my own "thorn in the flesh" as did Paul? In hindsight, I believe God was building patience in me, and also inculcating a distrust of pharmakeia, which is so often the first

solution many seek when they face discomfort or pain. Antidepressants, like most western/modern medicine, treat the symptoms (i.e. chemical imbalances in the brain or body) without necessarily solving the underlying beliefs or thoughts that could be causing the mental distress. Supposedly the talk therapy was to solve that, although even my Christian therapists fared no better against secular therapists in “fixing” my mind.

At age eighteen I decided: “enough”. I was legally an adult and so I chose to try to live without antidepressants. Eight years of those drugs and therapy had not helped, but in fact had led to an aborted suicide attempt at age seventeen. If I couldn’t enjoy life unmedicated in spite of a privileged middle class life in California, then I would decide life wasn’t worth living. (At this point in time I believed the propaganda that California was one of the best states in one of the best countries in the world, second maybe only to Texas. So if life wasn’t good here, then surely it would be worse elsewhere. I have since traveled and changed my mind about that). I went to college and had a lot of sinful fun for the first time in my sheltered life. Partying and sleeping with beautiful young ladies, drinking too much, smoking weed, and youthfully wasting time as many university students do. I was very popular for the first time in my life. I graduated a full year ahead of schedule and went to work, continuing to live in habitual sins like these as an independent adult. My sins caused problems, but it was not until one day when I went alone to Death Valley to stargaze that I finally thought seriously about the problem of sin. (sidenote: I know of no better place to see the stars. Amazing!) Off the main highway, solitary on a side road made of dirt, my car broke down. My phone had no service. The few cars that passed neglected to stop to help me as I frantically waved trying to get their attention. Daylight was fading. Because no human was compassionate enough to help me, I prayed one of the sincerest prayers of my life. I told God I would really, truly,

try my best to live holy if he helped me. At the time I was sure that I was stuck in Death Valley with nothing more than the snacks and water which was sufficient just for the one day. Oh, and alcohol and weed - the essentials for desert survival. The valley is named as it is for a reason, I thought to myself! The exact problem with my car is so embarrassing, that I plan to never admit it, but God gave me the knowledge needed to get the car in working order, in spite of having never been taught or shown how to do it. The prayer was answered and now I must do my part of the bargain.

I stopped fornicating and stopped drinking to get drunk (although I do still very much enjoy wine). Admittedly through much difficulty, I also ditched pornography. I thrust myself into the word of God as never before after having read about the spiritual giant George Müller. Do read about him and his orphanage if you are unaware! He read the Bible four times a year, cover to cover, and he attributed the strength of his faith to this. I decided I wanted to have faith like him, so I would imitate him. For about three and a half years I did that, and in the process I realized that the Bible seemed to have certain inconsistencies. I went to the apocryphal books to see if they could resolve any of the issues, but I only saw a rabbit hole of further issues. In the future I plan on re-reading certain apocryphal books, however at the present time I do not think they are necessary to read in the sense that the gospels or revelation or the Torah are necessary in order to know how to be saved. In that Paul was *added* to canon without meriting it, I suppose it is possible that other writers were *dropped* from the canon without meriting it, but at this point in time there is not a single "scripture" outside the standard canon that I will recommend or reference in this work. This book is written to help you follow the same process I followed - using only the Bible itself to find the consistent message of who God is and what he requires of us in order to be worthy of entering into the kingdom of Heaven. Also, I will use little-to-no greek or hebrew,

as the English of the King James Bible is generally obvious enough when used in side-by-side comparisons of Paul and scripture. This is a Berean process of searching the scriptures to see if these things are so (Acts 17:11). Do keep in mind the Bereans were also auditing Paul. “Many” were reported as having believed, though it is noteworthy that not all the Bereans did! This Berean author does not believe Paul, but only Jesus. Why?

My first realization of Paul teaching something contrary to Yeshua was in the case of food sacrificed to idols. I remember in one of my quarterly read-throughs of the Bible, Jesus’ condemnation of eating food sacrificed to idols in his letters to the seven churches in Asia, in Revelations chapters two and three. Did I not just see in the Pauline epistles that “an idol is nothing” (1 Corinthians 8:4) and so eating food sacrificed to idols is ok? Immediately I remembered the high quality and tempting fruit in front of an idol at a buddhist-owned oil change shop, as I waited there with hunger. Later on in life I would have to decline an invitation to eat at a Hare Krishna temple, after they clarified that yes, all food must be offered to their deity before being served in their restaurant. And these are not the only examples of food sacrificed to idols, but more abound and still exist in the modern day. It is arguable that potlucks of certain cults could be food sacrificed to idols. In any case, this was the very first time I had *perceived* and been given wisdom to see that Paul directly condoned something that Jesus himself said was wrong.

I did more research and discovered the book Jesus Words Only by Douglas J. Del Tondo, which I am told is only his pen name. The author’s website and digital copies of the book, which were formerly freely available, disappeared without explanation in March of 2021. I had been involved with his website actively, including recording podcast versions of the author’s articles. While I still do not know why the mantle was dropped, I decided to pick it up and begin authoring my own

commentary on Paul. There still exist many great books and resources, even in the absence of this work which is still my favorite on the subject. Towards the end of this book I have “recommended readings”, and I have tried to review all known publications in English on the subject, with one or two exceptions. In spite of these books that exist on the subject, to my knowledge there does not at the time of writing this exist any line-by-line commentaries on Paul. I hope this work inspires greater analysis that will eclipse my humble beginning into what is necessary to truly dismantle the lies of modern Christianity - modern churchianity. Only through removing all the lies we have been taught can the beauty of Yeshua and the Father be more clearly seen.

While as many references are made to the “old testament” as I can find to be relevant, the primary foil of Paul is Jesus. Who is the person most necessary to our salvation, and without doubt the most important character in the bible? Whenever Paul makes a statement, the first question is: What does Jesus have to say on the same subject? If Jesus and Paul seem to disagree on something, whom will you trust and obey? If this commentary becomes tedious, spending time in the gospels (and Revelations) and using this for prayerful comparative study is the best way to proceed. Fast and pray for the Holy Spirit to “guide you into all truth” (John 16:13). You don’t need me, and neither do you need a pastor or anyone other than the Holy Spirit - and perhaps a standard 66-book protestant Bible. Be aware that some translations are biased (for example, translated to fit calvinist doctrine) and some translations omit verses (like the NIV), but this type of study could probably be done in almost any translation. The King James Version is used, not because it is the best translation or because it was (maybe) divinely inspired, but rather because this translation is in the public domain and it is the most widely accepted, even among those who prefer other translations. I do not think that this is the “best” or “most authentic” English

translation as other wonderful, better translations exist like Young's Literal Translation. For years I exclusively studied in the NRSV with the apocrypha, during the transformation period in which God generously gave me the realization that Paul was false - albeit I do not credit the NRSV itself as being anti-Pauline but rather that I had read Jesus Words Only by Douglas del Tondo, Esq. at the same time. While doing prison ministry with other believers for minors, I distributed the NKJV for years with the blessing of the administration due to it being more readable than the KJV by youth who chose a life of crime instead of the typical path of education leading to a career. Their "reading level" and comprehension are relatively low. Sometimes it is difficult to believe Paul is really saying what he is saying in any translation, and so it is worth double-checking another translation when he says something troubling or confusing; this book will also use other public domain translations such as ASV, Darby, Douay-Rheims, WEB, YLT, etc. as public domain or permissive copyrights permit. The translators of the KJV also love certain archaic words like "bowels" which have no place in modern conversational English.

Finally, please forgive me for emotive and exasperated analysis. Interpreting the writings of Paul is at times like untying a Gordian knot, only for it to become entangled anew in the following verse; I am often tempted to follow the fabled solution of Alexander the Great in regards to the Gordian knot: to draw a sword upon the knot and be done with it. How simple this book would be if it were a book on how to be saved according to everyone in the Bible - except Saul!

May Yahweh bless you. May your eyes be open to see and your ears to hear.

RECOMMENDED READING LIST & YouTube Channels

While this book is the only known line-by-line commentary of Paul's writings, there are many wonderful books on the subject, much more readable than mine! Below is a list of recommended books, and my opinions on the books. Some are excellent for detailed study while others serve better as a quick overview of the biggest differences between Paul and Yeshua.

- Jesus Words Only by Douglas J. Del Tondo, Esq.
- Paulianity by Lee J. Farrell
- Paul on Trial by Gregory Robbins
- Paul the False Apostle by Cyril Saharanam
- Christians Repent! by Shmuel Hatalmid
- The Truth Is Not for Everyone by ProblemsWithPaul.com
- <https://www.judaismvschristianity.com/>
- [Apóstolo Paulo é O Anticristo? by Daniel Noronha \(Portuguese\)](#)
- [O Nome e Sobrenome do Anticristo by A Delmario \(Portuguese - out of print\)](#)
 - [Author's Summary and Contact Page](#)
- [The Kingdom of God is Within You by Leo Tolstoy](#)
 - Spanish PDF: <http://olimpiadasquindio.ddns.net/principal/bibliotecas/EI%20reino%20de%20Dios%20esta%20en%20vosotros%20-%20Tolstoi.pdf>
- [Questioning Paul: Liars Lie by Craig Winn \(I have not yet read this\)](#)
- Torah for Today <https://www.youtube.com/channel/UCW8jtWhJCRWtoBKkeVCg2Vg>
- Rod C Davis <https://www.youtube.com/user/nvwriter>

- Obadiah Johnson
<https://www.youtube.com/channel/UCtyWyHNw6o7VB5XClnmaJgg/videos>
- Emerson Bukele (spanish)
https://www.youtube.com/watch?v=r_k4iyWKH7I - warning! this man has now converted to Islam after seeing that Paul is false
- TrustInJC
<https://www.youtube.com/channel/UC62eT14dFb2-e7uQfV9T7CA>
- Remember the Commands
<https://www.youtube.com/watch?v=OtkIEogh37c>
- David Wilkerson on the Cost of Following Jesus
https://www.youtube.com/watch?v=ztwQ_VZp3GA
- The Devil is Going to Church by Remnant Call Radio
https://www.youtube.com/watch?v=_Z9-8X-U4MM
- Will You Follow Christ or Paul? By Tomorrow's World
<https://www.youtube.com/watch?v=QRg4eZBIG0E>
- German: Ulf Meinken
https://www.youtube.com/channel/UCtK4t00QTJZW_v8LdvvvQ_g
 - Vouched for by sister Kathy H.
- Mike Desario
<https://www.youtube.com/user/holdingfirmly>
- Paul is a False Apostle - Hugh Whitmore (warning his other videos are weird and out in left field)
<https://www.youtube.com/watch?v=Mj4wMacja2E>
 - (backup channel)
<https://www.youtube.com/watch?v=ttSnXADkvDc>
- Was Paul a Fake Apostle?
https://www.youtube.com/watch?v=fe_XkBACFwM
- Eyes to Heaven Ministries
https://www.youtube.com/channel/UCGJq9wmog_n05Y4W_b7L2Sg

- Eyes Open in California
<https://www.youtube.com/channel/UC1pmlm1jZtKb5jzvKbvRZ0w>
- Kalamata777
<https://www.youtube.com/channel/UC9YR--hIEdwxioiln6gQsUQ>
- KeepingWatch95
<https://www.youtube.com/channel/UCI5rD7nPeD0w9hENzFMtMwg>

Book Reviews

Jesus Words Only by Douglas J. Del Tondo, Esq. is my favorite on the subject. It is thorough and builds a strong case against Paul. The author acknowledges the counter-arguments in favor of Paul on the issues presented, which at times beleaguers what seems like a simple contrast between Paul and the scriptures. While the book at times can be tedious, it is well worth the read, and the best I have read on the subject. Another great work by the author is titled Jesus' Words on Salvation, which contrasts Jesus' explanation on how to be saved with Paul's explanations. It is important, after having read Paul, to know for certain if we are on the right path to being saved as defined by the Savior!

Without explanation, the author recently let his website expire and pulled the ebooks from web stores, although copies still exist physically. Nonetheless his website can still be accessed through <https://archive.org/web/> by searching for his old domain name: www.JesusWordsOnly.com. If you have difficulty accessing the works of Del Tondo, you may contact me directly for more help. *Hints: Scribd, Archive.org, "Each Chapter Free Online"*

Paulianity by Lee J. Farrell. Next to Jesus Words Only this would be the next best book that I would recommend to someone who's looking to get into this topic or looking to share

something for those who are just being introduced to this, because this author starts in a very skeptical way and then builds this case from there. In the author's own summary of his work he says "a book twice the size could easily be written and still not cover all of the subtle nuances of the argument, however the purpose of this book was to serve as a primer for further study on your own. It is meant to spark your interest and give you some food for thought on a topic perhaps some of you have never fully considered before" and he also says "I would argue today that easily 99% of all christian denominations today teach in one form or another the doctrine that the law has been done away with abolished and is no longer necessary based entirely on the writings of one writer: paul" This author goes into some of the main differences between what Paul taught and what the modern church teaches. The primary teachings of the modern church include things such as "the law of god was impossible to keep", "jesus died to set you free from the oppressive law" and that "all that's necessary for you to be saved is to confess you love jesus - nothing more." These three teachings are almost exclusively taught by paul and additionally with the modern understanding that: jesus meets you right where you are no, one is to judge his fellow man because each of us stands before god alone, and that the believer will continue to have sin in their life but it's not their fault - it's only sin living in them. Farrell looks at some of the fruits of the modern church as proof positive that what Paul taught is very different than what Jesus had been teaching.

How can Jesus be both christianity's example of right living and yet also free them from any obligation to live as he did in obedience to the law? Which is something I've always wondered about. Jesus is often remarked as teaching in the synagogues on sabbath and keeping the sabbath. Even in the book of acts his disciples continued to meet on that day. Jesus's last supper was one of the required feast days of yahweh, and it seems that Jesus in his life was keeping all the

commands of the quote-unquote old testament including at times when he healed individuals...for example he instructed a healed individual to go to the temple and present the the required offering for that healing according to the law. So Jesus supposedly is our example of how to live and yet if we don't live like he lived somehow we're forgiven. The next part of this book is a really interesting study of paul: his history of his conversion and the conflicts within his own conversion testimony and some of the differences that he had with the other disciples. Chapter four "the twisted scriptures" details where Paul misquotes certain things that take place in the old testament. One such verse is Jeremiah 18 verses 7 through 8 or "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." And vice versa if there's a good kingdom but they repent of doing good and turn to evil then god will repent of doing good to that nation! And so it seems to go into the face of predestination that God has everything foreordained and so forth because God is giving warnings to people who disobey and if they turn from disobedience then there's a blessing instead of a curse. Modern christianity - "churchianity" - or paulianity as the author of this book calls it, tends to think that all these proofs in the old testament that God is looking to our behavior and all that Jesus said that we need to change our behavior and repent are done away with and we only just need to believe and to confess.

There are a lot of excellent quotes towards the very back of the book quotes from famous individuals who also saw some of the issues with Paul. Soren Kierkegaard, one who i highly respect, says, "in the teachings of christ religion is completely present tense Jesus is the prototype and our task is to imitate him become a disciple but then through paul came a basic alteration paul draws attention away from imitating christ and fixes attention on the death of christ the atoner. What

Martin Luther in his reformation failed to realize is that even before catholicism christianity had become degenerate at the hands of Paul. Paul made christianity the religion of Paul not of christ. Paul threw away christianity of christ completely, completely turning upside down - making it just the opposite of the original proclamation of christ” And another excellent quote from William Grant: “Paul replaced conduct with creed as the test of virtue it was a tragic change.” And the poet Robert Frost said, “Paul he's in the bible too....He is the fellow who theologized Christ almost out of christianity. Look out for him!” Most Americans don't know this, but Thomas Jefferson himself was aware of Paul. Thomas Jefferson, third president of the united states and author of the declaration of independence said in his letter to william short, “Paul was the first corrupter of the doctrines of Jesus” I wonder how many americans realize that one of our “founding fathers” would have had nothing to do with with Paul. Jjeremy bentham, another philosopher who I respect asserts, “It rests with every professor of the religion of Jesus to settle within himself to which of the two religions that of Jesus or that of Paul he will adhere”. And Carl Jung, who I studied extensively in university said, “Saul's fanatical resistance to christianity was never entirely overcome. it is frankly disappointing to see how paul hardly ever allows the real jesus nather nazareth to get a word in.” And I believe in all of Paul's writings he hardly quotes Jesus more than one or two times. George Bernard Shaw said “there is not one word of Pauline christianity in the characteristic utterances of jesus.”

Albert Schweitzer said, “Here the fateful thing is that the greek the catholic and protestant theologies all contain the gospel of Paul in a form which does not continue the gospel of Jesus but deplaces it.”

This is an excellent book to use as an introduction to the topic for someone who may be skeptical and not be familiar with this to begin with, but it comes to some very strong

conclusions at the end. Paulianity by lee j farrell is an excellent introduction on the topic.

Paul on Trial by Gregory Robbins. Subtitled: “Paul versus Jesus. Was Paul a liar?” It is an excellent book and an excellent comparison of what Paul is saying versus what Jesus taught. The strength of this book compared to other books that I've read that expose some of the issues with what Paul taught, is that this book really focuses on “yes, okay we will expose what is false - but what is the truth?” So the strength of this book is that it focuses so much on Jesus' words in the gospels and the contrast between him and Paul. Therefore it is very simple to see what the true gospel message is.

What did Peter, Andrew, James and John do? They immediately left their nets, their ships and their father and followed Jesus. They left their jobs, their businesses, their family and their homes to be with Jesus. And so this author of the book interestingly wondered about his own life, writing “I yearned to experience Christianity. I wanted to know it was really true by experiencing it for myself. I told the Lord if I missed even one meal I would quit because it doesn't work.” And he's referring to God providing for the birds and that we don't need to have any concern over food or clothing or things like that if we seek first the kingdom of heaven. To me that is a bit extreme because of course Jesus taught that at times the disciples would need to fast when the bride is taken away. In any case this man says he quit his job, he gave away everything that wouldn't fit into his car, and began to live by faith. Since then he has never missed a meal or been stranded anywhere in his car. So even though his commitment to God is a bit extreme and saying that he's not even going to miss a meal in order to serve Jesus. To me it seems that in the final tribulation period there will be believers who don't get the mark of the beast who may starve to death because they cannot buy or sell.

The truth is that God has blessed and provided for this man in an incredible way and that's the credentials of the man writing this book. This is a man who takes Jesus literally at the words that Jesus says and not just in a metaphorical sense - or in a dispensational sense in which Jesus said these things for his disciples but not for modern day people. I really admire Gregory Robbins in that he's somebody who literally tries to do each and everything that Jesus taught and that he teaches others to do the same

"I sometimes call him `flip flop Paul` because of it Paul was a hypocrite of the first order." says Robbins. What he's referring to is that there are many times within Paul's own writings not between Paul and Jesus but just between Paul and Paul, when it can be seen as his own self-contradictions. "Paul quoted and commanded verses from the law on many occasions. Works not necessary? you'll find it. Works are necessary? You'll find that too. Eternal salvation? yes it's there. you can lose your salvation? yes it's also there. freed from sin? yes. sold under sin? Yes. Paul condemning Jewish customs? yes. Paul being found in the temple with his head shaved undergoing the Jewish rites purification including animal sacrifices? yes it's there. Paul was all over the map on his doctrine and his actions, and to me this is one of the most condemning things about Paul. Of course Paul contradicting Jesus is bad enough and this book is full of all of many explanations of those contradictions but Paul contradicting Paul is even more ridiculous and that's why this author says he calls him "flip flop Paul". And this is an excellent book - one of the better written books that I've seen on the subject. Towards the end of the book it focuses on some of the issues that Paul has with women for example that women are supposed to be silent in church and not permitted to speak. One of the things that I noticed about Paul which probably will seem ridiculous is that Paul taught that women should not braid their hair and Paul also had some other anti-women statements which differ from

what Jesus has taught as far as the necessity of celibacy and so forth. For example Jesus taught that celibacy is for those who can achieve that but is not necessarily a requirement for entering into heaven and so Paul is very anti-women in his writing including the fact that women are not supposedly allowed to speak in church, which goes against the fact of the prophetesses which have existed in the old testament who did at times represent God.

Paul on Trial is excellent in that it focuses on what Jesus actually said. For example, Jesus said that we are saved or damned according to our works and that it is required to obey God's commandments to have the right to the tree of life to enter the holy city." One of the greatest strengths of the books is that this book is focusing not just on what's wrong on the contradictions but for someone who really is seeking the kingdom of heaven and how to please God. This book has the instructions on exactly what God is seeking according to the words of Jesus. One of the tragedies of the writings of Paul is summarized as "untold millions of people (who) have trusted Paul's epistles have been deceived and are in hell. The entire modern church is founded upon the foundation of Paul's epistles" This is a very strong conclusion from a book that starts off very modestly and very balanced, and for this reason I believe this book is an excellent introduction to the topic on the differences between Paul and Jesus. Highly recommended.

Paul the False Apostle by Cyril Saharanam is an excellent book which takes a quick look at the most important differences between Paul and Jesus. It is a very short book - very quick read which can be read in about 10 minutes or less. It's a good introduction if somebody doesn't have patience for a more detailed book. This book can be read immediately and cheaply. It's only \$1 USD on the Amazon Kindle store. It highlights some of the main differences between Paul and Jesus and some of the main problems with Paul's claims to

apostleship. So for a quick intro on the subject i recommend this book, and for the price you can't go wrong

Christians Repent! by Shmuel Hatalmid is written from the perspective of Messianic Judaism, as opposed to the other aforementioned books which are by Christians who may not be as well versed in Judaism or Jewish history.

The Truth is not for Everyone by ProblemsWithPaul.com. The pdf can be accessed at https://web.archive.org/web/20190313171620/http://problemswi.thpaul.com/documents/The_Truth_is_Not_for_Everyone.pdf

Apóstolo Paulo é O Anticristo? by Daniel Noronha. A Portuguese book on the subject. Available at <https://es.scribd.com/book/421371798/Apostolo-Paulo-e-O-Anticristo>

Selected Passage of Acts

How many apostles are there? We know that Jesus selected twelve, and one of those fell away - Judas. The eleven remaining disciples decided to choose a replacement. The criteria for the replacement is found in Acts 1:21-22, and is as follows:

- Must have been with Jesus and the disciples from the time of “the baptism of John, unto that same day that he was taken up from us”

Two men met the requirements, and of those two Matthias was chosen after the disciples prayed and cast lots. Essentially a coin was flipped two decide between the two, which had been prayed over to show the will of God. Proverbs 16:33 confirms that God's will can be shown through what appears to be pure mathematical “chance” or “probability”.

The number twelve is important throughout the Bible, and Jesus fixes this as the number of disciples. Cf. Matthew 19:28; Luke 22:30; James 1:1; Revelation 21:12,14,21. Do we trust that the eleven disciples had the authority to choose the twelfth - who was with them the entire time of Jesus' ministry? Or do we rather trust an outsider, who never quotes Jesus, except in regards to the communion? (The Acts quote of Jesus by Paul cannot be verified in any of the gospels).

The stories of Paul's conversion are conflicting in some key details, which raises red flags (Cf. Acts 9, 22, 26. Galatians 1, 1 Corinthians 15). If Paul cannot consistently recall the most important event of his life, how trustworthy is he? Most people can vividly remember (with consistency) the most important or dramatic days of their lives. For example, many have perfect memories of the day of September 11, 2001 or of the day Kennedy was assassinated, they can tell you exactly where they were and what was happening around them. Paul cannot remember the most transformative experience (lie?) in his life. It is like the quip attributed to Mark Twain, "if you tell the truth you don't have to remember anything." Is it not puzzling that he relates significant details differently in all three accounts? Additionally, the "witnesses" to Paul's transformation are unnamed, unverifiable, and forever anonymous - so there is no way to confirm the account other than to take Paul's word for it (Deuteronomy 17:6). Luke, in writing Acts, is not a witness but simply a scribe recording what Paul relates to him.

Between the first two accounts (Acts 9 & 22), the alleged witnesses have substantially different experiences. First, "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." (Acts 9:7). In the second account, however, "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me." (Acts 22:9)." Some will argue from the greek that "heard not the voice" could rather be translated as "did not understand". I was exasperated in an argument in

Spanish recently, because the Reina Valera - one of the most widely accepted and trusted translations in the language (their equivalent of the KJV) - translates it as "did not understand". This is a *choice* made by the translators, and many English translations have decided that this best harmonizes the differences between the passages. This is an editorial decision to help Paul, however it is only an interpretation based on the assumption that Paul is telling the truth. If we do not assume then, then it must be admitted, at the very least, that the greek is ambiguous and could mean either.

In the third story, Paul and the witness all had "fallen to the earth", whereas in Acts 9:7 the witnesses had "stood speechless". In the third story (Acts 26) Jesus does not mention anything about going to Damascus (Acts 22:10) or being commanded to go into the city (Acts 9:6) where he will later be told what to do. In the third story Jesus tells him on the spot what to do (Acts 26:16-18), whereas in the first two stories Ananias - not Jesus - tells Paul what to do.

And the biggest problem of all: Jesus ascended to heaven after he was resurrected, not to be seen again until the prophesied final judgement in Revelations when all will see him from East to West. Matthew 24:5,26-27. "For many shall come in my name, saying, I am Christ; and shall deceive many. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Interestingly, in verse 26 Jesus warns about false claims that he has appeared in the desert - and where was Paul? The land surrounding Damascus would have been desert, and also Paul afterwards went to Arabia (Galatians 1:11-20), which was also desert. How is it that Jesus reappears on earth, but not as Jesus himself said that he would in Matthew 24:27, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the

Son of man be.” And yet the witness did not see him Acts 9:7, and neither did any other human on earth of whom we know.

In the Galatians passage, Paul confirms he did not go to Jerusalem to see the twelve apostles. How odd that Jesus taught these men for years, but that Jesus would not have Paul meet them. Which begs the question - how do we know that this is actually Jesus? Paul is the only witness to this story - the others are unverified. Paul describes the Adversary in 2 Corinthians 11:4, saying “Satan himself is transformed into an angel of light.” This is essentially how “Jesus” appeared to Paul. Paul experienced temporary blindness in this story, and later in his life would cause blindness to another in Acts 13:11. When did Jesus ever cause physical blindness during his ministry? Rather, he opened the eyes of the blind so that they could see. Blindness, when it occurs miraculously in the original testament, is used as a curse for enemies in 2 Kings 6:18 - why would an ally be blinded? Perhaps the blindness of Paul is foreshadowing how Paul blinds Christians to seeing Yeshua for who he truly is. “Ye shall know them by their fruits” and the main thrust of the commentaries in this book is that Paul’s doctrines are contrary to the will of God, the Torah, and the teachings of Yeshua. Paul is leading people to hell - people who think they are going to heaven. Therefore I consider Paul an apostle of the Adversary.

ROMANS

ROMANS CHAPTER ONE

1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

While Paul often claims to be an apostle, it is important to remember that God allows angels and humans free will to do as they choose. Some angels serve God while others have rebelled and followed Satan. They are indeed to be condemned

to hell, but up to the present day they appear to still have the ability to come and go from heaven in spite of their rebellion - until the day war breaks out in heaven (Revelation 12:7)! Carefully read 1 Kings 22:19-23 and note that even lying spirits can be commissioned by God in judgement, and these spirits can appear in his councils in which important decisions are made such as how to punish a whole kingdom! While Paul's claim is religious in nature, theoretically this "by the will of God" could be claimed for any and every vocation under the sun. I have such-and-such job by the will of God; or, I am the leader of a company, of a church, or of a nation by the will of God. Not necessarily so, as God gives nearly unlimited freedom for all of his creation to take advantage of our circumstances. How many kings have claimed that they rule by divine right, and how many people I have heard in the United States and in Mexico repeat Proverbs 21:1 - "The king's heart *is* in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will." And how many more Christians and Jews ignore the very clear condemnation of certain kings in Hosea 8:4, "They have set up kings, but not by me: they have made princes, and I knew it not". Simply because a man or woman is in a position of leadership, be it of a business, a country, a congregation, or whatever form of society, this does not necessarily imply God's approval. In fact, worldly success ought to rather be a warning against blindly following these leaders (John 15:19 - "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.")). This world will not generally love those *few* who find the straight and narrow path, but will generally love those among the *many* who are on the broad way to destruction. Paul, in saying that he is approved by the will of God, is making a statement which cannot be definitively proven or disproven until judgement day (although I am prepared to place bets on the matter). It was supposedly God's will a few months ago that I was to be robbed, but this doesn't

mean that God approves of the act of robbery nor of the robber. God expressly forbids stealing in the ten commandments (Exodus 20), just as God forbids following anyone who teaches contrary to his commandments (Deuteronomy 13:1-5). There exists an abundance of cults, false teachers, and swindlers who pass themselves off as men of God - sometimes quite convincingly. God, in his forbearance, does not immediately send lightning to zap these people off the face of the earth, but allows them to continue to exercise their free will. Satan continues with free will, and the "problem of sin" remains a stumbling block to those who do not understand why a good God would allow evil to continue - and in some cases to seemingly flourish. Forgive me for stating what should be obvious, but in order to avoid blasphemy, it is necessary to repeat that evil deeds and evil doers are *not* evidence that God's will is being done, but simply that all actors have the ability to choose how they behave - including when this will is contrary to God's will. God could never approve as his will something which contradicts his commands - be it commands in the law and the prophets, or the commands of Jesus. Whether or not Paul is indeed an apostle is in dispute in this book as well as in the recommended readings.

2 (Which he had promised afore by his prophets in the holy scriptures,)

It appears Paul here is referring to Jesus as having been promised before.

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

Cf. Matthew 1:1-17, Luke 3:23-38.

4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

This is my beloved son: hear him" (Luke 9:35, Mark 9:7).

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

Now Paul is speaking of multiple individuals - "we" who have received apostleship, although this number is limited to twelve based on the final words of Jesus in Revelations (Revelation 21:12,14).

6 Among whom are ye also the called of Jesus Christ:

Cf. Matthew 22:14, "For many are called, but few are chosen."

7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Paul's classic greeting, addressed to those *called* to be saints. Cf. Matthew 22:14.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

The faith of the Romans is spoken of throughout the whole world! A self-fulfilling prophecy now that Paul is considered canon.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

"God is my witness" - as if to say, I am not lying, or "I swear". To call upon God as a witness is a form of an oath, or swearing. Even if it is not, it still goes beyond the "Yea, yea or nay, nay" that is commanded by Jesus in Matthew 5:34-37. Cf. James 5:12. Additionally, Paul goes against the command that prayer be kept secret in Matthew 6:6. He not only is praying for the Romans, but he is praying *without ceasing* which would be difficult practically to achieve without using vain repetitions (Matthew 6:7).

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

Paul would like to visit the Romans.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

Paul would like to impart spiritual gifts “to the end ye may be established”. There are two apparent problems with this statement. For one, the precedent set in Acts 2:4 shows that spiritual gifts, such as speaking in tongues, are the result of the filling of the Holy Ghost. Blessings and healings take place through the laying on of hands (Mark 10:16, Luke 4:40) and the Holy Spirit can be received through this process as well (Acts 8:17). However it seems to be the Holy Spirit itself that imparts the gifts, rather than the laying on of hands. Paul here is not referring to imparting the Holy Spirit, which presumably the Romans would already have per verses 6 and 7. Furthermore, it is not the role of Paul to “establish” anyone in their faith. The Holy Spirit is the one who shall “guide you into all truth” (John 16:13). And Jesus proclaimed, “And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand” (John 10:28). Here Paul seems to take responsibility of what belongs to the Holy Spirit or Jesus. The imparting of gifts or the “establishing” of a faith unto salvation is the work of God, not man.

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

Paul wants to be comforted by mutual faith. Jesus already promised “the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (John 14:26).

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

Fruit is borne through being connected to the vine (John 15). Apparently for Paul it was not God’s will that he should go there to the Romans to “have some fruit among you”.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

Without further explanation, it is not clear in what sense Paul is a debtor. Some commentators suggest that Paul feels obligated to go and preach to these Gentiles. Cf. 1 Corinthians 9:16

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

Paul is ready for Rome.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

It is not salvation unto every one that *believeth* but rather unto those who are doers of God's will! Matthew 7:21-23 is a picture of those who believed in Jesus as "Lord" and even had enough faith to work miracles - and yet they also worked iniquity. "Thou believest that there is one God; thou doest well: the devils also believe, and tremble" (James 2:19). Even demons have *faith* that God exists and that Jesus is Lord. Many demonic confessions of Jesus' Lordship are recorded in the gospel of Mark 1:24, 1:34, 3:11. A recognition of who Yeshua is is insufficient to being saved from eternity in hell, as faith without works is dead (James 2:26). Only those who obey Yeshua by doing works of righteousness will be saved. Please read carefully and prayerfully the parable of the sheep and goats in Matthew 25:31-46. Cf. Matthew 7:21, "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven."

"To the Jew first" - Christ first went to the lost sheep of Israel (Matthew 15:24), and after his resurrection commissioned the disciples to go into all of the world.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Indeed the just shall live by faith, which without works is dead (James 2:26). "Faith alone" did not build Noah's ark - he had to get to work! And so too, as believers, we must be

actively seeking to do good works and to advance the kingdom of God.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Cf. Psalms 7:11 God judgeth the righteous, and God is angry with the wicked every day.

Paul's phrasing of those who "hold the truth in unrighteousness" is a paradox, as unrighteousness is not based upon the truth.

19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.

Because this verse is connected to the previous by a semicolon, it seems that Paul says that God shows his wrath, thus God is showing his will and justice.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

Paul writes poetically that the "invisible things" are "clearly seen" as evidenced in the workings of creation. While it sounds poetic, it borders on the absurd. To a highly logical thinker, this prose is meaningless. Either it is invisible or it is visible and thus clearly seen! Paul seems to suggest that the "invisible" laws of nature or the "invisible" workings of God can be seen through what he has made. For example, while we do not know more than just a part of God's character, we can see his genius creativity in the plant, animal and fungi kingdoms. We can see aspects of his personality in the created order as well, including animals. And of course through humans who are made in his image. In any case, while Paul here claims that men are "without excuse", Jesus admits that some people simply cannot see the "invisible" truths which Paul claims are "clearly seen". "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be

beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (Luke 12:47-48). There are some who simply do not know God's will, and in this passage Jesus does not explain why. While they are "without excuse" in the sense of still being punished for having done wrong, they are punished less than those who *knew what was right*. There are at least these two classes of people - those who know and those who do not. And it seems that there are also gradations of this knowledge ("to whom much is given..."). In contradiction to Paul, some cannot "clearly" see and some do not have the knowledge that Paul assumes all men do.

21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

In the proceeding verses, Paul has been talking about men who were ungodly and unrighteous, but now Paul claims that in the past these men knew God - however their heart was darkened by becoming vain and prideful. Cf. Proverbs 16:18

22 Professing themselves to be wise, they became fools,

Cf. Proverbs 3:7, Proverbs 26:12, Isaiah 5:21.

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Cf. Exodus 20:4

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

When God would punish an unrighteous man - he gives them what they want (their sinful lusts)! When God would reward the righteous, he gives them what they want (Psalm 37:4).

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

May the Creator be blessed forever! Cf. Psalm 97:7, Psalm 115:8, Psalm 135:15-18, Isaiah 42:7, Isaiah 44:9-20, Isaiah 45:16, Isaiah 46:7-8, Jeremiah 10:14, Jeremiah 51:17-18.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

Men and women are now behaving as homosexuals. Adding sin upon sin, they do so in the modern era with “pride”!
27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

According to the CDC, 69% of all new HIV diagnosis are among gay or bisexual men. The sin becomes its own punishment. (<https://www.cdc.gov/hiv/group/msm/index.html> accessed 17/6/2021).

28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

“Whom the gods would destroy they first make mad”, possibly originating from Sophocles’ play “Antigone” which predated Christ. Paul’s education probably led to this quote, however it aligns with God’s judgement of idolators by making them like their false idols. Cf. Psalm 115:8

**29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,
 30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,**

See commentary on Ephesians 6:1 in regards to “disobedient to parents”, copied here: “Honor thy Father and

thy Mother” (Exodus 20:12, Deuteronomy 5:16). However, the obedience to parents is not a blind obedience, as our earthly parents do not have the right to command us to disobey God’s laws. Similar to Paul’s command of wives to submit to husbands, or for citizens to submit to a government, we must first and foremost submit to God and ignore any commands contrary to the will of God. “For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.” (Matthew 10:35,37). So children should follow the advice of their parents only to the extent that it does not contradict the will of God, the teachings of Yeshua, or the Torah.

31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

How many Pauline churches teach against those “without natural affection”? If the Bible is indeed the infallible word of God!

32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Those in glass houses should not throw stones! Paul is saying that the proud and the boasters are “worthy of death”!

ROMANS CHAPTER TWO

1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

Cf. Matthew 7:2, John 7:24

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

If a man is sinning then he must *repent* otherwise he shall not escape the judgement of God. The workers of iniquity are cast out of the kingdom of heaven, even if they claim Jesus is their “Lord” (Matthew 7:23).

4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

Lamentations 3:22-23

5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

Cf. Proverbs 1:31, Proverbs 14:14, Proverbs 22:8, Job 4:8, Hosea 8:7, Hosea 10:12-13, Jeremiah 17:10

6 Who will render to every man according to his deeds:

See verses referenced in the previous verse, and also Mark 4:24.

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

Cf. Daniel 12:2-3, Matthew 25:31-46 (Parable of the Sheep and the Goats)

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

Indeed! Indignation and wrath await those who “obey unrighteousness” instead of doing the will of God!

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

First to the Jew, and then to the Gentile - Paul is repeating a phrase from Romans 1:16. It is possible that the tribulations of the end days will follow a similar pattern. Part of the debate between Preterists and Futurists could be harmonized by this interpretation. The Jews did indeed suffer a sort of apocalypse at the hands of the Romans - being forced to

pay a “god tax” to Caesar (a type of the Mark of the Beast) and nearly being exterminated. Or perhaps this is just Paul being cute in his writing style without a Biblical basis. Judgement is not necessarily meted out in any specific order, according to Jesus who explains in Luke 13:1-5 that judgement does not necessarily fall on any specific group of sinners or people, but is rather unpredictable - therefore “repent” or “ye shall all likewise perish” at an unknowable time. Sins, regardless of severity, are punished in a seemingly random fashion.

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

Now it seems that Paul just likes the sound of “to the Jew first...” Are we to give glory and honor to men, or to God? Cf. Revelation 4:11, Revelation 5:13, Revelations 7:12

11 For there is no respect of persons with God.

Cf. Acts 10:34-35, Deuteronomy 10:17-19

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

Paul here suggests a double standard for the judgement of sinners. God supposedly judges those without the law as being without the law, while those who have sinned with the law are judged by it. This is a misrepresentation of the Master’s words in Luke 12:47-48. There are indeed different levels of *punishment* based upon knowledge of the will of the Lord, however punishment is given to all who are disobedient of the law, regardless of whether they knew the law or not. “Ignorance of the law is no excuse” and all will be judged according to the law of God.

13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.

Amen! Double-speak Paul here speaks the truth.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

Paul here suggests that Gentiles are obeying the law “by nature”, as if the law of God were written on the hearts of all men, without needing to be codified in the Torah. In Jeremiah 31:33, Yah promises that his law will be written on the hearts of *Israel*. In contrast, Jesus teaches that by nature humans are inclined to evil, “For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:” (Matthew 15:19). The majority of humans meet the descriptions of Genesis 6:5, although of course there are righteous men and women on record. I wonder how many people on the planet, *by nature*, would circumcise a baby on the 8th day or would avoid pork and shellfish? Perhaps some of the Ten Commandments are more obvious than others, but how many eschew idols and love God with all their heart, soul, strength and mind, *by nature*? Were not the Gentiles of Paul’s day known for idolatry?

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

KJV Emoji! A search of the word “conscience” in the KJV Bible shows that this Greek word is almost exclusively found in the writings of Paul. It is once written in the gospels, in John 8:9, although this word is never spoken by Jesus. It is used a number of times in Hebrews and thrice in 1 Peter. If the concept of a conscience is so important - why would it never be mentioned by Jesus or prior to Jesus? The concept of a conscience is an unnecessary addition to the concept of the “heart” being the guide of right and wrong. As in verse 14, it is highly doubtful that the Gentiles had the law of God written in their heart, otherwise would they not be living righteously in obedience to all of the law? How is it that the Bible records Jews perceiving the Gentiles as “unclean” if they are fully Torah obedient? (Acts 10). Additionally, the references in 1 Peter ought to be suspect in light of Yeshua’s prophecy in John 21:18, regarding Peter as he ages: “but when thou shalt be old,

thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." Perhaps the influence of Paul is part of the fulfillment of this prophecy?

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

"My gospel" - why does Paul take credit for this? Cf. Matthew 10:26, Mark 4:22, Luke 8:17, Luke 12:2.

17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

It is interesting that Paul, the alleged apostle to the Gentiles, now makes an address to the Jews.

18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

Cf. Deuteronomy 4:6

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

It has the "form" of knowledge, just like Christ had the "form of a servant, and was made in the likeness of men" (Philippians 2:7). When Paul speaks of forms and likenesses, it sounds like he is suggesting that it is not actually that. Why not just say it is knowledge, or that Christ was a servant or a man? By including words like "form" or "likeness" Paul is suggesting that there is more to it than just the manifestation of what it "appears" to be. There is perhaps a higher *gnosis* of what it truly is.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

Do not be a hypocrite!

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

More examples of hypocrisy...

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

Cf. Matthew 7:5, 1 John 4:20

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

Supposedly this is a paraphrase of Isaiah 52:5.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

Flip-flop Paul here says that circumcision is profitable, whereas elsewhere he warns, "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing" (Galatians 5:2). Of course breaking the law would be punished regardless of whether or not one is circumcised as nowhere does God suggest it is *carte blanche* to break the law.

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

From my perspective, circumcision is a relatively minor commandment to keep in comparison to the Ten Commandments (Exodus 20). Nonetheless, it is still a command of Yahweh. I strongly doubt anyone would be denied entry into heaven if they kept all laws except for the circumcision, however this would be quite a rare individual to be zealous for the commandments of God except for just that one.

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

OK Paul, yes, it is better to be uncircumcised and yet keep the other 612 commandments of Torah than to keep only one out of the 613. Sometimes Paul seems to have a really unhealthy fixation with foreskin...of all the Torah law he meditates disproportionately on that which pertains to the male member.

28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

Paul here claims to be denying that physical circumcision is not the circumcision which God commanded. While it is true that God commanded in Deuteronomy 10:16 that our hearts ought to be circumcised, it is also true that God still commands the circumcision of male children on the 8th day after birth (Leviticus 12:3) - and this is certainly not referring to open heart surgery of a newborn! Thus, there is indeed an "outward in the flesh" circumcision just as there is also a metaphorical process applied to remove the stubbornness of our heart. Cf. Deuteronomy 30:6

29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

God wants our hearts to be metaphorically circumcised, although this does not override the already existing command to circumcise all male children. Paul claims that being God's people ("a Jew") is of the heart and in the spirit, rather than in the letter of the law. How can one's spirit be guided to act in truth if we do not have the letter of the law to guide us? Is not the law "your wisdom and your understanding" (Deuteronomy 4:6)?

ROMANS CHAPTER THREE

1 What advantage then hath the Jew? or what profit is there of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

The Jews have advantages "much every way" because from them were the prophets. Contrast this with the warning of John the Baptist in Matthew 3:9.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

Indeed it shall. Unbelief is specifically the reason why Jesus could not perform many miracles in Nazareth (Matthew 13:53-58, Mark 6:1-6). Especially unbelief can make the faith of God without effect and prevent the Son of Man from doing miracles! Furthermore, belief without works (James 2:26) also is of no effect! Cf. Matthew 7:21, "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven." Therefore even with every tongue confessing that Yeshua is Lord, certainly not every one will be saved. It is worth noting in the gospels that even the demons recognized who Yeshua was. See Mark 1:24, 1:34, 3:11. A recognition of who Yeshua is is insufficient to being saved from eternity in hell, as faith without works is dead (James 2:26). Only those who obey Yeshua by doing works of righteousness will be saved. Please read carefully and prayerfully the parable of the sheep and goats in Matthew 25:31-46.

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

"God forbid" is being spoken in regards to the previous verse, which has been thoroughly refuted. A lack of belief can prevent miracles - and belief itself is insufficient if it does not have works.

"Let God be true..." - no man can contradict God, supposing even every man were against Him.

Paul quotes Psalm 51:4 based on a *greek* old testament. Why would a Pharisee prefer reading the Bible in greek rather than Hebrew?

5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)

How does unrighteousness commend righteousness?
Can evil commend good?

Paul asks a question which he knows is blasphemous - "Is God unrighteous...?" and so qualifies this blasphemous question by saying he speaks "as a man". As whom does he speak elsewhere? As a woman? As an angel? Paul seems to suggest he speaks as an *unregenerate* man.

6 God forbid: for then how shall God judge the world?

Of course God is not unrighteous...

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

Paul here admits to lying, but supposedly this lie gives glory to God, and causes the truth to abound? Does God receive glory from lies? Does God accept glory from anything contrary to his will? God will not accept offerings that are from prostitution (Deuteronomy 23:18) - why would he accept a lie as if it were praise? How does a lie cause the truth of God to abound more? Imagine in any given person used this as a defense of their lying in a courtroom - would the jury accept the explanation and declare the liar innocent of whatever crime he committed through the lie? If Paul is lying, he is giving false testimony and is indeed a sinner.

8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

Paul claims that the accusation against him is slander - some people are alleging that Paul is teaching "Let us do evil, that good may come". It is a reasonable accusation based upon the preceding verse. If Paul thinks that lying causes truth to abound and gives glory to God, then he is essentially saying this. Paul claims that such are damned. Please note that Paul does not express repentance or regret for having spoken the lie; Paul is proud of the lie as "the truth of God hath more abounded through my lie unto his glory".

9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

Paul claims that “all” are under sin - including Jews and Gentiles. See the following verse for commentary on this, as Paul is intentionally ignoring all those declared righteous in the Bible. It is possible to live righteously, and not under sin.

10 As it is written, There is none righteous, no, not one:

The Bible records a significant number of people as being righteous, as well as “generation of the righteous” (Psalm 14:5, Psalm 112:2). What of the men and women listed in the Bible as being righteous even before Jesus’ crucifixion and resurrection? Was it not their obedience to the law which God admired so as to call them righteous?

- Noah (Genesis 6:9)(Genesis 7:1)
- Lot (2 Peter 2:8)
- Joseph of Arimathea (Luke 23:50)
- Abel (Hebrews 11:4)(Matthew 23:35)(1 John 3:12)
- Joseph (Matthew 1:19)
- Cornelius (the only one in this list after the resurrection) (Acts 10:22)
- John the Baptist (Mark 6:20)
- Zacharias and Elisabeth (Luke 1:5-6)
- Simeon (Luke 2:25)
- Daniel and Job (Ezequiel 14:14-20)(Job 1:1,8) (Job 2:3)
- King Asa (1 Kings 15:14)
- King Josiah (2 Kings 22:2, 2 Chronicles 34:2)
- Enoch (Genesis 5:24)
- Elijah (not specifically declared righteous but raptured) (2 Kings 2)
- A “Generation of the righteous” (Psalm 14:5, Psalm 112:2)

With the list of righteous men and women, it should be clear that righteousness can be achieved by obedience - and was achieved by many. To say there is no one righteous is to ignore the very declarations of righteous men and women in the Bible! Furthermore, the quote that Paul is using is taken out of context. Psalm 14, while being the source of this quote, also references the "generation of the righteous" in the same passage! How can there be a generation of the righteous if no one is righteous?

11 There is none that understandeth, there is none that seeketh after God.

See commentary on verse ten.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

See commentary on verse ten.

13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

Paul is projecting his own characteristics onto others.

14 Whose mouth is full of cursing and bitterness:

Paul curses others in Galatians 1:8, hands a man over to Satan in 1 Corinthians 5:5 - and also gives Hymenaeus and Alexander to Satan in 1 Timothy 1:20 - and is bitter against Alexander the Coppersmith in 2 Timothy 4:14. He also seems bitter in Philippians 2:30, suggesting that Epaphroditus almost died helping Paul in his efforts to compensate for "your lack of service to me", and he gives a similar insult in 1 Corinthians 16:17.

15 Their feet are swift to shed blood:

Based on the context, when Paul says that "none" is righteous, he is now launching this tirade against, apparently, all mankind.

16 Destruction and misery are in their ways:

Those who sow iniquity shall reap it! Cf. Proverbs 1:31, Proverbs 14:14, Proverbs 22:8, Job 4:8, Hosea 8:7, Hosea 10:12-13, Jeremiah 17:10

17 And the way of peace have they not known:

Cf. Psalm 4:8, Psalm 29:11, Psalm 37:11, Psalm 85:8
Psalm 119:165.

18 There is no fear of God before their eyes.

Proverbs 1:7, Proverbs 9:10

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Paul here presents a false dichotomy of “them who are under the law” and those who are not. However, all humans will be judged according to God’s law, including those who do not know his law - the punishment however is less for those who did not know what they were supposed to do according to Luke 12:47-48.

“All the world may become guilty before God” - except of course those who the Bible has already declared righteous, and those who follow their example and live righteously!

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.

See verse ten for the list of people justified by the deeds of the law - all in that list were justified *prior* to the death and resurrection of Jesus - which is to say that the concept of Jesus atoning for sin was unnecessary for them to have been righteous. Paul claims that by the law we know what sin is. This is similar to saying that by studying the law, a lawyer knows what types of crimes exist. This is not a controversial or meaningful argument against the law. Sin is defined as transgression of the law in 1 John 3:4.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

Here Paul claims that one can be righteous without the law - supposedly this is witnessed by the law and the prophets. If this were a wikipedia article, we would see "citation needed" next to this statement, as in this comic: (credit <https://xkcd.com/285/>)

Where do the law and the prophets witness to a righteousness without obeying the law? Doesn't it sound odd to say that the law is a witness to righteousness without the law? Which prophet(s) is a witness to righteousness without the law? Cf. Psalm 119

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Is the righteousness of God "unto all and upon all them that believe"? The commentary of verse three is copied in part: belief without works (James 2:26) is of no effect! Cf. Matthew 7:21, "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven." Therefore even with every tongue confessing that Yeshua is Lord, certainly not every one will be saved. It is worth noting in the gospels that even the demons recognized who Yeshua was. See Mark 1:24, 1:34, 3:11. A recognition of who Yeshua is is insufficient to being saved from eternity in hell, as faith without works is dead (James 2:26). Only those who obey Yeshua by doing works of righteousness will be saved. Please read carefully and prayerfully the parable of the sheep and goats in Matthew 25:31-46.

23 For all have sinned, and come short of the glory of God;

Cf. 1 John 1:8,10. Please note in context of 1 John 2:1, the author states regarding his epistle, "these things write I unto you, that ye sin not." Confessing that we have sinned in the past does not mean continuing in sin, but rather that repentance is necessary - "that ye sin not".

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Paul assumes that Christ's death is the the atonement necessary to justify sinners, however Jesus and his disciples taught that repentance was necessary in order for sins to be forgiven (Matthew 4:17, Acts 2:38), which is the same message that was preached prior to Jesus (Genesis 4:7, Ezekiel 33:11)...

"Freely ye have received, freely give." (Matthew 10:8).

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Jesus placated God's wrath towards sinners, per Paul. Psalm 7:11 in contrast, claims that God is angry with the wicked every day. See the commentary on the prior verse for *how* redemption is achieved.

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Jesus does not accept into the kingdom of anyone just anyone who *believes* but only those who are doing the will of the Father in heaven (Matthew 7:21). Even the demons believe in Jesus (Mark 1:24, 1:34, 3:11). A recognition of who Yeshua is is insufficient to being saved from eternity in hell, as faith without works is dead (James 2:19,26). Only those who obey Yeshua by doing works of righteousness will be saved. Cf. Matthew 25:31-46.

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

Paul claims we are now under the "law of faith" rather than God's law which is now labeled as part of the "old" testament - as if that testament has passed away. In what exactly does Paul's "law of faith" consist? Do what thou wilt?

Jesus' justification of sinners supposedly is accomplished by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

Paul explicitly says that a man is justified without the deeds of the law. Someone living in sin could be justified, because the law has become irrelevant to Paul. Does God justify unrepentant sinners? There is no precedent for this in the “old testament” and neither did Jesus say he would do this at any point in his ministry. Jesus’ refrain is “repent”. Cf. Hebrews 5:9

29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

God is the God of all who obey Him! Cf. Hebrews 5:9

30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

Through faith in Jesus, those with and without foreskin can be justified, teaches Paul.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

Double-speak Paul now claims “we establish the law”, and yet, a few verses prior Paul claimed that “a man is justified by faith without the deeds of the law”. Why is Paul now saying the law is to be obeyed, when he just said that obedience doesn’t matter for justification? In verse 21 he claims that “now the righteousness of God without the law is manifested”. If we are justified and righteous without the law, why then are we to obey the law?

The use of the word “establish” is an interesting choice, as Paul did not have a hand in creating or establishing God’s law, although he does in this chapter create and establish something called the “law of faith”.

ROMANS CHAPTER FOUR

1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

“Our father” - Cf. Matthew 3:9

2 For if Abraham were justified by works, he hath whereof to glory; but not before God.

Supposedly if Abraham was justified by works, then he could boast, however this is not the attitude of the unprofitable servant taught by the Master (Luke 17:10). Anyone truly led by the spirit would not boast even when they are justified by works. I don't think Paul was capable of seeing that even someone justified of works would not have "whereof to glory". All the glory is due to the Father!

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

To see a list of the righteous *deeds* of Abraham, read Hebrews 11:8-19. James comes to the opposite conclusion of Paul in this chapter in James 2:21-24

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

According to Paul, a man who works is "owed" justification by God, similarly to how a laborer expects remuneration for having worked - either as a salary or for completing a task. This puts the cart before the horse, because a man is "in debt" in the sense of being obligated to complete God's law. It is not God "in debt" to reward a man for doing what he ought to have been doing - as in the case of the unprofitable servant (Luke 17:10).

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Paul is teaching here to *not* work for the kingdom - either in obeying Torah or doing good deeds towards others. Such people who fail to obey God's will and help those in need will be denied entry into the kingdom of heaven (Matthew 7:21 and Matthew 25:31-46).

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

How many sermons have I heard on the sin of David! David, nonetheless, was a man after God's own heart (1 Samuel 13:13-14, Acts 13:22). While David failed in regard to Bathsheba and the murder that followed, he was a man who ordered his kingdom according to God's will. How patient was David in allowing God to take vengeance upon Saul, even though Saul had attempted to kill David multiple times! And yet having the opportunity to kill Saul, David abstained and waited for God's judgement. In spite of the grave sins committed, David was nonetheless a man who sought to obey and glorify God. It is estimated he wrote about half of the Psalms, some of which were quoted verbatim by Yeshua as scripture. David began to amass the construction materials that later Solomon would use to build the Lord's temple. God made promises to David which exceed that of Saul - who had his promises revoked (2 Samuel 7, especially verses 15-16, 1 Chronicles 17, 1 Samuel 13:13-14).

7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Cf. Psalms 32:1-2

8 Blessed is the man to whom the Lord will not impute sin.

Yes this man is blessed! Paul cuts off an important aspect of the Psalm which would implicate him in sin: "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Paul boasts of lying (Romans 3:7) and "being crafty, I caught you with guile" he brags in 2 Corinthians 12:16. Logically, the man in whom is imputed no sin is the same man who is forgiven in the preceding verse. How is a man forgiven? Repentance (Acts 2:38).

9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

Paul's foreskin fixation continues! See commentary on verse three.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

Abraham was circumcised at the age of ninety-nine (Genesis 17:24). While it seems quite late in life, it is important to note that Abraham was immediately obedient to the command of God given in Genesis 17:14, "And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." So while the promises were made in his uncircumcised state - he was commanded to become circumcised and did so along with his son and every male in his house (Genesis 17:23).

11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

Abraham, yes, had this faith *prior* to being circumcised, which is why he righteously obeyed God's command immediately to be circumcised! God warned in Genesis 17:14 that any uncircumcised males "shall be cut off..." from God's people. How then, does Paul conclude that righteousness is imputed to those who are cut off?

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

Anyone walking in the steps of "father Abraham" would get circumcised as he did - even if in old age - in order to be obedient to the commands of God.

13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

Abraham's "righteousness of faith" led him to keep the law. To see a list of the righteous deeds of Abraham, read Hebrews 11:8-19. Abraham obeyed God in even the most extreme commands - such as the command to sacrifice his son Isaac. While God only wanted to test the obedience of Abraham, and did not want child sacrifice, God later would send His *own* son to be sacrificed on the stake ("cross").

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

Somehow a "promise" is made of no effect if it has a conditional law attached to it. According to Paul, promises only count if they are made on faith absent any sort of law to govern the promise. This is the exact same argument that Paul made in Galatians 3:18. The commentary of this verse is copied here: This is akin to saying that a last will and testament or a "living trust" is giving inheritance to the next generation by promise and not by law. Only a society with a stable law structure can have legal tools like a last will or trusts in order to "promise" assets to the next generation (or other benefactors). God making a promise is essentially law anyhow, as YHWH's word never returns void (Isaiah 55:11). Yah's word, whether it is called a "law" or a "promise" is always fulfilled if man meets the conditions of that law or promise - that is to say, if they are obedient! Genesis 17 contains conditions of God's promise that must be kept by Abraham. Conditions are essentially laws that govern the promise.

15 Because the law worketh wrath: for where no law is, there is no transgression.

Blasphemy and lies. This verse is straight from the pits of hell.

"The law worketh wrath" is a blasphemy against the law of God, to suggest that God's law is not for the good of those who obey it, but rather causes God's wrath to be unleashed. The law is good and the obedience of it leads to blessings (Deuteronomy 28). Deuteronomy 28 also contains curses for disobedience,

however, this should not scare anyone as obedience to the law is entirely possible per Deuteronomy 30:11-14.

“Where no law is, there is no transgression”. Prior to the ten commandments, were not all of these commands nonetheless enforced? While we only have record of God’s law being codified by Moses, aside from a few specific commands given before, it appears that from the beginning sins like murder, adultery, lying, and stealing were all punished. Take for example, the curse of Cain for having killed Abel in Genesis 4:10. Not until Genesis 9:6 do we see a generalized command against killing others. God’s laws existed and were enforced by punishment from the beginning. Prior to the Mosaic law, God saw that the earth was filled with wickedness and resolved to punish all humans except for righteous Noah (Genesis 6:5-9) It is possible that those upon the earth *knew* of the commands even though the Bible doesn’t have a written record until a later point in time. Furthermore, even those who do not know the will of God are still punished for having violated it (Luke 12:47-48). Finally, assuming that prior to Moses that the law did not exist - although it appears that it did exist from the beginning - then Paul’s argument here that there is no transgression without the law is a moot point, as Paul is writing this after the Mosaic law has been established and after it was reaffirmed by Jesus in Matthew 5:17.

16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

It is a false dichotomy to say that the “faith of Abraham” is different than that of the law, because Abraham was obedient to all of God’s commands, from circumcision to the sacrifice of his son Isaac (which of course was just a test of his faithfulness - his fidelity to do all that God asked). Cf. Genesis 22:12. If Abraham was obedient enough to sacrifice his own son, would he not have also obeyed the lesser commands as well?

“The Father of us all” - Not all have Abraham as their father. For some the devil is their father (John 8:44). What's more, Yeshua rejected his earthly parents in claiming that his Father was YHWH.

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

God can make promises, such as being the father of future nations, “calling those things which be not” into existence, similar to how God spoke all creation into existence from nothing (Genesis 1).

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

Abraham hoped in the promises of God, which would have seemed *difficult*, if not impossible to be fulfilled in his and his wife's advanced age. In fact Sarah laughed at this promise in Genesis 18:12-15. “Thou didst laugh” confirms YHWH.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

Abraham believed in the promises of God in spite of the physical limitations that made the promise seem unlikely.

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

He didn't stagger per se, but rather “Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?” And then Abraham suggested that God fulfill the promise through Ishmael. Cf. Genesis 17:17-18.

21 And being fully persuaded that, what he had promised, he was able also to perform.

In the end, Abraham did choose to believe in the promise of God.

22 And therefore it was imputed to him for righteousness.

Cf. Genesis 15:6

23 Now it was not written for his sake alone, that it was imputed to him;

So it was not written just for Abraham, even though this promise is exclusively to Abraham...

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

...so too, according to Paul, we are imputed as righteous if we believe in God. However, belief alone is not sufficient to please God. Jesus does not accept into the kingdom of anyone just anyone who believes but only those who are doing the will of the Father in heaven (Matthew 7:21). Even the demons believe in Jesus (Mark 1:24, 1:34, 3:11). A recognition of who Yeshua is is insufficient to being saved from eternity in hell, as faith without works is dead (James 2:26). Only those who obey Yeshua by doing works of righteousness will be saved. Cf. Matthew 25:31-46.

25 Who was delivered for our offences, and was raised again for our justification.

Paul claims that Jesus was resurrected “for our justification”. Passive belief alone in Jesus does not justify us (see commentary on the previous verse) - we must obey Jesus. John 14:15, “If you love Me, you will keep My commandments.” Cf. John 15:10. We must repent in order to be forgiven (Acts 2:38). Without repentance and obedience, there is no forgiveness nor justification.

ROMANS CHAPTER FIVE

1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

As a conclusion of the previous chapter, “therefore being justified by faith”. This conclusion is contrary to the conclusion of James in James 2:21-24 which teaches that Abraham was justified by *works*.

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

We have access to this grace of Jesus “by faith” according to Paul. Who is allowed into the kingdom of heaven - those who believe without obeying or those who believe and obey? Cf. Matthew 7:21, Mark 1:24,34, Mark 3:11, James 2:19,26, Matthew 25:31-46.

3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

Amen. Cf. James 1:3

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

We receive comfort from the Holy Ghost (John 14:26).

6 For when we were yet without strength, in due time Christ died for the ungodly.

Christ did not die *for* the ungodly but was crucified *by* the ungodly. Christ rather *lived* so that the ungodly/unrighteous - the lost sheep of Israel - could find the path to life through repentance. And Christ was resurrected to show God’s power over death and hell. (Matthew 3:2, Matthew 4:17, Matthew 9:13, Matthew 15:24, Mark 1:15, Revelation 1:18).

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

Paul first establishes the rarity that one will lay down his life for another (John 15:13).

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Christ did die *while* many were yet sinners. In fact some of the very sinners were the ones who demanded that he be

crucified! Christ's love is shown in his humble willingness to lay down his life for his friends. Who are the friends of Christ? "Ye are my friends, if ye do whatsoever I command you," says Jesus in John 15:14.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

To Saul of Tarsis, we are justified and saved "by his blood". For whom is promised entry into the kingdom of heaven? To those who do the will of the Father (Matthew 7:21, James 2:19,26, Matthew 25:31-46).

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

The death of Yeshua, per Paul, is how we are reconciled to God. But can we be reconciled to God if we are still wickedly living in sin (Psalm 7:11)? It is through repentance and doing well that we will be accepted by God (Genesis 4:7, Ezekiel 33:11, Matthew 4:17).

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

If indeed we have repented of sin and are living holy, we can have such joy!

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

As a result of Adam's sin, all men and women must suffer the consequences.

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

If sin was in the world, but it wasn't imputed to anyone - does that mean that everyone prior to the law was considered sinless even as they sinned? Sin supposedly was not imputed prior to there being a law, which brings into question; Why God would destroy all the men and women of the world (except for

Noah and his family) in a flood prior to the law being codified by Moses?" (Genesis 6:5-9). As Paul argued in the preceding chapter, "Where no law is, there is no transgression". Prior to the ten commandments, were not all of these commands nonetheless enforced? While we only have record of God's law being codified by Moses, aside from a few specific commands given before, it appears that from the beginning sins like murder, adultery, lying, and stealing were all punished. Take for example, the curse of Cain for having killed Abel in Genesis 4:10. Not until Genesis 9:6 do we see a generalized command against killing others. God's laws existed and were enforced by punishment from the beginning. It is possible that those upon the earth knew of the commands even though the Bible doesn't have a written record until a later point in time. Furthermore, even those who do not know the will of God are still punished for having violated it (Luke 12:47-48).

Finally, assuming that prior to Moses that the law did not exist - although it appears that it did exist from the beginning - then Paul's argument here that "sin is not imputed when there is no law" a moot point, as Paul is writing this after the Mosaic law has been established and after it was reaffirmed by Jesus in Matthew 5:17.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Paul is clearly arguing here that prior to Moses, there was no law. See the commentary on the previous verse. Death nonetheless was suffered by all men and women as a result of Adam's sin.

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

Grace is supposedly a free gift of Jesus Christ. However, Jesus never preached that he was here to give a gift of grace, but rather Jesus preached repentance, which is the same message as is found all throughout the law and the prophets (Genesis 4:7, Ezekiel 33:11, Matthew 4:17, etc.). The word grace occurs many times throughout the Bible, however only four times in the gospels. In Luke it is used to describe how Jesus grew as a child (Luke 2:40), and is used three times in the opening chapter of John (John 1:14-17), which is a prelude to Jesus' teaching. Jesus never once used the word. If the purpose of his life and death is to give a gift of grace, why is the word grace never once found on his lips? In contrast, look at the word counts of how many times "grace" is used in the Pauline epistles and in Acts (written by Paul's companion):

- Luke 1 Verse(s) 1 Match(es)
- John 3 Verse(s) 4 Match(es)
- Acts 10 Verse(s) 10 Match(es)
- Romans 20 Verse(s) 24 Match(es)
- 1 Corinthians 6 Verse(s) 8 Match(es)
- 2 Corinthians 13 Verse(s) 13 Match(es)
- Galatians 7 Verse(s) 7 Match(es)
- Ephesians 12 Verse(s) 12 Match(es)
- Philippians 3 Verse(s) 3 Match(es)
- Colossians 5 Verse(s) 5 Match(es)
- 1 Thessalonians 2 Verse(s) 2 Match(es)
- 2 Thessalonians 4 Verse(s) 4 Match(es)
- 1 Timothy 3 Verse(s) 3 Match(es)
- 2 Timothy 4 Verse(s) 4 Match(es)
- Titus 4 Verse(s) 4 Match(es)
- Philemon 2 Verse(s) 2 Match(es)

Granted, Paul uses the phrase "grace to you" in just about all of his epistles. Nonetheless it should be clear that Jesus never said "grace" once whereas Paul seems to think this is the reason why Jesus died (see verses nine and ten).

Rather than “grace”, the ministry of Jesus can be summed up in a different word: “repent!” Cf. Matthew 4:17

16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

The “free gift” of God’s mercy predates Christ. Lamentations 3:22-23 praises God, saying “It is of the Lord’s mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness.” And in Genesis 4:7 and Ezekiel 33:11 we see that God simply wants people to cease doing what is wrong, and instead do that which is right!

17 For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

There is a crucial difference between the consequences of Adam’s sin and the consequences of the life, death and resurrection of Jesus Christ: all humans on planet earth received a curse (Genesis 3:14-19), whereas with Jesus Christ not all humans received a blessing - only those who obey him receive that blessing. Jesus did not universally undo the curses of Adam, which are universal and still in effect. Jesus did not give a universally accepted blessing, as many rejected him as Messiah; some reject him only in deeds (Christians who profess he is Lord but do not do the will of God - Matthew 7:21), while others reject him also in words (Buddhists, Jews, atheists, etc.). Jesus’ gift is not universally applied to all mankind in the same sense that Adam’s curse is universal upon all men and women, regardless of what they believe or do.

18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

“Upon all men unto justification”. The gift of entry into the kingdom of heaven is not a free gift “upon all men unto

justification.” Only those who repent of sins and do the will of God are justified and allowed to enter into the kingdom of heaven. Cf. Matthew 4:17, Matthew 7:21, James 2:19,26, Matthew 25:31-46

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Righteousness by proxy is a concept that is unique to the Pauline epistles. Why would Jesus preach for people to repent, if he was going to be their righteousness? No one's unrighteous deeds would even matter! In this verse, Paul changes the scope of the gift of God from being “upon all men” to instead affecting “many”. However, there are few that be saved according to the Lamb himself (Luke 13:23).

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

Blasphemy against the law. Paul believes that the existence of the law, which is a creation of God, caused offence to “abound”. This is equivalent to saying that God caused the offence to abound. The law is good. It is possible to obey and carries with it blessings (Deuteronomy 30:11-14, Deuteronomy 28). According to Paul wherever sin abounds, grace abounds much more. Logically, hell is the most grace-filled place that could ever exist, as there the worst sinners are gathered, along with Satan and his angels (Matthew 25:41). Please think carefully about the implications of this if you trust in grace. If hell is full of sinners, and what you seek is grace, then there is no better place than hell in which grace can abound, according to this verse of Paul. Conversely, there would be little or no grace in heaven because there is no sin there.

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Only if we do the will of the Father do we receive eternal life. Cf. Matthew 4:17, Matthew 7:21, James 2:19,26, Matthew 25:31-46

ROMANS CHAPTER SIX

1 What shall we say then? Shall we continue in sin, that grace may abound?

Paul admits the logical conclusion of the preceding chapter. If grace is good, and if sin abounding causes grace to abound more, then how do we get more grace? How do we make grace abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

Double-speak Paul now says we cannot live in sin. How do we know what sin is without the law? The Bible defines sin as transgression of the law (1 John 3:4). Paul teaches that we are not under the old law, but now the "law of faith" (Romans 3:27).

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

The baptism is symbolic of the death of the old man (being put under the water) and the resurrection of the new man (rising out of the water). Just as there are false confessions of Christ (Matthew 7:21) there are likely false baptisms which are lacking in spiritual power or significance.

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Amen! "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

What does it mean to be in the likeness of the death of Jesus? Does it not mean obeying God's will and suffering for doing so? Cf. John 15:18-21

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Amen!

7 For he that is dead is freed from sin.

It is entirely possible to be freed from sin while alive. Jesus commanded repentance and expected those following him to do the will of God. Cf. Matthew 12:50, Mark 3:35

8 Now if we be dead with Christ, we believe that we shall also live with him:

Only those who repent of sins and do the will of God are justified and allowed to enter into the kingdom of heaven. Cf. Matthew 4:17, Matthew 7:21, James 2:19,26, Matthew 25:31-46

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

Cf. Revelation 1:18, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

It is possible for someone who has "died" to sin to backslide into sin, and to therefore need to die to sin again. We must live unto God by doing his will, being especially careful not to backslide into the same sins which once ensnared and enslaved us.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Amen!

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Amen!

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

Sin must be dominated in order for it not to have dominion over us (Genesis 4:7). If we are not under the law, then by what standard do we judge what is sin, considering that sin is defined as transgression of the law? 1 John 3:4

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

Of course we should not sin! From what perspective do you see the law? Did God give the law to “restrict” you or to protect you? Does God’s law limit our freedoms or limit our exposure to evil and bad consequences? Do we obey the law because we are afraid of punishment or do we obey it because we know the rules are in our best interest? Do we obey God out of a fear of hell, or out of a love of who God is? Cf. Psalms 19:9-11

Anyone who considers grace as an opportunity to sin believes that breaking God’s law is preferable to keeping God’s law.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Cf. John 8:34, “Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.”

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

“If the Son therefore shall make you free, ye shall be free indeed” (John 8:36).

18 Being then made free from sin, ye became the servants of righteousness.

Cf. Luke 17:10

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

Amen! It is implied that Paul is speaking “after the manner of (common) men”.

20 For when ye were the servants of sin, ye were free from righteousness.

This is a strange way to phrase being sinful. “Free from righteousness”, kind of like how North Koreans are “free from freedom” or how addicts are “free from sobriety”.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

“The soul that sinneth, it shall die” (Ezekiel 18:4). Cf. Matthew 3:10, Luke 3:9

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Cf. John 15, Matthew 7:16-20

23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

“The soul that sinneth, it shall die” (Ezekiel 18:4). Cf. Matthew 3:10, Luke 3:9. How does one receive this “gift of God”? Only those who repent of sins and do the will of God are justified and allowed to enter into the kingdom of heaven. Cf. Matthew 4:17, Matthew 7:21, James 2:19,26, Matthew 25:31-46

ROMANS CHAPTER SEVEN

1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

The law is not very good at governing the dead, who tend to disobey all orders aside from “stay dead!”

2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

“Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder” (Matthew 19:6, Mark 10:8-12).

3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

Indeed, a widow who remarries is not committing adultery.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

Depending on how this is interpreted, it is either blasphemy or illogical.

- Blasphemous interpretation: To whom was this widow married and what was the law from which she was “loosed”? She was married to the one who gave the law at Sinai. The law-giver of Sinai, YHWH, has died. The woman can marry a new god, the lawless “Christ” of Paul’s imagination. In Matthew 5:17 Yeshua clarified, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy...” What Christ is Paul marrying? Clearly one who has nothing to do with the law! Probably the false

Christ who disguised himself as an angel of light in Paul's conversion experience (2 Corinthians 11:14). If prior to Christ we are bound to our husband by the law, then who died? Paul here both claims that Yahweh is dead and that Jesus teaches lawlessness.

- Illogical interpretation: If Jesus and God are one, then Jesus dying caused the law to be done away with for exactly three days and three nights, while he was in the grave. He is resurrected, and is the same God, and so the law is reinstated. It is as if a man is braindead and presumed to be dead, but then three days later wakes up as if nothing were wrong. The woman is still married to the same man, who never died. To a trinitarian this should be obvious (however I am not trinitarian).

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

Not content with blaspheming God, now Paul blasphemes the law. "The motions of sins, which were by the law..." Paul attributes sin to coming from the law of God itself. "God is light, and in him is no darkness at all," (1 John 1:5). Farbeit from God, in whom there is no darkness, to create a law which causes sin! God is not the author of sin! Sin is not created "by the law". By definition, "sin is transgression of the law" (1 John 3:4). It is doing something contrary to the law which is sin - not the law itself being the source of sin. The only way to avoid sin is to be under the law! This blasphemous premise of Paul is based on his assumption that prior to the law there was no sin. It is like suggesting that if only we could eliminate all laws, then we would eliminate all crime. Stealing is stealing, whether it is codified in law or not! Eliminating all laws pertaining to stealing would not prevent stealing from occurring.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

Paul's paradise of grace seems to be a place in which there is no law - no objective standard of right and wrong by which we know the will of God. How can our spirit guide us to live righteously, if not by the law? "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Psalm 119:9). Who are we serving, if there is no law by which to guide our service? Paul has never recovered from the spiritual blindness inflicted in his conversion, and here he is as "the blind leading the blind" (Matthew 15:14, Luke 6:39, Isaiah 9:16). In the newness of the spirit we ought to walk in the law! "105 Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). Cf. Psalms 19:9-11, Psalm 111:7-8, Isaiah 40:8, Luke 16:16-17, Matthew 19:17, 1 Peter 1:25, Revelations 12:17, Revelation 14:12, Psalm 119.

7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

In verse five Paul just said that sins "were by the law". Now Paul says that he did not know right or wrong except through the law. So much for Paul's concept of a conscience guiding people like the Gentiles who do not have the law (Romans 2:14).

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

Paul blames sin and personifies it as if it is capable of taking advantage of him. Sin is not a person who can rape, kill, steal, etc. Sin is not capable of doing anything, because sin is not a sentient being - sin is simply the transgression of the law. The transgressor is to be blamed for the sin, and not the disembodied sin blamed while exonerating the sinner. Sin is an action taken by a human or angel with free will. Paul claims sin

here is “taking occasion” and that sin “wrought in me”; in spite of the theological gymnastics of Paul, he is nonetheless still the sinner doing the sins - “all manner of concupiscence”. Compare God’s command that we must “rule over” sin to Paul’s verse here, in which Paul is the helpless victim/slave who must do what sin forces him to do. Paul blames the commandments of God for being appropriated by sin. It is as if the law is a loaded gun, and God left it for Satan to pick up and use against humans.

“Without the law sin was dead”, which is to say that the law gave life to sin. This is blasphemy of God and the law that he created. According to Paul, had God never created the law, sin never would have entered the world. While Satan tempted man to sin, God is ultimately responsible for the problem of sin in the world because he created the law (per Paul). See the following verse for confirmation that this is what Paul is saying.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

Paul supposedly was spiritually alive once, but then he learned about God’s law. God’s law here is blasphemously attributed with “reviving” sin. In greek Paul is essentially crediting “the commandment” as resurrecting sin. Can God’s laws give life to sin? Is it not horrifying to suggest that the same law which is created for our own good is that which brought sin - which was dead (verse eight) - back to life. Per Paul, “Without the law sin was dead”. God, by this logic, gave life to sin by creating his Holy law. Is God the author of sin?

Paul died spiritually, but he used to be alive before he knew God’s law.

10 And the commandment, which was ordained to life, I found to be unto death.

God’s commandment is supposedly directed to give life, but Paul “found (it) to be unto death”. I find Paul to be unto death! I find that the law was ordained to life and does indeed give entry into life to those who obey it (Matthew 19:17).

11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

Paul again personifies “sin” as if it had agency to act independent of any human. The commandment cannot be used to deceive anyone. For example, in the garden of Eden, when the Adversary tempted Adam and Eve, he misquoted and lied about God’s commandment to not eat from the tree (Genesis 3:4). The commandment itself, were it properly remembered and guarded by Adam and Eve, could not have been used to deceive them. If only they had obeyed the commandment, they never would have been cursed so as to experience death. Similarly, if we know God’s commandments and keep them, then sin cannot use the commandments to deceive us. Sin is transgression of the commandments, and so if we do not act contrary to the commandments, then there is no sin. Paul blasphemously frames the commandments as if there were a loaded gun left unsupervised by God, that sin (or rather, sinners) could use (“taking occasion”) against us to deceive us and slay us.

12 Wherefore the law is holy, and the commandment holy, and just, and good.

Double-speak from forked-tongue Paul. He finally says one thing in this chapter which is correct and not blasphemous, just to be the author of confusion (1 Corinthians 14:33). As if he has not been railing against the law this entire chapter!

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

Every time Paul says “God forbid” you can be certain that the logical conclusion of what he just said has backed him into a corner from which he cannot escape except by distracting the audience and moving along before they have a chance to think about the implications of what he has just said. He is steamrolling through the debate without allowing pause

for reflection, and without acknowledging that this is indeed the result of his argument. Paul's tried-and-true (in the sense of being successful) strategy for getting out of problems is to divide and conquer by sowing confusion/debate - such as when he claimed that he was on trial for the Resurrection (Acts 23:6-7) in order to pit the Sadducees and the Pharisees against one another. Paul continues along, leaving theologians to forever argue against each other - just as Paul walked away from that trial leaving the Sadducees and the Pharisee to fight amongst themselves. Modern theologians debate each other using words from the same forked-tongue Paul to come to the opposite conclusions. The problem is that theologians *have to* consider Paul's words because he is assumed to be an inspired part of the cannon. Were this assumption not in place, his epistles could be ignored and arguments could be settled based upon the scriptures. (This is not to say that it would end all arguments, but it would end a lot of arguments). The masses, confused by Paul saying two contradictory things, assume that this is a matter to be decided by the theologians who are trained enough to interpret Saul who is "hard to be understood" (2 Peter 3:16). If God is not the author of confusion, then what can we conclude from Paul writing epistles that are hard to be understood? If God is not the author of confusion, then the Adversary is! Consider the manifold ways in which society is divided by the media (i.e. race, economic class, political party, etc.) in order to cause people to fight amongst each other - instead of fighting against the systemic forces that are causing much greater problems.

How can the the law - "that which is good" make death? Does God in his goodness cause death? Death was caused, first and foremost, by Adam transgressing against God's commands - not the commands themselves. How can the commandment, which Paul just described as "holy, and just, and good" be the means by which sin becomes "exceedingly sinful"?

14 For we know that the law is spiritual: but I am carnal, sold under sin.

Paul admits to not being spiritual, but rather being carnal. Why then do we trust him to opine on spiritual matters? Furthermore, the law is not some lofty spiritual teaching that is beyond the reach of the average person. "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." (Deuteronomy 30:11,14). The law, while in a sense spiritual, is a very practical guide to how to behave ("that thou mayest do it").

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

Paul does the opposite of what he wants to. Such a person is weak-willed. God commands us to dominate over sin and evil desires in Genesis 4:7.

16 If then I do that which I would not, I consent unto the law that it is good.

Even if Paul is doing the wrong thing, he still thinks that the law is good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

Paul again personifies sin, as if it is a demon dwelling within him that is controlling him like a marionette. Paul claims innocence in spite of having committed sins, because it is not himself doing the sins but the sin that lives within him. This is a bit like using the insanity defence in a murder trial. The murder is supposedly not responsible for his actions because he has no ability to control himself! If Paul is to claim the insanity defense, fine - let him take that up with God - but let us not receive spiritual teachings from a man who claims insanity. So is Paul here using the insanity defense to suggest that he should not be punished for what he has done? Is Paul innocent

because it is “sin that dwelleth in” him that does the sin, rather than him?

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

Paul tellingly admits that in his body “dweleth no good thing”. He wants to do the right thing but doesn’t have the willpower to do it.

19 For the good that I would I do not: but the evil which I would not, that I do.

Paul does not do good, but instead does evil. Hearing Christians quote this is vomit-inducing. Those who fail to do good and instead do evil are like the goats in the parable of the sheep and the goats. Cf. Matthew 4:17, Matthew 7:21, James 2:19,26, Matthew 25:31-46. “Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal. (Matthew 25:45-46)”

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

Paul again pleads the insanity defense. He is possessed by a demon he calls “sin” to do things that he “would not”. Paul says it is not him that does it. If Paul is to claim the insanity defense, fine - let him take that up with God - but let us not receive spiritual teachings from a man who claims insanity.

21 I find then a law, that, when I would do good, evil is present with me.

Even when Saul wants to do good, “evil is present with” him still!

22 For I delight in the law of God after the inward man:

Paul supposedly delights in the law of God, which he does not do per the previous verses.

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Paul is *enslaved* to sin and cannot escape from it because he is not set free (John 8:34). Even though Paul knows what is right to do, he cannot do it.

24 O wretched man that I am! who shall deliver me from the body of this death?

The true Jesus and not your false Jesus - that is who! Notice that all that Paul is saying in this chapter is in the present tense. He is *presently* a wretched man who cannot do "the good that I would" but rather "the evil which I would not, that I do." Present tense.

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Thank God for what? That he continues to sin? That he has a split personality? Paul "in his mind" serves God but in his actions serves "the law of sin". Paul is in the present tense serving "with the flesh the law of sin". And an admitted slave to sin with no willpower is supposed to be leading us to heaven? Thanking God that he still serves the law of sin in his flesh is quite possibly blasphemy.

ROMANS CHAPTER EIGHT

1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

If indeed we are genuinely in Christ and obeying the commandments of Jesus. Cf. John 12:49, John 14:15-24, John 15:10,14

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

It seems here Paul is talking about the same “law of sin” as was referenced in the previous chapter in verse 25 - in this chapter there is both the “law of God” and the “law of sin”. The latter is how Paul describes that he is a slave to sin. Confusingly, Paul elsewhere claims there is a “law of faith” (Romans 3:27). There are no less than three laws that Paul cites, and possibly more.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

The law, according to Paul, was ineffective due to it being “weak”. However, in view of the promises of Deuteronomy 28, in what way was the law weak? Considering that many were called righteous prior to the life of Jesus, was not the law effective in making righteous those who obeyed it with a sincere heart?

“In the likeness of sinful flesh...” The gnosticism of Paul sneaks through suggesting again that Jesus *appeared* to be human and had flesh. Also, Paul seems to believe the flesh is inherently corrupt, yet “God hath made man upright” (Ecclesiastes 7:29).

“And for sin”. Jesus was not sent for sin itself, but for the sinners - especially the lost sheep of Israel (Matthew 10:5-6, Mark 2:17, Luke 5:32).

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

According to Paul “the righteousness of the law might be fulfilled in us” through the sacrifice of Jesus (verse three). However, this is ignoring all those who had the righteousness of the law prior to Jesus - proving that such righteousness was already possible. In Galatians 2:21, Paul writes, “If righteousness come by the law, then Christ is dead in vain”. Is Christ dead or is he resurrected? What of the men and women listed in the Bible as being righteous even before Jesus’ crucifixion and resurrection? Was it not their obedience to the

law which God admired so as to call them righteous? Please confirm for yourself;

- Noah (Genesis 6:9)(Genesis 7:1)
- Lot (2 Peter 2:8)
- Joseph of Arimathea (Luke 23:50)
- Abel (Hebrews 11:4)(Matthew 23:35)(1 John 3:12)
- Joseph (Matthew 1:19)
- Cornelius (admittedly after the resurrection)
(Acts 10:22)
- John the Baptist (Mark 6:20)
- Zacharias and Elisabeth (Luke 1:5-6)
- Simeon (Luke 2:25)
- Daniel and Job (Ezequiel 14:14-20)(Job 1:1,8)
(Job 2:3)
- King Asa (1 Kings 15:14)
- King Josiah (2 Kings 22:2, 2 Chronicles 34:2)
- Enoch (not specifically declared righteous but raptured) (Genesis 5:24)
- Elijah (not specifically declared righteous but raptured) (2 Kings 2)
- A "Generation of the righteous" (Psalm 14:5, Psalm 112:2)

With the list of righteous such as this, it should be clear that righteousness can be achieved by obedience (and was achieved). Christ however did not die in vain - he died for reasons different than what Paul assumed was the only reason he died.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

And this is why we must deny ourselves. Cf. Matthew 10:38; Matthew 16:24; Mark 8:34; Luke 9:23; Luke 14:27

6 For to be carnally minded is death; but to be spiritually minded is life and peace.

Amen

7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

Paul here makes it sound like a human cannot please God - which is obviously not true based upon the list of righteous people in the Bible. In the next verse Paul seems to suggest that those with the "Spirit of God" are not in the flesh. Gnosticism teaches that the material world (including flesh) is inherently flawed or evil, and I believe this is the basis of Paul statement. We see in Genesis 4:7 that God does accept those who do well. It is implied that he is pleased by well-doing.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Saul seems to suggest that those with the "Spirit of God" are not in the flesh. What happened to our flesh? This calls into question what Paul meant in the previous verse and elsewhere in his usage of "in the flesh". The greek word that Paul is using here is Strongs's G4561. This is the same exact word which is used in the greek gospel of Matthew 19:5-6 "And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? G4561 Wherefore they are no more twain, but one flesh. G4561 What therefore God hath joined together, let not man put asunder." It is quite clear that a couple are two flesh that become one flesh in God's eyes. Primarily this word refers to the body itself, but Paul is using it in the sense of the unregenerate human nature that is enslaved to sin.

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

Our bodies are dead because of sin. Did not those who are called righteous in the Bible have their righteousness while being in the body? And this without Christ being in them because they lived prior to him!

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Amen!

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

We are debtors, per Paul "to live after the flesh"...which is strange considering that in the next verse he says...

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

...so are we debtors to do that which causes us to die?

Cf. John 8:36

14 For as many as are led by the Spirit of God, they are the sons of God.

Amen!

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Amen! Cf. Mark 14:36

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

We are the children of God if we are doing the will of the Father.

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

The concept of us being children worthy of being heirs is contrary to the poverty of spirit of the unprofitable servant that Jesus instructed his followers to imitate in attitude (Luke 17:10).

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Whatever we suffer in this world, it is worth it to enter into the kingdom of heaven (Luke 14:33). Paul states that this glory will be revealed “in us”, however all glory is due to God the Father!

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

Which creature is waiting for the manifestation of the sons of God?

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

God’s creation is subject to vanity, but with hope of redemption from this vanity.

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Cf. John 8:34,36

22 For we know that the whole creation groaneth and travaileth in pain together until now.

Cf. Genesis 3:16-19

23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Paul groans while he waits for redemption. It might be worth consulting with a doctor about that. We are created in the image of God (Genesis 1:26-27), and our body ought to be respected as such. Paul’s teachings, similar to Gnosticism, imply an inherent corruption of the flesh.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

Similar in concept to faith, which is the expectation of what we do not yet see or have. Cf. Hebrews 11:1

25 But if we hope for that we see not, then do we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

The Holy Spirit is not described as having this function in the gospels. Cf. John 16:13-14, John 15:26-27, John 14:17, John 14:26. This unique aspect of the Spirit interceding in our prayers is unique to Paul, and there is no support for it outside of the Pauline epistles. This is in line with Paul's distortion of speaking in tongues. Acts 2:4 describes the gift of tongues as believers being able to speak in other languages, however Paul suggests that "tongues" is its own language. Here, similarly, outside of human language, there are "groanings" to communicate with God.

"We not now what we should pray for as we ought". If Paul really knew Jesus, he would have known that Jesus was asked to teach how to pray, and he in fact gave instructions on how we ought to pray. Luke 11:1-4, Matthew 6:9-13.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

There is no precedent in the gospels for the Holy Spirit as an intercessor.

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Paul emphasizes the blessing to "the called", while Jesus warned "many are called but few are chosen" (Matthew 22:14). To the extent that all events in our life work together for good, only the few who are chosen are able to enter into the kingdom of heaven. This is the ultimate "good" to those who endure hardship and tribulation in this life. Cf. Hebrews 11:36-39

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Predestination and foreknowledge contradict the free will that God has given to humans and to angels. The commentary from 2 Thessalonians 2:13 is copied here: Predestination is not supported outside of Paul's writings, and God's knowledge is at times presented as limited throughout the Bible. In the story of the tower of Babel, for example, "the LORD came down to see the city and the tower, which the children of men builded" (Genesis 11:5). If God knew all events and predestined all things, why did he have to come down from heaven to verify what was happening? Again God descends from heaven to verify the prayers of the saints in the case of Sodom and Gomorrah. In Genesis 18:20-21, "And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." Why must God (or an angel of God) descend to Sodom and Gomorrah to know for certain what is happening if God has perfect predestined knowledge of all events? Furthermore, please read Jeremiah 18:7-10 and Ezekiel 33:21-28. In these two passages God can pronounce judgements against a man or nation, but if the nation repents, then God will repent of his judgement. Fearfully also we must remember that if a righteous man or nation repents of being righteous, God will repent of blessing and instead punish this person or nation! All of these passages evidence that God appears to be living and experiencing reality "in real time" with those on earth who have free will, and God reacts appropriately according to his laws and judgements. God of course has prophesied certain events, such as the final destruction of the earth and the mark of the beast. Nonetheless, while God can bring about such prophecies through his power (or by not restraining Satan from destroying

and doing evil), while still allowing individual free will such that no human is predestined to hell. Forgive me for repeating that God does not take pleasure in the wicked dying and therefore would not have created anyone to be predestined to hell (Ezekiel 33:11. Ezekiel 18:23). There is no shortage of real estate in heaven such that it would create any sort of logistical problem for God if every human ever created were to repent of sin and live righteously. We humans have the same gift that God gave all the angels - free will. Thus we have Satan and other fallen angels, and sinful humans who also disobey the will of Yah.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Not all who are called are chosen - Matthew 22:14

31 What shall we then say to these things? If God be for us, who can be against us?

We know who is against God! The Adversary, his minions, and “the world” as a whole (John 15:19).

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Just seek first the kingdom of heaven and “take no thought for your life”

33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

Satan lays charges against Job in Job 1:9. The devil is called “the Accuser” (Revelation 12:10).

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Many scriptures affirm Christ sitting at the right hand of God (Acts 7:55-56, Hebrews 10:12, Hebrews 12:2, 1 Peter 3:22). It is important here to note the difference between intercession and being the object of Prayer. Jesus, when he

taught the masses how to pray in the Sermon on the Mount, instructed them to pray to “Our Father who art in heaven...” (Matthew 6:9). At no point did Jesus instruct anyone, including his disciples, to pray directly to him; nor did he suggest praying to saints, Mary, etc. for intercession. The one and only Source to whom Jesus prayed is the exact same one and only YHWH to whom he instructed the masses and his disciples to direct their prayers. Having said this, Hebrews 7:25 and Isaiah 53:12 affirm that he “made intercession for the transgressors”. Nonetheless, all prayers are directed to the Father. Perhaps Jesus’ intercessory function is a foil to Satan’s role as the accuser.

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Sin can separate us! Jesus demanded that we repent (Matthew 4:17).

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Cf. Psalm 44:22

37 Nay, in all these things we are more than conquerors through him that loved us.

That’s the attitude!

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

The only things that can separate us from God are sin and failing to do God’s will. The goats in the Parable of the Sheep and the Goats failed to do God’s will, and the workers of iniquity were cast out of the Kingdom by Jesus in spite of their acknowledging his Lordship. Cf. Matthew 4:17, Matthew 7:21, James 2:19,26, Luke 13:1-5, Matthew 25:31-46

ROMANS CHAPTER NINE

1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

Paul, in three different ways, states that he is definitely not lying. Lying about what?

2 That I have great heaviness and continual sorrow in my heart.

Paul is sad.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

Strangely, Paul is wishing: if only I were accursed from Christ! It's a sort of false humility, as if we would rather bear the curse rather than the Israelites. Luckily for Paul, it is only a hypothetical as we are all individually judged and cannot ransom the life of another (Psalm 49:7).

4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

Paul would become accursed for the sake of the Israelites, who were the original "chosen people" of God. I do not believe they are currently so for having rejected the Messiah (Acts 3:23). For a more detailed discussion on this, in the "Essays" section at the end of the book is a summary of the first part of the debate between myself and a brother (who is also anti-Paul). This essay is titled, "Why the blind support for Israel by Christians?" He saw a video that I posted as a follow-up, and he believes that he won the debate in the end.

5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

Please refer to the essay at the end of the book for discussion of whether or not they are still inheritors of the promises made to Abraham and his descendents. An excerpt is copied here: John the Baptist warned the Jews that God was not dependent upon them being the descendents of Abraham,

and could even fulfill his promise to Abraham through stones! The Jews, in spite of claiming to be descendants of Abraham, are the very people threatened with being cut off, because “God is able of these stones to raise up children to Abraham.” Therefore they must bring forth good fruit or be hewn down (Matthew 3:9-10). Being Jewish and even part of an everlasting covenant has no specific protection for the Jewish people, because God can fulfill the promise without the Jewish people.

6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

Indeed, some of Israel will be rejected in spite of their heritage.

7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

Ishmael also was a son of Abraham, but the promise was not to him.

8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

Ishmael would be considered by Paul a child of the flesh, as Abraham, rather than Isaac being the children of the promise. Abraham attempted through the servant Agar (Genesis 16) to fulfill the promises of God recorded in Genesis 15. However God would give descendants through Abraham’s wife Sarah.

9 For this is the word of promise, At this time will I come, and Sarah shall have a son.

Genesis 17

10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

Genesis 25:19-28

11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

This is a prophecy for the two children being born. Both are blessed in that they will both become nations, although the older shall serve the younger. There is no curse or judgement in this prophecy. KJV emoji.

12 It was said unto her, The elder shall serve the younger.

Genesis 25:23

13 As it is written, Jacob have I loved, but Esau have I hated.

Paul now switches from quoting the first book of the Tanakh to the last book of the Tanakh. Malachi 1:3, "And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness". The book of Malachi is written approximately one thousand years after the prophecy recorded of Jacob and Esau. Esau was not hated in the initial prophecy and was blessed to become a nation (and remain so for hundreds of years) - albeit as a lesser nation which serves his brother's nation.

14 What shall we say then? Is there unrighteousness with God? God forbid.

Paul knows that it would be unrighteous of God to condemn Esau with a curse before even being born - "neither having done any good or evil". Anytime that Paul says "God forbid" should be a warning that Paul now has to refute the logical objection/conclusion to what he has just said.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

God can bestow his pleasure on whomever he wishes. For a really great commentary on this subject and this chapter in general, please visit, <https://www.judaismvschristianity.com/chapter-6-paul-and-romans-9/> . I am not in any way associated with this website. Having read this article, it offers a fantastic perspective on how Paul twists the scriptures to paint a picture that would not

otherwise appear in the proper context of the quotations being used.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Paul suggests here that our actions have no bearing whatsoever on whether or not we receive mercy. This contradicts all of the conditional prophecies that God has given, and the conditional nature of entry into the kingdom of heaven which is taught by Yeshua. Cf. Matthew 4:17, Matthew 7:21, James 2:19,26, Luke 13:1-5, Matthew 25:31-46

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

Exodus 9:16. God can “raise up” a person to fulfill his prophecy, however it should be clear from scripture that God does not have perfect foreknowledge all of people, and there is no predestination of souls, although there are perhaps rare exceptions like the Pharaoh. Why else would God give conditional prophecies and warnings if he had foreknowledge that someone would sin anyway? Why would God give prophetic warnings if someone were already going to hell? Cf. Genesis 11:5, Genesis 18:20-21, Jeremiah 18:7-10, Ezekiel 33:11,21-28, Ezekiel 18:23

18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

Pharaoh is the exception, not the rule.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

This is a logical question to follow if all humans are predestined as Paul suggests. If God has foreknowledge of what people were created to do from birth, then how can God hold them guilty? They are, after all, only doing the will of the God that predestined them!

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

You are predestined to be whatever God made you to be, per Paul, so shut up and do not reply against God. Reply rather against Paul for his concept of predestination!

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

Indeed. See Jeremiah 18:1-12.

22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

Paul started his argument regarding a singular man, Pharaoh, but now pluralizes the conclusions that God is doing this to many more people. Is Pharaoh the exception or the rule? The questions of verse nineteen are pertinent if God does this to all evil people. Can a puppet be held accountable for the actions, or is it rather the puppeteer?

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

I do not think God needed to prepare anyone for mercy, because of the human propensity to evil (Genesis 6:5). Anyone can be picked after the fact to be reformed, if they are called by God.

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

Amen!

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

Osee - Hosea 2:23

26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

A more artful paraphrase of the previous verse, suggesting now that the geographical location of Israel is not particularly important. The lands formerly excluded from God's kingdom will become the new location of God's kingdom.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

Isaiah 10:22. It is typically only a remnant that is ever saved by God. Cf. Matthew 22:14

28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

The concept of time in biblical prophecy has always confused me. Cf. Psalm 90:4, 2 Peter 3:8

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

Isaiah 1:9

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

Righteousness is of the law. Right living would mean not sinning - which is transgression of the law. Gentiles, as well as Jews, can do this.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

According to Paul, Israel followed after the law of righteousness, but this is refuted by the many accounts of the apostasy of Israel in the original testament. From the giving of the ten commandments, Israel is already worshipping a golden calf because they were too impatient to wait for Moses -

perhaps assuming that he might not ever return. How repeatedly does Israel's heart turn from God. Can one read the book of Judges and not conclude that Israel is easily seduced by lawlessness? And so how can Paul so definitely present the case as if Israel is and has been following "after the law of righteousness". At most only a remnant of Israel has done this! But there are some Jews who have done this successfully:

- Noah (Genesis 6:9)(Genesis 7:1)
- Lot (2 Peter 2:8)
- Joseph of Arimathea (Luke 23:50)
- Abel (Hebrews 11:4)(Matthew 23:35)(1 John 3:12)
- Joseph (Matthew 1:19)
- Cornelius (admittedly after the resurrection)
(Acts 10:22)
- John the Baptist (Mark 6:20)
- Zacharias and Elisabeth (Luke 1:5-6)
- Simeon (Luke 2:25)
- Daniel and Job (Ezequiel 14:14-20)(Job 1:1,8)
(Job 2:3)
- King Asa (1 Kings 15:14)
- King Josiah (2 Kings 22:2, 2 Chronicles 34:2)
- Enoch (not specifically declared righteous but raptured) (Genesis 5:24)
- Elijah (not specifically declared righteous but raptured) (2 Kings 2)

Paul cannot accurately claim that *no one* of Israel has attained to righteousness.

32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

Paul ignores all of the people who did in fact obtain righteousness by the works of the law - prior to Paul or Jesus preaching about faith.

33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

Isaiah 28:16

ROMANS CHAPTER TEN

1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

Amen!

2 For I bear them record that they have a zeal of God, but not according to knowledge.

Paul alleges that the Jews are zealous for God, but don't correctly understand what God wants. Paul presumably understands better what God wants...

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

The Jews are ignorant of God's righteousness and are attempting to invent their own. This may or may not be true for some Jews, but at the very least the Bible provides a record of certain Jews who *did* obtain to "the righteousness of God" through the law:

- Noah (Genesis 6:9)(Genesis 7:1)
- Lot (2 Peter 2:8)
- Joseph of Arimathea (Luke 23:50)
- Abel (Hebrews 11:4)(Matthew 23:35)(1 John 3:12)
- Joseph (Matthew 1:19)
- Cornelius (admittedly after the resurrection)
(Acts 10:22)
- John the Baptist (Mark 6:20)
- Zacharias and Elisabeth (Luke 1:5-6)
- Simeon (Luke 2:25)

- Daniel and Job (Ezequiel 14:14-20)(Job 1:1,8) (Job 2:3)
- King Asa (1 Kings 15:14)
- King Josaiah (2 Kings 22:2, 2 Chronicles 34:2)
- Enoch (not specifically declared righteous but raptured) (Genesis 5:24)
- Elijah (not specifically declared righteous but raptured) (2 Kings 2)
- A "Generation of the righteous" (Psalm 14:5, Psalm 112:2)

4 For Christ is the end of the law for righteousness to every one that believeth.

The same man who said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" is apparently the same man who ended the law for righteousness? Paul uses "nomos" (Strong's G3551), the exact same word used by Jesus in Matthew 5:17 above. Does not Jesus twice affirm that he is not here to end the "nomos" and yet Paul says he ended the "nomos"! In Matthew 7:23 when Jesus explains why certain people will not be allowed entry into the kingdom of heaven - the same people who prophesied, exorcised demons and did miracles in his name. "Depart from me, ye that work iniquity." Iniquity is strong's G458 - anomia (see also G459 anomos). These people are without the law! Yet Paul here claims Christ is creating the exact condition that he said would bar people from entering into eternal life.

Romans 10:4 - That is a clear "ten-four", Paul - your doctrine is teaching the end of the law for the righteous.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

Amen!

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

There are two types of righteousness, per Paul. He affirms the righteousness of the law in the previous verse, however he here misquotes from the law in an attempt to deride it. Instead Paul offers “the righteousness which is of faith”. Paul here is referencing Deuteronomy 30:11-14, which in verse 12 definitively says “It is **not** in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?” Rather the law is at hand that we may do it! Paul here misrepresents the context of the quote about the law as if the law *is* up in heaven - so the law or Christ has to be brought down from heaven - which is humanly impossible to reach.

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

Paul quotes only the question from Deuteronomy 30:13, leaving off the important disclaimer that precedes it: “**Neither** is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?” And getting access to the law has nothing to do with resurrecting Christ.

8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

Deuteronomy 30:14 “But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.” This is not referring to the “word of faith” which Paul preaches, but this is referring to the law itself! It is accessible and doable.

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Paul’s classic damnation formula, err...excuse me. “Paul’s Classic Salvation Formula™” - free with your tithing subscription to a Pauline Church® (see terms and conditions below). Paul gives away salvation for free to anyone who “believes” but even the demons are recorded in the gospel as

confessing that Jesus is Lord (Mark 1:24, 1:34, 3:11, James 2:19). Jesus, rather than giving salvation away to just anyone who believes, repeatedly put conditions on salvation and explained who would not be allowed in his kingdom despite claiming to follow him. Most relevant would be, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Cf. Matthew 4:17, Matthew 7:21, James 2:19,26, Luke 13:1-5, Matthew 25:31-46

I poke fun at the Pauline Church® below in the "terms and conditions" based on my own experience in churches. These churches will teach that the law is done away with, and that you just have to follow this salvation formula of Paul, and pay your tithes. Apparently the laws about tithing are the one and only law that wasn't done away with! Other churches teach that only the Ten Commandments have been preserved - and also the command to tithe.

Terms and conditions of tithing subscription: Tithes must be paid on the first Sunday that occurs after having received any sort of income (or Saturday for Adventists), and is calculated on the gross (not net) income received. The Pauline Church® will issue reminders about tithes at each and every meeting, sermon or event. Applications for church leadership, membership, or assistance from the Pauline Church® will be evaluated based upon tithing history. Giving above the tithe does not offset future tithes, but is counted as a "Love Offering™". Late tithes accrue compounding interest daily at a rate of 6.66%. While Christ forgives your sins, the Pauline Church® does not forgive your debts and the tithe must be paid prior to entry into the kingdom of heaven. If you have insufficient funds to pay the tithe on judgement day the Pauline Church® cannot guarantee admission into heaven, because you have robbed God (Malachi 3:8-10). Tithing subscriptions can be transferred from one Pauline Church® to another Pauline Church®, but any unpaid balance and accrued interest is also transferred as a debt. Apostasy or bankruptcy do not eliminate unpaid tithes per IRS code 501(c)3 section 666. Tithing subscriptions cannot be transferred or paid to charities in lieu of the Pauline Church® even if they are doing what Jesus preached in the

Parable of the Sheep and the Goats (Matthew 25:31-46), including, but not limited to: feeding the hungry, providing clean drinking water to the poor (wells, catchments, etc.), housing the homeless, clothing the naked, or supporting those sick or in jail. Purchases of Bibles, books, music, crosses, rosaries, statues (which are idols), indulgences or sacraments do not count towards the tithe.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

If our heart truly believes then we will do everything that Yeshua and God the Father have commanded - which includes the law.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

Isaiah 28:16, which Paul misquotes, says something different, "Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." The Hebrew word, strong's H2363 literally means to hasten. The words of Jesus seem to parallel this concept in that he who builds his house on the rock has a sure foundation, and thus there is not need to hasten or flee - Matthew 7:24-27

Paul uses the word ashamed to make it seem that anyone who believes in him will never suffer loss, but Jesus repeatedly warns in the gospels of those who will not enter into the kingdom of heaven in spite of considering him their Lord. Cf. Matthew 7:21, James 2:19,26, Luke 13:1-5, Matthew 25:31-46

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

He is not the Lord of those who *call* but him but instead he is the Lord of those who *obey* him - which includes obeying the Torah.

13 For whosoever shall call upon the name of the Lord shall be saved.

Not true. Jesus spoke numerous times, including in the parable of the Sheep and the Goats, that “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” Cf. Matthew 7:21, James 2:19,26, Luke 13:1-5, Matthew 25:31-46

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

How shall they hear without a preacher? If they have the Holy Spirit, then we know “when he, the Spirit of truth, is come, he will guide you into all truth” (John 16:13).

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Paul flatters himself in that he is a preacher of the good news. I heard a brother say one time as a greeting to a group of evangelists who were preaching in a prison - “Good morning everyone. I just wanted to say that you all have beautiful feet.” At which point everyone looked down to see what was so special about everyone’s feet, because we didn’t understand the reference.

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

No, indeed many have not obeyed the gospel.

17 So then faith cometh by hearing, and hearing by the word of God.

If faith comes by hearing, then faithfulness comes by *doing*. Faith without works is dead (James 2:19,26).

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

Paul is misquoting Psalm 19:4, “Their line is gone out through all the earth, and their words to the end of the world. In

them hath he set a tabernacle for the sun.” Paul is suggesting here that all have heard or will hear the gospel. Beautifully, in the same Psalm, verse 7-11, are as follows, “The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward.” Paul doesn’t quote that bit.

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

Deuteronomy 32:21 speaks of a judgement upon Israel for having followed false Gods, “They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation”

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

Isaiah 65:1 and...

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

...Isaiah 65:2. Paul makes it sound like God is “stretching forth” his hands as if to welcome this people who are disobedient. Continuing in this chapter of Isaiah we see that God is provoked to again by these people (3) and he will recompense their iniquity (6-7). Paul sets the stage for Chapter 11...

ROMANS CHAPTER ELEVEN

1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

Anytime that Paul says “God forbid” should be a warning that Paul now has to refute the logical objection/conclusion to what he has just said. “God forbid” from the mouth of Paul should cause you to hear warning bells, to see red flags, to smell something foul, to feel goosebumps on the skin, and to taste something bitter. He states that he is an Israelite himself, as if this helps the argument that he has just built in the previous chapters about Israel being cast off. For a detailed discussion of “Hath God cast away his people?” please read the essay at the end of the book titled, “Why the blind support for Israel by Christians?” In regards to whether or not the Jews are still inheritors of the promises made to Abraham and his descendents. an excerpt of the essay is copied here: John the Baptist warned the Jews that God was not dependent upon them being the descendents of Abraham, and could even fulfill his promise to Abraham through stones! The Jews, in spite of claiming to be descendents of Abraham, are the very people threatened with being cut off, because “God is able of these stones to raise up children to Abraham.” Therefore they must bring forth good fruit or be hewn down (Matthew 3:9-10). Being Jewish and even part of an everlasting covenant has no specific protection for the Jewish people, because God can fulfill the promise without the Jewish people. I do not believe they are currently so for having rejected the Messiah (Acts 3:23). In the essay an excellent counter-argument is presented by a brother who suggests that there are Jews who, in spite of rejecting the son, are obeying the Torah, while Christians, who claim that Jesus is Lord, do not obey any of the commandments (with rare exceptions). Cf. The Parable of the Two Sons - Matthew 21:28-32

“Of the tribe of Benjamin” - Genesis 49:27 contains a prophecy regarding this tribe, “Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.” Paul fulfills this prophecy that “in the morning” of his life he persecuted the Christian church, including authorizing the murder of Stephan. “In the night” of Paul’s life, his alleged conversion to Christianity allowed him to infiltrate the nascent Christian church and supplant the teachings of Jesus with his own doctrines. Hijacking the popularity of the name of Jesus - without actually quoting Jesus in his epistles more than once (or possibly twice) - Paul created his own story of why Jesus lived and died. Modern Christianity is essentially Paulianity. Paul and the system he has created (Roman Catholic Church, the majority of Protestant churches, cults, etc.) are taking spoils of the tithes, offerings, and souls of those who believe they are following Jesus. Very few churches preach and require holiness and righteousness (obedience to all the commands of YHWH and Yeshua) - but even those who do still hold on to Paul as being inspired. To the extent that any church preaches holiness or righteousness, at least they are not part of taking the spoils of souls, although they are taking a minority in regards to how they interpret Saul. The “Spouter of Lies” writes in Romans 10:4, “For Christ is the end of the law for righteousness to every one that believeth.” That is a clear “ten-four”, Paul - your doctrine is teaching the end of the law for the righteous. Jesus taught otherwise in Matthew 5:17

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel saying,

I believe this is debatable based upon Acts 3:23, Jeremiah 3:8-10, and a number of other scriptures cited in the essay about Israel at the end of this book.

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

1 Kings 19:14

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

1 Kings 19:18

5 Even so then at this present time also there is a remnant according to the election of grace.

God repeatedly throughout the original testament refers to a "remnant". Why would God only save a remnant if the majority were also worthy to be saved? It would be unjust of God to not save those worthy of being saved. The very concept of a remnant suggests that the majority of Jews, repeatedly throughout their history, *do not merit God's favor in regards to being saved*; only a remnant is typically saved. Why would it be any different with the alleged modern-day Israel? Even if this were God's people, which I argue it is not (see proceeding verses' commentary), at most only a remnant are truly obeying God as he commanded them to obey. My pro-Israel brother claims that more Jews would believe Jesus as the Messiah were it not for the misinterpretation of Jesus provided by the overwhelming majority of Christians. If Yeshua were truly understood for who he is - a law abiding Jew who taught other Jews to obey the law - then more Jews would accept him as Messiah. May YHWH help them to see Yeshua for who he actually is, and not as Paul misrepresents Jesus to be!

6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work.

Paul sows more verbal confusion. "Work is no more work". Paul is throwing up flak in the hopes of taking down the attacking enemy planes which are piloted by logic. Admittedly, Paul does begin this argument rationally: "Grace is no more grace" if it is of works. This makes sense as a standalone statement, however, Jesus himself never once used the word which is translated here in Greek to mean "grace". Copied here is the commentary of Romans 5:15 which focuses on the use of

the word grace in the gospels: Grace is supposedly a free gift of Jesus Christ. However, Jesus never preached that he was here to give a gift of grace, but rather Jesus preached repentance, which is the same message as is found all throughout the law and the prophets (Genesis 4:7, Ezekiel 33:11, Matthew 4:17, etc.). The word grace occurs many times throughout the Bible, however only four times in the gospels. In Luke it is used to describe how Jesus grew as a child (Luke 2:40), and is used three times in the opening chapter of John (John 1:14-17), which is a prelude to Jesus' teaching. Jesus never once used the word. If the purpose of his life and death is to give a gift of grace, why is the word grace never once found on his lips? In contrast, look at the word counts of how many times "grace" is used in the Pauline epistles and in Acts (written by Paul's companion):

- Luke 1 Verse(s) 1 Match(es)
- John 3 Verse(s) 4 Match(es)
- Acts 10 Verse(s) 10 Match(es)
- Romans 20 Verse(s) 24 Match(es)
- 1 Corinthians 6 Verse(s) 8 Match(es)
- 2 Corinthians 13 Verse(s) 13 Match(es)
- Galatians 7 Verse(s) 7 Match(es)
- Ephesians 12 Verse(s) 12 Match(es)
- Philippians 3 Verse(s) 3 Match(es)
- Colossians 5 Verse(s) 5 Match(es)
- 1 Thessalonians 2 Verse(s) 2 Match(es)
- 2 Thessalonians 4 Verse(s) 4 Match(es)
- 1 Timothy 3 Verse(s) 3 Match(es)
- 2 Timothy 4 Verse(s) 4 Match(es)
- Titus 4 Verse(s) 4 Match(es)
- Philemon 2 Verse(s) 2 Match(es)

Granted, Paul uses the phrase "grace to you" in just about all of his epistles. Nonetheless it should be clear that Jesus never said "grace" once whereas Paul seems to think this is the reason why Jesus died (see verses nine and ten).

Rather than “grace”, the ministry of Jesus can be summed up in a different word: “repent!” Cf. Matthew 4:17

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

Israel has not obtained it by their own actions, but God through his “election” and predestination has obtained it on their behalf. Anyone other than Jews “were blinded”, per Paul.

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

KJV winky emoji. Cf. Deuteronomy 29:4; Jeremiah 5:21; Ezekiel 12:2, Isaiah 42:19

9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

Psalm 69:22. Cf. Matthew 5:43-48

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

Psalm 69:23 Cf. Matthew 5:43-48

11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

The fall of the Jews is what allows salvation to the Gentiles. The Jews, by majority, rejected Yeshua as Messiah and approved of him being crucified, and thus, even though Jesus was “sent to the lost sheep of Israel”, he then issued the Great Commission that his disciples ought to preach the gospel to all of the world. Additionally, while Paul generalizes all of this chapter to speak broadly about Jews, a sister in Christ pointed out to me an obvious fact that I missed! Not just Jesus, but all of his disciples were Jews! Is it possible that Paul’s attack on the Jews in this chapter is an indirect attack on the true apostles and the true believers in Jerusalem?

12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

This logically does not make sense. If the fall of the Jews “be the riches of the world he diminishing of them the riches of the Gentiles”, why would the opposite be true? The fall of the Jews is good for the world, per Paul. Who else, throughout human history, has believed that the fall of the Jews would make for a better world?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

Paul exalts himself, alleging again that he is the apostle to the Gentiles. Were not the disciples sent out into all of the world per the Great Commission? Cf. Matthew 23:12, Luke 14:11

14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

Who does Paul teach others to imitate - Jesus or Paul? 1 Corinthians 4:15-17, 1 Corinthians 11:1, Philippians 3:17, Philippians 4:9, 2 Thessalonians 3:7-9, 2 Timothy 3:10-11. Paul is not just a middleman - he is a middleman for Jesus. Does Jesus need a middleman? How good is Paul at this role when he quotes Jesus at most twice (and debatably only once - only in regards to taking communion)?

15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

Paul claims here that the casting away the Jews is the “reconciling of the world”. This is far and away Paul’s most antisemitic chapter of his epistles of which I am aware. Who else throughout history thought that the world would be better if the Jews were cast away? Paul again makes a contradiction in his argument: He is essentially arguing here, as in verse twelve, that the fall of the Jews is “the riches of the world”. How is it that the opposite would also be true?

16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

Are we certain that God is the root of the Jews, based upon John 15? Are the Jews abiding in Jesus?

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

Matthew 3:9-10 - we are the stones that were given life and are the children of Abraham in lieu of the Jews who would not bear good fruit.

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

John 15

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

Thou wilt say, the Jews were cut off so that the Gentiles can be part of God's Kingdom.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

Do we stand by faith or by obedience to the commands of Yah and Yeshua? Cf. 1 Peter 1:17

21 For if God spared not the natural branches, take heed lest he also spare not thee.

Amen! The warning of John the Baptist ought to be taken just as seriously by the non-Jew as by the Jew! A rock can take your place if you bear not good fruit - Matthew 3:9-10.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

Amen!

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

Indeed, if the Jews repented of sin and obeyed the commandments of the Father and the commandments of the Son, they could again be grafted back into the Vine.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

Amen! Those cut off, were they to genuinely repent and obey YHWH, could easily be grafted in again!

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Per prophet Paul, the blindness of Israel will only continue *until* the fullness of the Gentiles enter into the kingdom of heaven. According to prophet Paul, once all of the predestined Gentiles have entered into the kingdom of heaven, then the Jews will have their blindness removed.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Will all Israel be saved? Will it not, in fact, be worse for many Jews than for Sodom and Gomorrah (Matthew 10:14-16) if they reject the message of the disciples?

27 For this is my covenant unto them, when I shall take away their sins.

Isaiah 59:21. Please note that in Isaiah 59:20 God is only making this promise to “them that turn from transgression” - that is to say, to those who *repent* of sins and live righteously. Paul quotes only verse twenty-one as if the promise were generalized to all Jews.

28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes.

How can the same people who are enemies of the gospel of Jesus be the same people who are beloved by the Father? Which “father” is Paul referencing here? Cf. Matthew 12:30, Luke 11:23

29 For the gifts and calling of God are without repentance.

This is a lie. It is a contradiction of what Jesus taught - “But he that shall endure unto the end, the same shall be saved” (Matthew 24:13). Was not the office of Judas revoked? Paul refers to the calling of God, but “many are called, but few are chosen” (Matthew 22:14). There are numerous conditional prophecies throughout the original testament (i.e. Jeremiah 18:7-10 and Ezekiel 33:21-28).

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

Should we be happy that we obtain salvation through the damnation of others? Is mercy through unbelief? Even the demons believe and are not worthy of mercy (Mark 1:24, 1:34, 3:11, James 2:19). Jesus does not accept into the kingdom of anyone just anyone who *believes* but only those who are doing the will of the Father in heaven (Matthew 7:21). A recognition of who Yeshua is is insufficient to being saved from eternity in hell, as faith without works is dead (James 2:19,26). Only those who obey Yeshua by doing works of righteousness will be saved. Cf. Matthew 25:31-46.

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

The mercy of the Gentiles supposedly results in the Jews receiving mercy. Consider the Balfour declaration, which is addressed to a Rothschild.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

Supposedly God *wanted* all humankind to be unbelievers so that he could have mercy upon all mankind. What mercy did God have on the unbelievers when he flooded the earth to destroy all of those except for the family of

righteous Noah? What mercy will God have on unbelievers who take the mark of the beast? When Paul here claims that “all” are “in unbelief”, he is ignoring the many individuals declared righteous prior to the death and resurrection of Jesus:

- Noah (Genesis 6:9)(Genesis 7:1)
- Lot (2 Peter 2:8)
- Joseph of Arimathea (Luke 23:50)
- Abel (Hebrews 11:4)(Matthew 23:35)(1 John 3:12)
- Joseph (Matthew 1:19)
- Cornelius (admittedly after the resurrection)
(Acts 10:22)
- John the Baptist (Mark 6:20)
- Zacharias and Elisabeth (Luke 1:5-6)
- Simeon (Luke 2:25)
- Daniel and Job (Ezequiel 14:14-20)(Job 1:1,8)
(Job 2:3)
- King Asa (1 Kings 15:14)
- King Josaiiah (2 Kings 22:2, 2 Chronicles 34:2)
- Enoch (not specifically declared righteous but raptured) (Genesis 5:24)
- Elijah (not specifically declared righteous but raptured) (2 Kings 2)
- A “Generation of the righteous” (Psalm 14:5,
Psalm 112:2)

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

Cf. Job 11:7. Bear in mind that this quote is from one of the so-called “friends” of Job, of whom God said, “My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I

accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job. So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job. And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.” (Job 42:7-10). The “friends” of Job are excellent examples of “scripture” that are actually quotes of those who cause God’s wrath to be kindled against them.

34 For who hath known the mind of the Lord? or who hath been his counsellor?

There is evidence of God accepting councils in the original testament in 1 Kings 22:19,22, including from those who would be “lying spirits”.

35 Or who hath first given to him, and it shall be recompensed unto him again?

Cf. Luke 6:38, Luke 17:10

36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

“All things” - including the unrighteous? Are the things which are opposed to God, also “of him, and through him, and to him”? Did not Jesus teach that “Ye are of your father the devil” (John 8:44)?

ROMANS CHAPTER TWELVE

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Amen! Luke 17:10. When I was a teenager, the “youth group” at our church was bribed to memorize this passage. If we could recite it entirely by memory, then the reward was going on a trip to the theme park Six Flags Magic Mountain. This same church also would throw fun LAN parties for the

youth group, featuring video games such as Halo (which received a rating of “M for Mature” due to blood, gore, violence language, etc.).

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Amen!

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

We ought not to think too highly of ourselves.

“The measure of faith” - there are different levels of faith in God (unbelief, zealous belief and everywhere in between) and there are different levels of love (Luke 7:36-50).

4 For as we have many members in one body, and all members have not the same office:

Paul uses the analogy of the human body to make a comparison to the church.

5 So we, being many, are one body in Christ, and every one members one of another.

Some members of the congregation are toenails, some are body hairs, some are armpits and some are pinkies. Some members might even be the appendix which may have to be removed from the body! Others, then, are much more important and necessary to the functioning of the body, like the brain, the lungs and the heart. Is not this what Paul is teaching? With Paul there is a clear hierarchy within the church of deacons, pastors, elders (not just older people but an actual title), preachers, ministers, apostles, etc. However Yeshua taught his disciples “all ye are brethren” in Matthew 23:8-12.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

It seems reasonable to assume that individuals have different gifts, but this does not make one more important than the other.

7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

“He that ruleth” - are we to rule over our brothers and sisters? Is not Jesus our only Master? Matthew 23:8-12

“He that giveth”; “he that sheweth mercy...” - is it not the duty of all Christians to practice charity and mercy?

9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Amen!

10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

Amen - Matthew 5:43-48

15 Rejoice with them that do rejoice, and weep with them that weep.

16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Is it not interesting how “be of one mind” has led to countless denominations and theologies?

“Mind not high things” - Paul now tells his readers to “stay in their lane”.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

“As much as lieth in you” - we will be hated specifically for living righteously! John 15:18-27

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

Deuteronomy 32:35

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

Proverbs 25:21, Genesis 50:19, 2 Kings 6:22, Matthew 5:43-48, Luke 6:27, Exodus 23:4-5

21 Be not overcome of evil, but overcome evil with good.

Amen! Genesis 4:7

ROMANS CHAPTER THIRTEEN

1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

If you listen carefully you will hear the sound of the commission check hitting Paul's bank account - ka-ching! Is it not interesting that in the US 501(c)3 churches are forbidden from engaging in political speech? No wonder virtually every church operates this way, as they have no problem not speaking against “the powers that...are ordained of God”. Is not tax-free status essentially a bribe used to curry favor with the churches? How much more would you like the government if your income were augmented by tax free status?

“For there is no power but of God: the powers that be are ordained of God” - Hosea 8:4, however records God as saying, “They have set up kings, but not by me: they have

made princes, and I knew it not." To suggest that "there is no power but of God" is blasphemous considering the history of many nations around the world. 1 Samuel 8 shows it was not God's intention that his people should have a king at all. The 20th century alone shows how evil governments can be. One historian estimates that in the 20th century, approximately 262,000,000 deaths were directly caused by "democide" - that is to say, they were murdered by the government (<https://www.hawaii.edu/powerkills/welcome.html>); this includes government-caused famines, concentration camps, gulags, etc. Shall we bow the knee to these various governments, believing that they are "ordained" by God? Is there really no limit to what a government can do, or should they have *carte blanche* because they are "of God"?

The Parable of the Unjust Judge (Luke 18:1-8) is an important contrast to Romans 13, because in this parable, Jesus and his audience apparently take it for granted that some judges, such as this one, "feared not God, neither regarded man". How can this be reconciled with Paul's repeated reminders in this chapter that all higher powers are "ministers of God" to thee for good?

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

Paul in Galatians 5:22-23 argues that there is no law against goodness (Paul's "Fruit of the Spirit"). However - who makes laws that persecute Christians if not unjust leaders? Who allows Christians to be persecuted by their neighbors without using the state to protect them? Is it not unjust rulers? And would it not be blasphemous to call God unjust in appointing unjust rulers? Copied here in the commentary on Galatians 5:23. "Against such there is no law". Perhaps we live in a dystopian world, but there are indeed laws against types of charity in certain jurisdictions in the modern world, at the time of writing. Some jurisdictions have fairly benign laws, like saying

no to panhandlers, in order to discourage panhandlers. A google search of “arrested for serving meals to homeless” turns up a number of news stories, and modifying this search would doubtless uncover more stories of charity being punished. For example NPR reporter Eliza Barclay wrote in a story titled, “Florida Activists Arrested For Serving Food To Homeless” (published November 6, 2014 12:28 PM ET <https://www.kpbs.org/news/2014/nov/06/florida-activists-arrested-for-serving-food-to/>), “a 90-year-old activist and two pastors from two churches in Fort Lauderdale, Fla., were arrested at a park on Sunday and then again on Wednesday for doing what they've been doing there for years: serving meals to the homeless.” The Tampa Bay Times published an article Jan. 10, 2017 by Kathryn Varn, “Seven arrested while serving food to homeless in Tampa without a permit”, which reads, in part, that the crime of the seven who were arrested was to distribute food “without the required permit” (<https://www.tampabay.com/news/localgovernment/seven-arrested-while-serving-food-to-homeless-in-tampa/2308868/>).

And this is just in the modern “Christian” nation of America! Please do not tell the Christians who were in the concentration camps for protesting against the Nazis (i.e. Deitrich Bonhoeffer) or the Christians who suffered in the Soviet gulags (i.e. Richard Wurmbrand) that there are no laws against goodness or meek faith. Laws, when they are not just and fair, are an act of violence by the state against those whom the state opposes. There have been atheist or even antithetical religious kingdoms which do outlaw one or more of these things. Furthermore, as of today the very word of God (in the form of the Bible) is prohibited from being distributed in many Islamic States, such as Saudi Arabia. One Christian website estimates that Bibles are nearly inaccessible in about 52 countries (<https://lovepackages.org/bibles-dangerous-illegal-cover/> accessed 18/5/21). Their website reports that while not always overtly illegal, for these 52 countries the difficulty lies in the

following three categories, “bibles are (1) difficult/dangerous to obtain, (2) illegal or highly restricted, and (3) strictly illegal and only available through covert smuggling.” And if they treat an inanimate Bible this way, imagine how they treat the Christian! Good luck comforting the persecuted with this message from Paul.

“they that resist shall receive to themselves damnation”
 - Would Peter and the other apostles receive damnation for saying, “We ought to obey God rather than men” (Acts 5:29)? Is it not true that in the final days that believers must resist the Beast and refuse to take his mark? In Revelation 13:16-17 we see that anyone who *does not resist* the government receives eternal damnation. Is there really no limit to what a government can do, or should they have *carte blanche* because their laws are “the ordinance of God”? John Calvin, whom I do not agree with on his theology, is quoted as saying, “For earthly princes lay aside their power when they rise up against God, and are unworthy to be reckoned among the number of mankind. We ought, rather, to spit upon their heads than to obey them. If they (government authorities) command anything against Him (God), let it go unesteemed. And here let us not be concerned about all the dignity which the magistrates possess.” These quotes were sourced from

<http://mercyseat.net/1999/03/26/quotes-regarding-resistance-to-unjust-governments/>, where a number of other famous Christian quotes can be seen. Similarly, Exodus 1:19 records the midwives lying to the Egyptian authorities, and Rahab as well lied to authorities to protect the spies of Israel in Joshua 2:4-5.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

Within the context of a just legal system, it is true that those who are good would not be bothered while those who commit crimes are prosecuted and punished. However, there

are innumerable examples in history when good works are punished - see the articles listed in the commentary of verse two for very recent examples. Consider Christians who were martyred by governments, like Dietrich Bonhoeffer, or others who were tortured in prison by their government, such as Richard Wurmbrand. If you have not personally seen the government causing problems for those attempting to do good deeds, then history is replete with stories to prove this point. Increasingly, the governments of the world are rather praising and rewarding evil instead of obedience to God's laws. Consider the "rights" that are being championed for causes which specifically violate the commandments of God; the US Government in 2021 celebrated "Pride month" by raising the rainbow flag over the FBI headquarters, and in the past has lit up the White House with similar colors. Speaking against sin is now considered "hate speech" while promoting sin is applauded. Now, as at other times in human history, the "woe" of Isaiah 5:20 is relevant: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" In June 2019 a pastor was arrested for protesting "Drag Queen Story Hour" at a public library (<https://www.pacificjustice.org/press/pji-defends-pastor-arrested-for-not-supporting-drag-queen-story-hour-at-library/>). In April of 2021, a UK pastor was arrested for preaching against homosexuality (<https://www.newsweek.com/uk-pastor-arrested-after-anti-same-sex-marriage-comments-back-stump-politicians-support-1588593>). According to Open Doors USA, "In just the last year* (<https://www.opendoorsusa.org/christian-persecution/>), there have been:

- Over 340 million Christians living in places where they experience high levels of persecution and discrimination
- 4,761 Christians killed for their faith

- 4,488 churches and other Christian buildings attacked
- 4,277 believers detained without trial, arrested, sentenced or imprisoned

While the attacks on Christians and their churches is not necessarily done by the government itself, the continued existence of this crime speaks to the government's unwillingness to prosecute such crimes - an implicit approval of the persecution.

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Supposedly every individual in a position of government - which in the modern era could also perhaps include leaders of corporations - is a "minister of God to thee for good". Does not the corruption of many politicians not put into doubt that they are a "minister of God"? Think for example, of the politicians and famous individuals on the flight logs of Jeffery Epstein. Consider the politicians who took bribes from the mafia, the gangs, the cartels, etc. Of course, a good politician does enforce laws against evil in order to protect the good.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

A search of the word "conscience" in the KJV Bible shows that this Greek word almost exclusively is found in the writings of Paul. It is once written in the gospels, in John 8:9, although this word is never spoken by Jesus. It is used a number of times in Hebrews and thrice in 1 Peter. If the concept of a conscience is so important - why would it never be mentioned by Jesus or prior to Jesus? The concept of a conscience is an unnecessary addition to the concept of the "heart" being the guide of right and wrong. Additionally, the references in 1 Peter ought to be suspect in light of Yeshua's prophecy in John 21:18, regarding Peter as he ages: "but when

thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.” Perhaps the influence of Paul is part of the fulfillment of this prophecy?

6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

Cf. Matthew 17:24-27 Matthew 22:21, Mark 12:17, Luke 20:25. While it appears that Jesus is advocating “pay your taxes”, Jesus also required many to renounce their jobs and possessions - therefore they are mostly outside of the tax system as it typically catches revenues.

7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

Fear none but YHWH! Honor no evil-doer but honor only the Father Yahweh, and those who teach and obey his commands - those who will be called great in the kingdom of heaven!

“Dues...tribute...custom...” Any government demand upon wealth is legalized extortion. Governments have a territorial monopoly on violence within their jurisdiction, and therefore there is no higher power to whom one can appeal even if a tax, tribute, custom, etc. is unjust. Resisting a government order, no matter how small, can result in punishments such as further fines, auditing, prison sentences, confiscation of property, or, potentially, death if an altercation escalates between a citizen and an enforcer of policy (policy-man or policeman).

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

This is not the fulfilling of the law, because the law is fulfilled in two commands! In Matthew 22:36-40, Yeshua teaches “On these two commandments hang all the law and the prophets”. Which one does Paul leave out? “Thou shalt love

the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.”

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

These are part of the ten commandments - what about the other commandments that he did not enumerate? See the commentary on the verses before and after this.

10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

This is not the fulfilling of the law, because the law is fulfilled in two commands! In Matthew 22:36-40, Yeshua teaches “On these two commandments hang all the law and the prophets”. Which one does Paul leave out? “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.”

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

Unless you're traveling backwards through time!

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

Amen!

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

“Chambering” here is apparently a euphemism for fornication, as in “taking someone home”.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

How does one “put on” Yeshua? As a garment? “He that saith he abideth in him ought himself also so to walk, even

as he walked.” 1 John 2:6. Cf. Matthew 10:38; Matthew 16:24; Mark 8:34; Luke 9:23; Luke 14:27

ROMANS CHAPTER FOURTEEN

1 Him that is weak in the faith receive ye, but not to doubtful disputations.

Let us help those who are weaker in faith, unless they think they are our teachers! Some of the most ignorant people are also the most proud, and they act as if they “know-it-all”.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

One is an omnivore - perhaps also eating unclean meats - while the other is a vegetarian, as the brother of Jesus is rumored to be. Some Christians argue that never in Jesus' life did the Son of Man eat meat, except fish after he was resurrected. Perhaps he was pescatarian?

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

In regards to meat eaters not judging vegans or vegetarians and vice versa, I agree. However, there are rules in the Torah regarding clean and unclean animals which absolutely should not be considered food (Leviticus 11, Deuteronomy 14:2-21).

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

Matthew 7:1-3

5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

If someone “esteemeth every day alike” then he is not honoring the Sabbath. Yeshua never broke Sabbath, contrary to what I was taught in Pauline Churches© all of my life. Even

after the death of the cross of Jesus - he was hurriedly entombed so as to not violate the Sabbath (Matthew 27:57, Mark 15:42 Luke 23:54-56), and after the Sabbath ended there was a race among the disciples to see who could be the fastest to get to the tomb (Matthew 28:1, Mark 16:1-2, Luke 24:1, John 20:1-4). In the book of Acts the disciples continue to meet on the Sabbaths (Acts 1:12, Acts 13:14,27,42,44, Acts 15:21, Acts 16:13, Acts 17:2, Acts 18:4). It is uniquely Paul in the Bible teaching against guarding the Sabbath. According to EliYah.com, "The Disciples Kept the Sabbath 85 Times in the book of Acts" although he arrives at an inflated number by counting a year and a half worth of meetings in the Synagogue in Acts 18:5-11 (<https://elijah.com/the-disciples-kept-the-sabbath-85-times-in-the-book-of-acts/>).

6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

Is not the best way to do something "unto the Lord" by obeying the commandments of God? Is not the best way to show appreciation for YHWH doing the commandments? How can we thank Yah while disobeying the Most High's law?

7 For none of us liveth to himself, and no man dieth to himself.

Quite a few people liveth to themselves, such as Charlie Sheen! Is everyone of the Romans a saint?

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

Assuming that we are obeying the teachings of Yahweh and his son Yeshua.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

God is not the God of the dead, but of the living
(Matthew 22:32, Mark 12:27, Luke 20:38).

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

Hebrews 9:27

11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

Isaiah 45:23. Do you believe that this overrides the warnings of repentance or the judgement of God against the unrighteous? Yeshua warned that not every tongue that calls him "Lord, Lord" shall be saved, but only "he that doeth the will of my Father which is in heaven" (Matthew 7:21). Those who are not doing the will of the Father, in spite of "confessing Him", shall not be saved.

12 So then every one of us shall give account of himself to God.

We shall have no choice per Hebrews 9:27 and Matthew 12:37.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

May no one be a stumbling block - woe to those who are (Matthew 18:7, Luke 17:1)! While we are warned against judging in Matthew 7:1-3, Jesus is recorded as commanding his disciples to "judge righteous judgement" (John 7:24) and Paul does so judge in 1 Corinthians 5:3. In 1 Corinthians 5:5, however, Saul then hands the man over to Satan that he "may be saved".

14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

Your Lord Jesus must be different than my Yeshua, the son of the Most High. Is it about whether man "esteemeth any thing to be unclean" or God? Leviticus 11, Deuteronomy 14:2-

21. Man can esteem stealing to be permissible but that does not override the law of Abba Father.

15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

Assuming that we are talking about not eating a steak in front of a vegan believer - don't provoke this kind of problem.

16 Let not then your good be evil spoken of:

How are we supposed to control what others speak about our good?

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

The kingdom of God surely enforces the commandments of God, which include the clean and unclean animals. Leviticus 11, Deuteronomy 14:2-21

18 For he that in these things serveth Christ is acceptable to God, and approved of men.

How can we serve Christ and be acceptable to God? By obeying Christ and God! Who cares if we are approved of by men?

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

Yes, let us edify one another. Peace, unfortunately, is a word that often leads to appeasement and compromise. The hippy Jesus of Paul is not the true Jesus. Jesus preached how to be reconciled to God! Do not forget that Jesus declared "I am come to send fire on the earth" (Luke 12:49). Furthermore, Yeshua explicitly stated, "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matthew 10:34). Jesus, while appearing to preach "peace", is not preaching peace from a worldly perspective! Continuing in Matthew 10:35, "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law." Some peace this is (tongue-in-cheek)! Jesus would be considered one of the

worst “family therapists” in the history of the profession in spite of having saved souls! Our very salvation will cause the world to hate us (John 15:19). Jesus was murdered for his preaching, and just about all of his twelve disciples were murdered after him for the same reason!

20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

Not all things are pure. Shrimp and pork will never be pure for eating. Leviticus 11, Deuteronomy 14:2-21. Neither will food which is sacrificed to idols! Revelation 2:14,20

21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

Indeed, one of my best friends became a vegan, and when we supped together I would eat as he does. I have abstained from drinking alcohol in the presence of “Christians” who believe that any amount of alcohol, no matter how small, is nocive. Taking the concept further, if a brother or sister had difficulty with certain sins, we ought to avoid sharing anything that might stimulate their minds to again go after that sin - music, movies, jokes, story-telling, etc.

22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

“Have it to thyself” in the sense of not boasting, but rather have a quiet peace and joy! Amen, and the best way to not condemn ourselves is to know that we are obeying all of the commandments of Yahweh to the best of our knowledge and ability!

23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

That is not the definition of sin. Sin is transgression of the law. We must be faithful in guarding the commandments. 1 John 3:4

ROMANS CHAPTER FIFTEEN

1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

Let those who are stronger in faith help those who are weakers.

2 Let every one of us please his neighbour for his good to edification.

If the goal is edification, then yes!

3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

Psalms 69:9

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

At the time of writing this letter, the Tanakh ("old testament") would have been considered scriptures. Paul, in writing this epistle and others, was not yet considered scripture. Should we consider him scripture?

5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

"Likeminded" according to which gospel? Is not the Pauline Church© (Protestants, Roman Catholic Church, cults, etc.) which has split into countless divisions?

6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

All glory and honor and praise to Abba Father YHWH!

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

In what way did Christ receive us? John 15:13, "Greater love hath no man than this, that a man lay down his life for his friends."

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

Jesus Christ is now a surgeon of the circumcision, per Paul, who believes that the requirement of the actual physical procedure is no longer required to fulfill the covenant between Yah and Abraham in Genesis 17:10.

9 And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

Psalm 18:49. Paul is quoting a psalm in which David will be glorifying the Lord among the gentiles, but Paul makes it seem as if the Gentiles are participating in the worship, which is not stated in the psalm.

10 And again he saith, Rejoice, ye Gentiles, with his people.

Deuteronomy 32:43 - the Gentiles celebrating had better not be the ones upon whom God will exact revenge!

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

Psalm 117:1. This is written, "all ye nations" but logically would include the Gentiles nations.

12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

Isaiah 11:10 actually translates that Yeshua is "a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." Whose rest? "His" rest and not "their" rest (Jesus and not the Gentiles). In contrast of the Messiah "reigning" over the Gentiles, as Paul says, he is an ensign (flag, mark, symbol) to lead the Gentiles to the truth. It does not follow that all Gentiles will be in his kingdom based on the quoted text, as Paul is claiming when he says "to reign over the Gentiles".

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

Amen!

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

Paul the Beguiler is persuaded that the Romans are “full of goodness!”

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

“To Me” - as if Paul is the fountain from which grace springs forth unto others!

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

Paul might here be committing the unpardonable sin by claiming he is sanctified by the Holy Ghost. Jesus already sent the apostles into all of the world, which would include the Gentiles (Matthew 28:18-20). This is assuming we use the same interpretation of “all nations” as in verse eleven. Can’t have it both ways, Paul!

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

“I may glory” - Paul defends his bragging with a string of prepositional phrases which are not integral to the subject or verb of the sentence. What is the object being glorified? “Those things which pertain to God”?

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

Why will Paul “not dare to speak of any of those things which Christ hath not wrought by me”? Is that not suspicious?

“To Make the Gentiles obedient, by word and deed” - obedient to what? Paul regularly teaches that “Christ is the end of the law” (Romans 10:4). Perhaps obedient to Paul’s “law of faith”.

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

“Mighty signs and wonders”. Moses warned about false prophets doing signs and wonders in Deuteronomy 13:1-5. Jesus warned about false prophets doing signs and wonders in Matthew 24:24. In Matthew 7:15,21-23 Jesus teaches, “Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” Signs and wonders are no guarantee that a man or woman is of God, and may in fact be a test of our fidelity. Cf. Mark 13:21-23. Please note Paul is from the tribe of Benjamin who are prophesied to be as “ravening wolves” (Genesis 49:27, Romans 11:1).

“I have fully preached the gospel of Christ” - Paul quotes Jesus twice, at most. One of the quotes has no confirmation in the four gospels, and the other quote makes communion into something different than what Jesus intended in his Last Supper.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

Paul made sure to avoid any location where Christ was already preached - perhaps because the people in these areas would argue with Paul, as they know Christ better than he.

“Lest I should build upon another man's foundation” - if we are all on the same team then why does it matter who starts or continues preaching? To Paul it seems to matter that he can

claim he is the spiritual father of others (1 Corinthians 4:15 Cf. Matthew 23:9).

21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

Isaiah 52:15 is directed to “many nations”.

22 For which cause also I have been much hindered from coming to you.

Hindered by what or whom? Perhaps he is again hindered by his master? 1 Thessalonians 2:18

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

Paul has “no more place in these parts” - why? He is writing from Corinth.

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

25 But now I go unto Jerusalem to minister unto the saints.

The so-called apostle to the Gentiles now believes that God wants him to go to Jerusalem? That’s not his (alleged) territory!

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

The “ebionites”?

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

Gentiles, in being made believers in Christ, now have a duty to minister unto the believers in Jerusalem. Does this include those who do not believe in the Messiah?

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

“Have sealed to them this fruit” - is their fruitfulness the responsibility of Paul? Cf. John 15

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

Which Christ?

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;

Paul is requesting some serious prayer.

31 That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints;

Those that do not believe in Jesus or those that do not believe in the Jesus of Paul?

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace be with you all. Amen.

ROMANS CHAPTER SIXTEEN

1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet the church that is in their house. Salute my well-beloved Epaenetus, who is the firstfruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

Paul, the self-proclaimed apostle is now declaring others to be apostles as well.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

Paul is confident, prior to judgment day, that Apelles is already approved in Christ.

11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

Avoid anyone who disagrees with Paul!

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

Obedience to what - the Torah?

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote this epistle, salute you in the Lord.

Apparently Paul did not write this? Tertius supposedly wrote this on Paul's behalf. Paul asked a friend to write the longest of all his epistles (by word count)!

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

Paul's host is Gai-us.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

“My gospel” - as opposed to the gospel of Yeshua.

“And the preaching of Jesus Christ” - apparently is a distinct entity from “my gospel” otherwise this would be needlessly redundant.

“The revelation of the mystery” - Paul's gnostic revelation allow him to understand mysteries that are not accessible to others. A word search of “mystery” in the King James Bible shows that this word is hardly used elsewhere in the renewed testament. It was used once by Yeshua in Mark 4:11 referring to how parables are mysteries to those that God does not allow to understand them. But it is not man that makes the mysteries known to others (as Paul tries to do with his teaching), but rather God who removes the blindness from the eyes of those who he has called. Aside from references to “Mystery Babylon” in Revelations, the word mystery is

exclusively used in Paul's writings. Paul is the one causing the gospel to be a mystery by his confusing teachings. God's will is not a mystery, although gnosticism relies upon incommunicable mysteries! God's will is beautifully simple, and capable of being obeyed. See Deuteronomy 30:11-14. Verse 11 emphasizes that "it is not hidden from thee..." - it is not a mystery! The gospel message of Jesus is not a mystery and neither... "was kept secret since the world began" - Jesus and his disciples taught that repentance was necessary in order for sins to be forgiven (Matthew 4:17, Acts 2:38), which is the same message that was preached prior to Jesus (Genesis 4:7, Ezekiel 33:11, etc.)...

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

Paul's argument that it is now manifest is based on his flawed argument that repentance is a new concept taught by Jesus. It was already manifest in the law and the prophets - which urge faithful obedience to the law of YHWH.

27 To God only wise, be glory through Jesus Christ for ever. Amen.

FIRST CORINTHIANS

FIRST CORINTHIANS CHAPTER ONE

1 Paul called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

The same commentary of Romans 1:1 is copied here: While Paul often claims to be an apostle, it is important to remember that God allows angels and humans free will to do as they choose. Some angels serve God while others have rebelled and followed Satan. They are indeed to be condemned to hell, but up to the present day they appear to still have the

ability to come and go from heaven in spite of their rebellion - until the day war breaks out in heaven (Revelation 12:7)! Carefully read 1 Kings 22:19-23 and note that even lying spirits can be commissioned by God in judgement, and these spirits can appear in his councils in which important decisions are made such as how to punish a whole kingdom! While Paul's claim is religious in nature, theoretically this "by the will of God" could be claimed for any and every vocation under the sun. I have such-and-such job by the will of God; or, I am the leader of a company, of a church, or of a nation by the will of God. Not necessarily so, as God gives nearly unlimited freedom for all of his creation to take advantage of our circumstances. How many kings have claimed that they rule by divine right, and how many people I have heard in the United States and in Mexico repeat Proverbs 21:1 - "The king's heart *is* in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will." And how many more Christians and Jews ignore the very clear condemnation of certain kings in Hosea 8:4, "They have set up kings, but not by me: they have made princes, and I knew it not". Simply because a man or woman is in a position of leadership, be it of a business, a country, a congregation, or whatever form of society, this does not necessarily imply God's approval. In fact, worldly success ought to rather be a warning against blindly following these leaders (John 15:19 - "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."). This world will not generally love those *few* who find the straight and narrow path, but will generally love those among the *many* who are on the broad way to destruction. Paul, in saying that he is approved by the will of God, is making a statement which cannot be definitively proven or disproven until judgement day (although I am prepared to place bets on the matter). It was supposedly God's will a few months ago that I was to be robbed, but this doesn't mean that God approves of the act of robbery nor of the robber.

God expressly forbids stealing in the ten commandments (Exodus 20), just as God forbids following anyone who teaches contrary to his commandments (Deuteronomy 13:1-5). There exists an abundance of cults, false teachers, and swindlers who pass themselves off as men of God - sometimes quite convincingly. God, in his forbearance, does not immediately send lightning to zap these people off the face of the earth, but allows them to continue to exercise their free will. Satan continues with free will, and the "problem of sin" remains a stumbling block to those who do not understand why a good God would allow evil to continue - and in some cases to seemingly flourish. Forgive me for stating what should be obvious, but in order to avoid blasphemy, it is necessary to repeat that evil deeds and evil doers are *not* evidence that God's will is being done, but simply that all actors have the ability to choose how they behave - including when this will is contrary to God's will. God could never approve as his will something which contradicts his commands - be it commands in the law and the prophets, or the commands of Jesus. Whether or not Paul is indeed an apostle is in dispute in this book as well as in the recommended readings.

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:

Paul's classic greeting (verse three), addressed to those called to be saints. Cf. Matthew 22:14, "For many are called, but few are chosen."

3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

"Grace to you" has become a ministry name for one of Paul's modern acolytes.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

“My God” - is this different than the god of the Corinthians?

5 That in every thing ye are enriched by him, in all utterance, and in all knowledge;

6 Even as the testimony of Christ was confirmed in you:

How can Paul confirm the testimony of Christ, when we only “knows” two quotes of Jesus - one of which is no recorded in any of the four gospels. The other quote Paul uses to establish a ceremony which was clearly not the intent of the Last Supper - which was part of one of God’s required feast days.

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

“Ye come behind” in the sense of a competition?

Different talents are given to different individuals.

8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

He doesn’t confirm you “*unto* the end” - he only confirms “he that endureth to the end, the same shall be saved” (Matthew 24:13). We must be blameless *unto* “the day of Lord Jesus Christ”.

9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Amen! As a standalone statement this is true. Paul again refers to the “called” however not all of the called will enter in the kingdom of heaven, “For many are called, but few are chosen” (Matthew 22:14).

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

Is not the Pauline Church© (Protestants, Roman Catholic Church, cults, etc.) which has split into countless

divisions? Paul sounds like a voice crying in the wilderness on behalf of the ecumenical movement.

11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

Yeshua warned that he would cause “contentions” in Matthew 10:34-35, Luke 12:49, John 15:19.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

Apparently it is ubiquitous among the Gentiles that they are claiming someone as their spiritual father, which is forbidden by Jesus (Matthew 23:9).

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

A series of ridiculous questions.

14 I thank God that I baptized none of you, but Crispus and Gaius;

The Great Commission includes a command to baptize, however Paul here is “thanking God” that he not obeying the command in Matthew 28:18-20 except in the case of Crispus and Gaius (Romans 16:23), and those in verse 16.

15 Lest any should say that I had baptized in mine own name.

The disciples of Jesus are supposed to baptize “in the name of the Father”.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

Paul claims Christ sent him not to baptize. Why, then, did Christ send his disciples to baptize in the Great Commission? Is it possibly a different Christ?

“Not with wisdom of words” - apparently explaining the gospel in a wise manner causes “the cross of Christ” to be of

none effect. Are we saved by Christ or by the cross of Christ? It takes wisdom to see that the cross itself is of no effect - but it is the man on the cross who is important. Copied here is the commentary of Galatians 6:14. The cross is but a symbol of the death and suffering of the savior. Some believe that the torture device used to kill the Lamb of God was in fact a stake (greek: stauros). The problematic issue with a cross is that it had been used as a pagan worship symbol predating the life of the Savior, and was used in the worship of Tammuz. Glorifying in the cross risks elevating the cross above God himself as a form of an idol. Note in Galatians 6:14 that glory is not being given to God the Father nor the Son, but to the torture device.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

Indeed it appears foolishness to those who are unregenerate. The scoffers still mock, "save thyself. If thou be the Son of God, come down from the cross" (Matthew 27:40-44, Mark 15:29-32).

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

Isaiah 29:13-14 - this judgement is for those whose hearts are far from God.

20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

Job 12:17, Isaiah 44:25.

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

He does not save just those who believe - Matthew 7:21

22 For the Jews require a sign, and the Greeks seek after wisdom:

Matthew 12:38-39, Matthew 16:1-4, Mark 8:11-12, Luke 11:16,29, Luke 23:8, John 2:18, John 4:48, John 6:30

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

Why is the Pharisee Saul emphasizing Christ crucified? Is he still crucified, or is he not resurrected and alive?

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

Paul again refers to the “called” however not all of the called will enter in the kingdom of heaven, “For many are called, but few are chosen” (Matthew 22:14).

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

Is God foolish or weak in any way? Considering that the Son of Man even forbade us from calling our brother or sister “fool” (Matthew 5:22), it borders on blasphemy to ascribe foolishness to YHWH as if it were a characteristic he could possess.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

“Wise...mighty...noble...” - These people probably were called, however they rejected Yah. Those with worldly interests miss out on the kingdom of heaven, because they are too preoccupied with their possessions (Matthew 22:1-14, Luke 14:15-26). Some prefer their businesses; “one to this farm, another to his merchandise”; “I have bought a piece of ground and I must needs go and see it...I have bought five yoke of oxen, and I go to prove them”. And others prefer earthly relationships to the demands of the Father: “I have married a wife and therefore I cannot come”; Matthew 10:37

Paul again refers to the “called” however not all of the called will enter in the kingdom of heaven, “For many are called, but few are chosen” (Matthew 22:14). Wise and noble people are exactly the sort Yah would probably want to have enter into his kingdom. And the might as well, to the extent that they have attained their might through self-discipline.

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

For which I am eternally grateful to the Father!

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

All glory to God the Father.

29 That no flesh should glory in his presence.

Even if we were worthy of salvation, we are not to “glory” in ourselves. All glory and honor and power to the Father.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

Obeying Jesus is wisdom, just as is obeying the Torah (Deuteronomy 4:6). He is only the “sanctification and redemption” for those who endure to the end (Matthew 24:13).

31 That, according as it is written, He that glorieth, let him glory in the Lord.

Jeremiah 9:24

FIRST CORINTHIANS CHAPTER TWO

1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

Paul came not with wisdom, not being an excellent speaker. Should we trust a man who comes not with wisdom?

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

Like an ostrich with its head buried in the sand, Paul was “determined not to know anything” Why Paul’s continual emphasis on the achievement of the Pharisees - the crucifixion

of Christ? Should he not, rather, emphasize the resurrected Yeshua who is alive forevermore?

3 And I was with you in weakness, and in fear, and in much trembling.

Does this sound like a man of God? Cf. Proverbs 28:1

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

Which Spirit? Perhaps the spirit of Python (Acts 16:16-17)? And in what power? Even false prophets can demonstrate signs and wonders - "Mighty signs and wonders" (Romans 15:19). Moses warned about false prophets doing signs and wonders in Deuteronomy 13:1-5. Jesus warned about false prophets doing signs and wonders in Matthew 24:24. In Matthew 7:15,21-23 Jesus teaches, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Signs and wonders are no guarantee that a man or woman is of God, and may in fact be a test of our fidelity. Cf. Mark 13:21-23. Please note Paul is from the tribe of Benjamin who are prophesied to be as "ravening wolves" (Genesis 49:27, Romans 11:1)..

5 That your faith should not stand in the wisdom of men, but in the power of God.

Amen

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

Is it not interesting that here Paul claims the “princes of this world...come to nought” whereas in Romans 13 he preaches blind obediences to the powers that be?

7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

Paul's gnostic gospel is one of a hidden mystery. Paul's gnostic revelation allows him to understand mysteries that are not accessible to others. A word search of “mystery” in the King James Bible shows that this word is hardly used elsewhere in the renewed testament. It was used once by Yeshua in Mark 4:11 referring to how parables are mysteries to those that God does not allow to understand them. But it is not man that makes the mysteries known to others (as Paul tries to do with his teaching), but rather God who removes the blindness from the eyes of those who he has called. Aside from references to “Mystery Babylon” in Revelations, the word mystery is exclusively used in Paul's writings. Paul is the one causing the gospel to be a mystery by his confusing teachings. God's will is not a mystery, although gnosticism relies upon incommunicable mysteries! God's will is beautifully simple, and capable of being obeyed. See Deuteronomy 30:11-14. Verse 11 emphasizes that “it is not hidden from thee...” - it is not a mystery! The gospel message of Jesus is not a mystery and neither “was kept secret since the world began” - Jesus and his disciples taught that repentance was necessary in order for sins to be forgiven (Matthew 4:17, Acts 2:38), which is the same message that was preached prior to Jesus (Genesis 4:7, Ezekiel 33:11, etc.)...

8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

Paul now admits that “the princes of this world”, to whom he commanded obedience in Romans 13, were the ones who “crucified the Lord of glory”. Why should we trust as

authorities those who put the ultimate Authority to death? Why should we obey those authorities who disobeyed the teachings of Yeshua?

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

Isaiah 64:4 speaks to these promises for those “that waiteth on him” - not necessarily those who “love him”. This is similar to the fallacy of 2 Timothy 4:8, for which I copy the commentary here: Jesus will give crowns to anyone who “love his appearing”, per Paul. Jesus, however, taught “If ye love me, keep my commandments” (John 14:15). It is not enough to love the appearance of Jesus, but to have been obeying his commandments in our earthly life. Cf. Revelation 2:10 and Revelation 4:9-11. In obeying the commandments of Yeshua we can patiently wait for our redemption.

10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

John 16:13

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

Perhaps we cannot know in fullness all of God, but nonetheless God seeks a man after his own heart (1 Samuel 13:14). God wants knowledge of himself (not sacrifice) according to Hosea 6:6. How then can God ask a man to know him and seek his heart were it not, at least partially, possible? Our knowledge of God is admittedly limited, however we are nonetheless to seek him and obey him. And some of the things of God, such as his laws, we can know per Deuteronomy 30:11-14.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

John 16:13 Cf. John 16:13-14, John 15:26-27, John 14:17, John 14:26

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

Paul claims he is speaking with the Holy Ghost. His words, then, had better be Holy or perhaps he is committing the unforgivable sin by attributing lying words to the Holy Ghost. He makes a lot of statements which appear to be blasphemy in other epistles, and at least in this epistle attributes his words to the Holy Ghost.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

Deuteronomy 29:4, Isaiah 6:9, Isaiah 43:8, Jeremiah 5:21, Ezekiel 12:2, Matthew 13:14, Mark 4:12, Mark 8:18

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

John 7:24

16 For who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ.

In regards to advising God, he does seem to take advice from others in 1 Kings 22:19-23.

“We have the mind of Christ” - therefore, does that mean that we may instruct him, Paul?

FIRST CORINTHIANS CHAPTER THREE

1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

John 16:13 - per Yeshua the Holy Spirit will teach us spiritual things anyhow! Paul condescends to a lower level so as to be understood by the carnal Corinthians. While they may have been born again, yet they are still as “babes”.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

Paul is giving nutrients and life to the new believers, however John 15 paints the picture of Yeshua himself being the vine and the Father being the husbandman caring for the vine and its branches.

Paul, in his higher level of spiritual discernment, knows how to properly guide the Corinthians along in the current state of their spiritual development. He knows that they are not yet ready to eat as adults.

3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

Such are evidence of carnality, although there are righteous divisions, such as when the protestants split from the catholic church. Were that there another division from the Pauline Church@!

4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

Indeed it is carnal to think of anyone other than Yahweh the Father as our spiritual Father!

5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

At best Paul is just a minister to point people to Jesus. At worst, consider the title of this book.

6 I have planted, Apollos watered; but God gave the increase.

Such should be the attitude of anyone preaching the kingdom of heaven. It doesn't matter who starts, continues, or finishes - it is all about getting more souls into the kingdom of heaven! Yeshua taught in John 4:36-38, "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I

sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.”

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

All glory to God the Father!

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

The planter and the waterer are “on the same team”.
Revelation 22:12

9 For we are labourers together with God: ye are God's husbandry, ye are God's building.

John 15 - Yahweh is the husbandman and Jesus is the vine.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

Paul lauds himself as a “wise masterbuilder”, which sounds like a Masonic title. Paul claims that he has laid the foundation, although is not Jesus the rock - the foundation - upon which we are to build our life? (Matthew 7:24-25). Is not YHWH himself who is the master builder? Isaiah 28:16 (also 1 Peter 2:6), “Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.” Jesus is the cornerstone and he is not laid in place by man, like Paul, but by Yah himself.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

Technically other foundations could be laid, but they just would not be sure foundations. They would be like the house build upon the sand (Matthew 7:26-27).

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

Paul sets the stage for one of his deadliest teachings. The “gold, silver, etc.” are representative of the actions we take, such as good deeds, showing mercy to others, or perhaps neutral deeds such as studying secular subjects (which could be used for the kingdom or for Mammon), or even useless self-interested actions such as “stubble”.

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

All that is hidden will be made known (Matthew 10:26, Mark 4:22, Luke 8:17, Luke 12:2-3, Ecclesiastes 12:14, Revelation 22:12) and will be judged by the consuming fire (Hebrews 12:29, Deuteronomy 4:24, Deuteronomy 9:3, Exodus 15:7, Exodus 24:17, 2 Samuel 22:9, Isaiah 33:14).

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

Indeed there are eternal rewards for good deeds (Revelation 22:14, Matthew 25:33-46 - “The Parable of the Sheep and the Goats”).

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

And this is the dangerous aspect of Paul's teachings! A man can do horrible deeds (“stubble”) but is still accepted into the kingdom of heaven anyway. This contradicts the teachings of the law, the prophets and of Jesus. In Matthew 25:33-46 - “The Parable of the Sheep and the Goats” - Jesus warns that those who failed to practice charity to those who are in need “shall go away into everlasting punishment”. These “goats” going into eternal punishment called Jesus “Lord” (verse 44) and were surprised to be turned away from the kingdom. He also warned in Matthew 7:21-23 that those who live lawlessly will be rejected on judgement day - in spite of claiming Jesus as “Lord, Lord” and doing signs and wonders, prophecies and exorcism in the name of Jesus. Daniel 12:2-3 speaks of those who are to face “everlasting contempt” contrasted with the

righteous who “turn many to righteousness” - which is to say, obedience to Yah’s law. Revelations 22:14-15 promises entry into heaven for those who “do his commandments” while those who do not are outside of the kingdom of heaven. Paul here is suggesting that those whose works are “stubble” (Exodus 15:7) will still be allowed into heaven. The unrepentant, the wicked, and the backsliders will not be allowed into the kingdom of heaven. First, we must repent in order to be forgiven (Acts 2:38), and then we must strive to enter the kingdom of heaven (Matthew 7:13-14, Luke 13:23-24) by not only refraining from sin, but also by actively doing good deeds to those who are in need (Luke 11:41).

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

To critique this seems as if to attack a sacred cow which many Christians love. Who can argue with this? Jesus did indeed promise the Holy Spirit to dwell with us and help us (John 16:13-14, John 15:26-27, John 14:17, John 14:26), but does that elevate us to being a temple of God? To answer this question, perhaps it is best to look at the fruits of Paul’s teachings, to see how thinking of a person as a temple could lead to idolatry. Galatians 1:24, “And they glorified God in me.” By making ourselves the temple, it suggests that worship could be directed to something within. There is ample evidence of the Bible of worship being directed to the Father (1 Chronicles 16:28-29, Psalm 29:1, Psalm 96:7, Revelation 4:11) or even to the Son being honored (Revelation 5:12), but where is the scriptural command or precedent to give worship to the Holy Spirit? Trinitarians may argue that the Father, Son and Holy Spirit are one, but this does not prove that God has ever authorized worship of the Spirit itself. Jesus in John 16:13-14 taught regarding the Holy Spirit, that “He shall glorify me: for he shall receive of mine, and shall shew it unto you.” So according to Jesus the Holy Spirit just directs us to the Son or to the Father. Jesus prophesied of the temple of Jerusalem being

destroyed and rebuilt in three days - is this not the resurrection of Jesus? So is Jesus the temple are we? When did Jesus ever teach his followers that they were to become temples? Luke 17:21 is not an authorization for worshipping that which is within. Being a temple comes dangerously close to self-worship, which is what the Devil seeks in his rebellion against God. Whether or not God is "within" us in the form of his spirit should have no bearing on YHWH being the sole focus of our adoration. At best we are just vessels or channels for the Spirit.

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

Amazing that Paul should teach this as Paul was nearly killed by those in Israel for this very thing. Acts 21:27-36 records that Paul was accused that he "teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)" While Paul may not have directly brought Trophimus into the temple, the teachings of Paul on circumcision would have led Trophimus to believe that he had the right to enter. "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God" explains Paul in 1 Corinthians 7:9 - except that being circumcised is one of the commandments of God! See also Romans 2:26,29, Galatians 5:6,15. Paul clearly teaches that circumcision doesn't matter, and so why should Trophimus not enter into the temple? Paul is clearly seen teaching against physical circumcision and Trophimus was known to have been with Paul in the above Acts passage and also Acts 20:4 and 2 Timothy 4:20.

"Him shall God destroy" - as his temple had to be destroyed after being defiled. It was destroyed approximately 70 AD in the Siege of Jerusalem. 2 Timothy 4:20 records Trophimus have an illness - apparently Paul nor other believers

could cure this and Paul had to leave him there to continue his preaching...

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

Forget about seeming to be wise or foolish - just obey the commands of the Father and the Son! It will seem foolish in the eyes of the world.

19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

Job 5:13 - Bear in mind that this quote is from one of the so-called "friends" of Job, of whom God said, "My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job. So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job. And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before." (Job 42:7-10). The "friends" of Job are excellent examples of "scripture" that are actually quotes of those who cause God's wrath to be kindled against them.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

Psalms 94:11 is a misquote, "The LORD knoweth the thoughts of man, that they are vanity." This is not necessarily a tirade against wisdom itself as Paul presents it. In fact, the following verse in the Psalm reads, "Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law; That thou mayest give him rest from the days of adversity, until

the pit be digged for the wicked.” And we know that the law is our wisdom if we obey it (Deuteronomy 4:6). In the introductory chapters to the book of Proverbs we see that wisdom is described as a creation of God.

21 Therefore let no man glory in men. For all things are your's;

All things are mine?

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;

Really, all things are mine?

23 And ye are Christ's; and Christ is God's.

John 14:15, John 10:30

FIRST CORINTHIANS CHAPTER FOUR

1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

Paul's gnostic gospel is one of a hidden mystery. Paul's gnostic revelation allows him to understand mysteries that are not accessible to others. A word search of “mystery” in the King James Bible shows that this word is hardly used elsewhere in the renewed testament. It was used once by Yeshua in Mark 4:11 referring to how parables are mysteries to those that God does not allow to understand them. But it is not man that makes the mysteries known to others (as Paul tries to do with his teaching), but rather God who removes the blindness from the eyes of those who he has called. Aside from references to “Mystery Babylon” in Revelations, the word mystery is exclusively used in Paul's writings. Paul is the one causing the gospel to be a mystery by his confusing teachings. God's will is not a mystery, although gnosticism relies upon incommunicable mysteries! God's will is beautifully simple, and capable of being obeyed. See Deuteronomy 30:11-14. Verse 11 emphasizes that “it is not hidden from thee...” - it is not a mystery! The

gospel message of Jesus is not a mystery and neither “was kept secret since the world began” - Jesus and his disciples taught that repentance was necessary in order for sins to be forgiven (Matthew 4:17, Acts 2:38), which is the same message that was preached prior to Jesus (Genesis 4:7, Ezekiel 33:11, etc.)...

2 Moreover it is required in stewards, that a man be found faithful.

Such must a steward be!

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

Paul doesn't care what you think about him!

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

Hebrews 9:27, “And as it is appointed unto men once to die, but after this the judgment.”

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

“Judge nothing”, says Paul. Jesus, however says, “judge righteous judgement” (John 7:24). Paul does however judge a man in 1 Corinthians 5:3,5, and then hands the man over to Satan that he “may be saved”.

“Will bring to light the hidden things” - All that is hidden will be made known. Matthew 10:26, Mark 4:22, Luke 8:17, Luke 12:2-3, Ecclesiastes 12:14, Revelation 22:12

“Then shall every man have praise of God” - will it really be every man? Will God be praising any who are cast out of the kingdom? Certainly those who have done well can receive praise, but few are those who find the straight and narrow path (Matthew 7:14). Other translations render “every man” as “each man” - can their be any praise for the wicked?

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

“That ye might learn in us” - Middleman Paul likes to be the example to follow, rather than pointing people to learn from Christ. See also Galatians 4:12, “Be as I am.” Why not cut out the middleman (Paul) and just say be like Christ? Paul likes to be the middleman to imitate (1 Corinthians 4:16-17) because he supposedly imitates Christ (1 Corinthians 11:1).

7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

Why should any man have pride? We are all dependent upon God and therefore should not boast.

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

Paul seems quite happy that the Corinthians are full and rich, however fullness and riches typically lead people away from God. Cf. James 1:11, James 5:1-6, Luke 6:24-25, Luke 16:25, Luke 18:24-25, Deuteronomy 8:11-18, Deuteronomy 32:15, Hosea 13:6

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

“Us the apostles last, as it were appointed to death” - perhaps Paul is so poorly treated by God because he is not one of the true apostles? Perhaps Paul is so poorly treated by God because he speaks blasphemies and teaches against obeying the law of God (especially in the matter of circumcision, Sabbaths, food sacrificed to idols, feast days, etc.)? Perhaps because Paul taught men like Trophimus to defile God’s holy temple? Or maybe is Saul under the thumb of God for leading

countless souls to a false expectation of salvation that has no basis in the words of God? Paul certainly is some sort of spectacle.

10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

Paul, and the other apostles referenced in the previous verse, are weak fools who are despised. Should we follow a fool for advice on salvation? While there are those who are despised for being righteous (John 15:18-21), there are also those who are righteously despised - Psalm 7:11.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

Similar to the carpenter's son who had no place to lay his head. Matthew 8:20, Luke 9:58

12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

"Labour, working with our own hands" - John 6:27, Matthew 6:33

"Being reviled, we bless; being persecuted, we suffer it" - this is what a follower of Jesus should do per Matthew 5:38-48 and Luke 6:27-36. Nonetheless, Paul curses others in Galatians 1:8, hands a man over to Satan in 1 Corinthians 5:5 - and also gives Hymenaeus and Alexander to Satan in 1 Timothy 1:20 - and is bitter against Alexander the Coppersmith in 2 Timothy 4:14. He also seems bitter in Philippians 2:30, suggesting that Epaphroditus almost died helping Paul in his efforts to compensate for "your lack of service to me", and he gives a similar insult in 1 Corinthians 16:17.

13 Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.

"Offscouring" - "That which is scoured off; hence, refuse; rejected matter; that which is vile or despised." Definitions from

[Webster's American Dictionary of the English Language, 1828.](https://av1611.com/kjbp/kjv-dictionary/offscouring.html)
<https://av1611.com/kjbp/kjv-dictionary/offscouring.html>

14 I write not these things to shame you, but as my beloved sons I warn you.

"Not...to shame you" - And yet the preceding verses 9-13 are a stark contrast to the fullness and riches of the Corinthians in verse 8. If a Corinthian approves of Paul and yet is full and rich while Paul suffers so, are they a decent brother or sister to Paul? It should shame a decent person to see such a juxtaposition.

"My beloved sons" - Yeshua forbid calling any man father as recorded in Matthew 23:9. While Paul's use of the title "Father" seems an innocent metaphor of the relationship between himself and others, such as Timothy, Titus, Onesimus, "my beloved sons" (1 Corinthians 4:14-17), etc., Paul is, in the context of other verses, clearly claiming to be a spiritual father and teacher, which is a violation of the commands of Yeshua. In 2 Timothy 1:11 Paul claims to be a preacher, an apostle and a teacher. In 1 Corinthians 4:15, Paul writes, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." He clearly claims that through the gospel he is their spiritual father. This, in addition to the claims of being a teacher in 2 Timothy 1:11 (and elsewhere) are a violation of the commands of Yeshua in Matthew 23:8-10, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ." Paul, in claiming to be a spiritual father, of course violates this command, but also violates the command to not be called Rabbi, which is to say teacher. Rather than all of these titles that Paul claims, he could be obedient to Jesus if he rather stated that he was just a brother, as just declared "all ye are brethren". See also 2 Corinthians 12:14

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

Part of the previous verse's commentary is reposted here: Saul clearly claims that through the gospel he is their spiritual father. This, in addition to the claims of being a teacher in 2 Timothy 1:11 (and elsewhere) are a violation of the commands of Yeshua in Matthew 23:8-10, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven.

Submitted by KeepingWatch95:

1 Corinthians 4:15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

Jesus taught in John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

Consider Jesus' saying in John 4:31 to 33.

John 4:31 In the mean while his disciples prayed him, saying, Master, eat.

John 4:32 But he said unto them, I have meat to eat that ye know not of.

John 4:33 Therefore said the disciples one to another, Hath any man brought him ought to eat?

John 4:34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

As in John 6:63 (The words that Jesus speak are spirit.) So is John 4:32 for Jesus says in 4:34 My meat is to do the will of him that sent me... (Jesus is talking spiritually or of spiritual meat, not physical biological meat.)

Consider Matthew 16:5 to 12 (...beware of the leaven...)

Matthew 16:5 And when his disciples were come to the other side, they had forgotten to take bread.

Matthew 16:6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

Matthew 16:7 And they reasoned among themselves, saying, It is because we have taken no bread.

Matthew 16:8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

Matthew 16:9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

Matthew 16:10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

Matthew 16:11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

Matthew 16:12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Note Matt 16:11 ... I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees...

Note Matthew 16:12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Jesus was not talking about physical or biological leaven. He was talking about a spiritual leaven, about spiritual leaven which is doctrine.

Among many of Jesus' sayings, teachings and instructions, in Matt 23:8, 9, & 10 Jesus instructs that you have one teacher, Christ; and all ye are brethren... call no man your father upon the earth...

Matthew 23:8 But be not ye called Rabbi: for one is your Master [Teacher], Christ; and all ye are brethren.

Matthew 23:9 And call no man your father upon the earth: for one is your Father, which is in heaven.

Matthew 23:10 Neither be ye called masters [teachers]: for one is your Master [Teacher], Christ.

(Matt 23:8) Jesus teaches that one is your teacher (Christ). Jesus says all ye are brethren.

Notice in Matthew 23:8 ...all ye are brethren; Jesus is not talking about being physical or biological brothers. Jesus is talking about being spiritual brothers.

Similarly note Matthew 23:9 And call no man your father upon the earth: for one is your Father, which is in heaven. (Jesus is not talking about calling a man your physical or biological father.)

Moreover note (...for one is your Father, which is in heaven.) People do not call God which is in heaven, their biological or physical Father.

However People do call God which is in heaven, their spiritual Father.

Now remember just what Jesus taught us in John 6:63
It is the spirit that quickeneth; the flesh profiteth nothing:
the words that I speak unto you, they are spirit, and they
are life.

(Jesus' words are spirit.) Jesus is talking spiritually.
Jesus is talking of spiritual matters.

Moreover in Matt 23:9 Jesus is talking about not calling
a man on earth your spiritual father. ...for one is your
Father, which is in heaven. (...for one is your (spiritual)
Father, who is in heaven.)

However Paul does not follow, and or pays no attention
to Jesus' teachings and instructions.

Paul claims to be much more than a (spiritual) brother.
Paul claims to be a (spiritual) father.

1 Corinthians 4:15 For though ye have ten thousand
instructors in Christ, yet have ye not many fathers: for in
Christ Jesus I have begotten you through the gospel.

In 1 Cor 4:15 Paul says; " yet have ye not many fathers:
for in Christ I have begotten you through the gospel"
Take notice that Paul is not calling himself your
biological or physical father.

(If Paul was calling himself your biological or physical
father, it would be a very obvious lie. Because Paul had
no children.)

Furthermore Paul could not say “for in Christ I have begotten you...” and be talking about begetting “you” biologically or physically, that would be most absurd.

What Paul is claiming when he says; ...for in Christ I have begotten you through the gospel, is claiming to be your spiritual father.

Paul makes himself more than your spiritual brother and is claiming to be your spiritual father.

1 Corinthians 4:15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

(What is Paul saying in 1 Cor 4:15? > For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have (spiritually) begotten you through the gospel.

Matthew 23:9 And call no man your father upon the earth: for one is your Father, which is in heaven.

(What is Jesus saying in Matt 23:9? > And call no man your (spiritual) father upon the earth: for one is your (spiritual) Father, which is in heaven.)

John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life

16 Wherefore I beseech you, be ye followers of me.

Middleman Paul likes to be the example to follow, rather than pointing people to learn from Christ. See also Galatians 4:12, "Be as I am." Why not cut out the middleman (Paul) and just say be like Christ? Paul likes to be the middleman to imitate (1 Corinthians 4:6) because he supposedly imitates Christ (1 Corinthians 11:1).

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

"My beloved son" - see commentary on verse 14

"Timotheus...Shall bring you into remembrance" -

Timothy is to Paul what the Holy Spirit is to Jesus (John 14:26).

"Of my ways...as I teach" - see commentary on verse 6

"Everywhere in every church" - has Paul achieved omnipresence?

18 Now some are puffed up, as though I would not come to you.

In Paul's absence, some become puffed up with pride. Proudful Paul comes to the rescue in verse 19.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

This is a run-on sentence and is a bit difficult to understand based on the grammar of the KJV. Paul seems to be intent on evaluating the spiritual power of these people who are "puffed up". Paul will probably test these people as to who can do more "signs and wonders" as he is convinced this is a sign of God's power per Romans 15:19. Cf. Deuteronomy 13:1-5, Matthew 24:24, Matthew 7:15,21-23

20 For the kingdom of God is not in word, but in power.

The kingdom of God can only be entered by obeying the words of Yeshua and the words (the commandments, the law) of Yahweh! It is much more than signs and wonders. See the

commentary on Romans 15:19. Cf. Deuteronomy 13:1-5, Matthew 24:24, Matthew 7:15,21-23

21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

“Don’t make me angry. You wouldn’t like me when I’m angry”, says PaulHulk. Here he threatens to play “good cop - bad cop”.

FIRST CORINTHIANS CHAPTER FIVE

1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

Fornication is too soft a word for this sin and obfuscates what it really is: adultery. This is not only adultery but possibly also incest (it could have been a wife through remarriage or a second wife who did not bear the son).

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

The Corinthians failed to rebuke this sin or remove the man from the congregation, based upon Yeshua’s rules for church discipline as recorded in Matthew 18:15-17.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,

Paul can teleport to different locations through this spirit, although his flesh remains elsewhere.

“Have judged already” - here Saul is to “judge (with) righteous judgement” (John 7:24), although Paul commands others not to judge in Romans 14:13 and 1 Corinthians 4:5.

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

See verse five for the surprising reveal of what Paul is doing “in the name of our Lord Jesus Christ...with the power of our Lord Jesus Christ”...

5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

Satan, who is that thief who “cometh not, but for to steal, and to kill, and to destroy” (John 10:10) is going to save the spirit of this adulterer. Satan, who wants to drag as many souls into hell as possible, will somehow aid in saving this many’s spirit. This is only possible with the Gnostic concept of the flesh being inherently corrupt and the soul being redeemed out of the body. But on judgement day our soul will be judged according to what we did while in the flesh (Revelation 22:12-15). Paul’s decision to hand a man to Satan that his spirit will be saved is similar to his decision to hand Hymenaeus and Alexander to Satan “that they might be taught not to blaspheme” when there is no greater blasphemer in history than Satan! See the commentary of 1 Timothy 1:20

6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

And how! We should be concerned about the leaven of the Pharisees (Matthew 16:6, Mark 8:15, Luke 12:1) - and Saul is a Pharisee (Acts 23:6, Acts 26:5, Philippians 3:5)!

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

A Berean-style study of Paul ought to purge ought the leaven of Paul from the canon! Paul, with reason, compares the sacrifice of the Lamb that was slain to the passover lamb. Yet Paul does not teach obedience to Yah’s required feast days or Sabbaths, but instead teaches in Romans 14:5, “One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.” You can ignore Yah’s Sabbaths and mandatory feast days as

long as you are fully persuaded in your own mind. And yet Jesus and the disciples kept the Sabbaths and this feast, and surely all of the other feast days.

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

Paul claims that we ought to keep the feast, but do the fruits of the Pauline churches (Catholics, Protestants, cults, etc.) really show anyone keeping the feast, or rather do they abide by Paul's shrugging off of the feast days as explained in Romans 14:5?

"the unleavened bread of sincerity and truth" - it is worth remembering that the Feast of Unleavened bread only lasts one week out of an entire year in which it is permissible to eat leavened bread. The kingdom of God is positively compared to leaven in a parable of Jesus (Matthew 13:33, Luke 13:20-21).

9 I wrote unto you in an epistle not to company with fornicators:

Commentators do not have any specific reference to what epistle this might be, although it isn't important in comparison to the rest of this chapter.

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

We must reach out to the lost as the Messiah did. Matthew 9:11-13, Mark 2:16-17, Luke 5:30-31

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

"That is called a brother..." - such must face rebukes and church discipline as recorded in Matthew 18:15-17.

"Drunkard" - drunkenness, while unwise and discouraged throughout the proverbs, is not expressly prohibited as something that leads to damnation. Noah is

probably the most notable example of one who enjoyed drinking to excess on no less than one occasion (Genesis 9:21). Yet the same Noah is pronounced righteous in Genesis 6:9 and 7:1, and at no point in the law, prophets, or in any writings of the new testament does Noah meet any condemnation - except in Paul's list of disqualifiers for the kingdom of God (1 Corinthians 6:10, Galatians 5:21). Jesus was accused of being a drunkard in Matthew 11:19 and Luke 7:34. His first miracle was to make wine (John 2:1-11).

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

Those who are without are generally those who are living in sin and not seeking the kingdom of God. We must judge with righteous judgement (John 7:24) and exercise discipline against sinning brothers and sisters and Jesus taught in Matthew 18:15-17.

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

God will judge all - those within and without. His judgement of those within is done by proxy, as the twelve apostles (the original eleven plus Matthias) will sit on twelve thrones judging the twelve tribes (Matthew 19:28, Luke 22:28-30, James 1:1; Revelation 21:12,14,21).

FIRST CORINTHIANS CHAPTER SIX

1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

It would be a shame to resort to using worldly courts against a brother and sister. Jesus warned in Matthew 5:25-26, "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

I cannot find any precedent for this in the Bible outside of Paul's writings. God will judge all - those within and without his kingdom. His judgement of those within is done by proxy, as the twelve apostles (the original eleven plus Matthias) will sit on twelve thrones judging the twelve tribes (Matthew 19:28, Luke 22:28–30, James 1:1; Revelation 21:12,14,21). The Parable of the Sheep and the Goats portrays Jesus as the judge Matthew 25:31-33.

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

I cannot find any precedent for this in the Bible outside of Paul's writings. My name means God is Judge! God has already judged and condemned Satan and the fallen angels to the eternal fire (Matthew 25:41, Revelation 20:10).

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

Why should esteemed or not esteemed matter in the church, considering "all ye are brethren" - Matthew 23:8

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

It is indeed shameful that brothers would go to court against each other rather than resolve the matter face-to-face or with private arbitration from the church.

6 But brother goeth to law with brother, and that before the unbelievers.

This is part of the danger of resorting to a secular legal system. The secular legal code is not necessary just and neither is the judge - Jesus himself gave a parable of an unjust judge (Luke 18:1-8) who "feared not God, neither regarded man." So any decision from such a system could result in an unfair ruling, which would only further increase the anger of the

individual who lost the lawsuit. Nonetheless I was at a church where one brother sued another brother for an incident, so this still happens now as it did in Paul's time. Shameful.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

Amen! Matthew 5:38-48

8 Nay, ye do wrong, and defraud, and that your brethren.

Going to law can be defrauding our neighbors. Legal systems are imperfect and those with the most money have access to the best legal help. In developing or smaller countries it is common knowledge that bribes can influence the outcome - and allegations of bribery may not be particularly surprising. Any time we are using legal force against a brother or sister, we are, at best, getting secular justice and retribution for a wrong, or, at worst we are defrauding them. Even in the best case scenario, it is still better to turn the other cheek, and leave vengeance to the Lord (Leviticus 19:18, Deuteronomy 32:35).

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

How many churches are preaching against everything on this list as if it is the infallible word of God?

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

"Drunkards" - drunkenness, while unwise and discouraged throughout the proverbs, is not expressly prohibited as something that leads to damnation. Noah is probably the most notable example of one who enjoyed drinking to excess on no less than one occasion (Genesis 9:21). Yet the same Noah is pronounced righteous in Genesis 6:9 and 7:1, and at no point in the law, prophets, or in any writings of the new testament does Noah meet any

condemnation - except here in Paul's list of disqualifiers for the kingdom of God (1 Corinthians 6:10, Galatians 5:21). Jesus was accused of being a drunkard in Matthew 11:19 and Luke 7:34. His first miracle was to make wine (John 2:1-11).

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

We are "washed" and forgiven if we repent and cease to do these sins any more (Acts 2:38)! Sanctify means to make holy; by living holy we can be made holy - it is not a passive process that happens in spite of our efforts. Our justification is a matter of mercy on the judgement day. Until that day, we must strive to enter in through the narrow gate, live holy, and practice charity to those in need. Luke 13:24, John 14:15, Matthew 25:31-46, 1 Peter 1:16, Leviticus 11:44-45, Leviticus 19:2, Leviticus 20:7, Isaiah 35:8

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

"All things" - make no mistake that Paul is quite literally saying he can do anything that he wants to do! This is similar to the statement Paul made in Titus 1:15, "Unto the pure all things are pure". The commentary for this verse is posted here, and is addressing the same claim of Paul. How many times have I heard this verse cherry picked to support everything from drug use to pornography! Who shall declare their heart pure? Cf. Jeremiah 17:9: "The heart is deceitful above all things, and desperately wicked: who can know it?" To the pure all things are pure? Or are there still objective standards in the Torah for that which is clean and unclean? Pure surely would not contradict the Ten Commandments, would it? And indeed, "all things are lawful unto me" - does that mean we can steal, kill, commit adultery, worship other gods, or break any of the commandments of Yahweh? In Romans 14:20 Paul claimed "For meat destroy not the work of God. All things indeed are

pure; but it is evil for that man who eateth with offence.” Not all things are pure. Shrimp and pork will never be pure for eating. Leviticus 11, Deuteronomy 14:2-21. Neither will food which is sacrificed to idols! Revelation 2:14,20. Paul, in saying that “all things are lawful” is in fact saying that he is lawless. If absolutely nothing is prohibited, then there is no law.

“Not be brought under the power of any” - if any man does an unlawful deed, which is sin (1 John 3:4), he is a slave to sin (John 8:34). One cannot toy around with sin as its desire is to consume you (Genesis 4:7).

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

Strangely Paul switches from purely carnal examples of the body, and instead of saying, the body is for marriage, or to “be fruitful and multiply”, he does not provide a righteous foil for “fornication”, but rather goes to a spiritual concept. We are made in God’s image (Genesis 1), but we see also in the creation story that God made Adam and humans for a few specific earthly tasks. Man must “Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth” (1:28) and specifically Adam was put in the garden of Eden “to dress it and to keep it” (2:15). So to the extent that our body is “for the Lord” we have to obey the earthly mandates that God the Father and Yeshua the Son gave us.

“The body...for the Lord, and the Lord for the body” - how terrible it is to have this immediately follow the statement “meats for the belly, and the belly for meats”. Are we just to be consumed by God? Or does “the Lord for the body” imply that he is for our consumption? Obviously neither makes sense and thus the juxtaposition of the two is odd. The real question is in what sense does Paul intend to communicate that “the Lord is for the body”? We cannot use our earthly senses to

comprehend God directly, and neither will Jesus again be seen (or in any physical way interacted with) until he returns for the final battles prophesied in Revelations. So if the Lord is made for our body, how is it that we can neither interact physically with the Father nor the Son until after we have died and have appeared for judgement (Hebrews 9:27)? Imagine if our body was made to rely on water but we can't have water until after we have already died? If the Lord is made for our carnal and physical body, then how can God deprive us from experiencing him in a carnal or physical way? Rather "God is a Spirit: and they that worship him must worship him in spirit and in truth." John 4:24

14 And God hath both raised up the Lord, and will also raise up us by his own power.

If we are righteous on the judgement day. Some will be resurrected to everlasting shame per Daniel 12:2-3

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

Paul is making a nonsensical statement that we are physically part of Christ. In other epistles Paul uses the concept of Christ being the "head" of the church while the church is his body. At best this is just a metaphor. Nonetheless, the conclusion that we should have nothing to do with "an harlot" stands by itself as correct. Why does Paul feel the need to use unusual metaphors when he could simply say "do not commit adultery or fornication"? He must feel that being physically connected to Christ puts greater emphasis on obeying God's laws, which we ought to do whether or not we are "members of Christ". God's commandments can stand on their own as law without any further manipulation to demand obedience.

16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

Genesis 2:24, Matthew 19:5, Mark 10:8

17 But he that is joined unto the Lord is one spirit.

We can be divorced from God if we sin. Only “he that shall endure unto the end, the same shall be saved.” Matthew 24:13. If we fall away in sin and live lawlessly, we will hear “depart from me, ye that work iniquity” (Matthew 7:24). If we live holy then we can be one with God who is holy.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

Paul portrays fornication as being worse than other sins because it is sinning against our own body. This is a very selfish reason not to sin. We ought not to commit any sin because all sins are transgressions of Yah’s law (1 John 3:4) and sin of any sort separates us from God (Isaiah 59:2).

19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

“Your body is a temple...” the same commentary of 1 Corinthians 3:16 is copied here. To critique this seems as if to attack a sacred cow which many Christians love. Who can argue with this? Jesus did indeed promise the Holy Spirit to dwell with us and help us (John 16:13-14, John 15:26-27, John 14:17, John 14:26), but does that elevate us to being a temple of God? To answer this question, perhaps it is best to look at the fruits of Paul’s teachings, to see how thinking of a person as a temple could lead to idolatry. Galatians 1:24, “And they glorified God in me.” By making ourselves the temple, it suggests that worship could be directed to something within. There is ample evidence of the Bible of worship being directed to the Father (1 Chronicles 16:28-29, Psalm 29:1, Psalm 96:7, Revelation 4:11) or even to the Son being honored (Revelation 5:12), but where is the scriptural command or precedent to give worship to the Holy Spirit? Trinitarians may argue that the Father, Son and Holy Spirit are one, but this does not prove that God has ever authorized worship of the Spirit itself. Jesus in John 16:13-14 taught regarding the Holy Spirit, that “He shall

glorify me: for he shall receive of mine, and shall shew it unto you." So according to Jesus the Holy Spirit just directs us to the Son or to the Father. Jesus prophesied of the temple of Jerusalem being destroyed and rebuilt in three days - is this not the resurrection of Jesus? So is Jesus the temple are we? When did Jesus ever teach his followers that they were to become temples? Luke 17:21 is not an authorization for worshipping that which is within. Being a temple comes dangerously close to self-worship, which is what the Devil seeks in his rebellion against God. Whether or not God is "within" us in the form of his spirit should have no bearing on YHWH being the sole focus of our adoration. At best we are just vessels or channels for the Spirit.

"Ye are not your own" - this much, at least, I agree with, and is true whether or not the temple concept is true. We owe Yahweh our obedience and to comport ourselves with a humble attitude of an unworthy servant (Luke 17:10).

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Amen! Shall how shall we glorify God? 1 Samuel 15:22-23, "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

FIRST CORINTHIANS CHAPTER SEVEN

1 Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

In Matthew 19:10-12 Jesus teaches that not all can abstain - only few can. In Luke 20:27-38, Jesus teaches "The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in

marriage.” Based on the phrasing in the translation, it sounds as if those who are “worthy (of)...the resurrection” are not to marry. Is that a prohibition against marrying after being born again? If so it would contradict what is recorded in Matthew about only few being able to receive that teaching. Out of all the disciples at least Peter was married (Matthew 8:14-15, 1 Corinthians 9:5). Abraham, Isaac, Jacob, and the many of the men of God in the old testament had wives (Isaiah, Ezekiel). Jeremiah was forbidden to marry in Israel, although potentially could have married elsewhere (Jeremiah 16:1-4). The prophet Hosea was commanded to marry the whore Gomer (Hosea 1) as a symbol of Israel’s harlotry. The command given to all in Genesis 1:28 is to “be fruitful and multiply”. Nonetheless we cannot put our family - including our spouse - as a higher priority than obedience to God (Matthew 10:37, Luke 14:26).

2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

Just as Jesus qualified abstinence as being something that many cannot do (Matthew 19:10-12), so Paul also qualifies his prescription in verse one. It would be better for most to marry than to have no “outlet” for an energy which they cannot righteously control.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

“Due benevolence” - how romantic!

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

“The wife hath not power” - this is part of God’s curses upon Eve in Genesis 3:16

“Like also the husband...” - the husband and wife are now one entity in God’s eyes per Genesis 2:24, Matthew 19:5, Mark 10:8

5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and

prayer; and come together again, that Satan tempt you not for your incontinency.

“Defraud ye not one the other” - do not stop being intimate, “except it be with (mutual) consent for a time”.

“That Satan tempt you not...” - periods of abstinence can provide an opening for the devil to tempt with sexual sins.

6 But I speak this by permission, and not of commandment.

Paul is not placing a commandment, and is not one to speak on marriage authoritatively as a man who has not married.

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

Paul would prefer that all men are single like him.

8 I say therefore to the unmarried and widows, it is good for them if they abide even as I.

Paul thinks being unmarried is preferable.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

For those who cannot remain abstinent, it is better to marry to have a righteous outlet for their desires than to fulfill these desires in sin.

10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

If one interprets the words that Jesus used literally - as well as a literal interpretation of the Torah -, a woman cannot divorce her husband under any circumstance, and only a husband could divorce the wife if the woman is unfaithful (Matthew 5:31-32). Why is it not possible for the woman to divorce the husband under any circumstances, even if he is unfaithful? Because the “old” testament contains no prohibition against having multiple wives (or concubines). Some of the patriarchs, such as Abraham and Isaac, had two wives. David had eight - and God would have given him even more “if all this

had been too little" (2 Samuel 12:8), which apparently was not enough to violate the prohibition of Deuteronomy 17:17. Though it would shock and offend feminists and gender egalitarians of the day, the only condition of divorce was if the *woman* was unfaithful to the man. The man technically could not be unfaithful as he could take additional wives. This is not to say that the man doesn't have to worry about adultery, as he must never take another man's wife or marry a divorced woman (Matthew 5:32), nor look covetously at such a woman. The Torah contains specific rules on how a man must treat his wives if he has multiple wives (Exodus 21:10, Deuteronomy 21:15-17, Deuteronomy 17:17). Technically the only men who cannot take multiple wives are the ones whose wedding vows prevent them from doing so, for they have made an oath before God (Matthew 5:34-37, James 5:12, Numbers 30:2, Deuteronomy 23:21-23). If you're a woman looking to marry and concerned about the inability to divorce or enforce monogamy before God, you should draft really good vows; without such prohibitive oaths to God, the Torah permits polygamy. If you're a man looking to marry, be careful what you swear to do before Yah! Yah will not hold guiltless those who fail to keep their oaths to Him - Exodus 20:7.

Don't ask me to explain concubines! The feminists will crucify me.

11 But and if she depart, let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife.

"If she depart" - perhaps to go to a shelter, or to return to her family if there is a problem in the marriage, or to live separately? See the commentary on verse ten as a woman cannot divorce her husband based on Torah law - although she can force her husband to remain monogamous by requiring him to take marriage vows to that effect. For her to remarry would be to commit adultery (Matthew 5:32).

“Let not the husband put away his wife” - except in the case of infidelity per Matthew 5:32

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

Jesus' rules on divorce have no exceptions for an unbelieving spouse, or for one who has a different religion. The same and only reason for divorce would logically still apply as presented in Matthew 5:32.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

“Let her not leave him” - Why would an unbelieving woman care about what Paul or the Bible says?

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

As long as one of the two is a believer, then the other is sanctified? As long as one is a believer, then the children are “holy”? According to Ezekiel 18:4,20, Deuteronomy 24:16, and 2 Kings 14:6, the parents are not guilty for the sins of children nor are the children guilty for the sins of the parents. If sin is not imputed in this way then why would righteousness be? There is no precedent for righteousness being imputed through marriage either. Hosea's wife Gomer was a known “whore” and acted as such in their marriage, being described by God as “yet (still) an adultress” (Hosea 3:1). Imagine if you will, Mother Theresa marrying Stalin - would Stalin then be admitted to heaven? Imagine other marriages of saints to some of the most depraved souls ever created. Would marrying such a person really sanctify them and result in their salvation? Perchance if the virgin Mary had married Satan, would Satan have been sanctified? These questions are as ridiculous as the premise that one person can save or sanctify another. Psalm 49:7-8 reads, “No man can possibly redeem his brother or pay his

ransom to God. For the redemption of his soul is costly, and never can payment suffice." And yet, purely through sex a soul can be saved? Keep in mind this verse was also written by the man who claimed that women can "be saved in (through) childbearing" (1 Timothy 2:15).

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

"If the unbelieving depart" - do you think that they are doing to listen to an admonition from the Bible? I suppose it would be a calling to peace, of sorts...potentially destructive for any children living through a split family.

16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

Salvation is won solo (Psalm 49:7-8). No one can "save" another soul, and only God can choose us (John 15:16). This is not to discourage being a light for others to see, but even if others see our light and respond, we are at best just foggy mirrors for the light of God. Even if we shine light, we are like the moon which has no light of its own, but only reflects that of the sun - and not with as much brilliance as the sun itself.

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

1 John 2:6

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

Paul preaches against the uncircumcised being circumcised. Can you see why Trophimus thought to enter the temple, which he defiled, leading to its destruction? (Siege of Jerusalem in 70 AD destroyed the temple). Is it not amazing that in the Acts account of Paul almost being killed by a mob for preaching against the law and being a companion of Trophimus

- this mob didn't say anything against Trophimus, as if Trophimus were the sincere victim of Paul's teaching (Acts 21:27-36). The mob tried to kill Paul, but Trophimus died not at the hands of the mob - which seems to have ignored him. Trophimus suffered a life-long, incurable illness that probably was his eventual demise (2 Timothy 4:20). The mob did not go after Trophimus because he was obviously a sincere, if naïve, gentile who followed the only preaching of Jesus that he had yet known (Acts 20:4, 1 Corinthians 7:9, Romans 2:26,29, Galatians 5:6,15). A recently discovered manuscript of Acts includes previously unknown verses, and reads as follows:

"Do you know what you have done?" asks the mob of Trophimus, righteously ready to lynch him for having defiled the holy temple.

"Grace to you! Grace and peace! Why yes, I have enjoyed my right as a Son of God to enter into his glorious temple! There is no God like our God! All glory and honor and praise to Him!", says Trophimus proudly.

"You appear to be a gentile! And the uncircumcised may not enter!", says the mob.

"Do you not know that circumcision is nothing, and uncircumcision is nothing? There is neither Jew nor Gentile, for all are one in Christ Jesus!" quotes Trophimus verbatim the words of Pharisee Saul.

"Who taught you that, dupe?"

"Do you not know of the mystery teachings of Paul the apostle? Man is no longer separated from God for disobeying the law, including the command to be circumcised, because God seeks the circumcision of the heart and the obedience of faith and not works of the law which can never justify a man!"

Seeing his stupid sincerity and childish, careless enthusaism, the mob agreed amongst themselves that they had bigger fish to fry, and decided to kill Paul and to let God deal with Trophimus. (manuscriptus imaginarius 2021).

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

If the keeping of commandments of God matters, Paul would teach the keeping of the circumcision commandment...Genesis 17:9-14, Genesis 21:4, Leviticus 12:3, Exodus 12:48.

20 Let every man abide in the same calling wherein he was called.

If you are already violating the circumcision commandment, why not continue violating whatever other commandments that you were also violating when you were called? It becomes clear in the following verses that Paul is no longer solely talking about marriage or circumcision, but other circumstances as well.

21 Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.

However you are called, be one of those who turns others from sin to righteousness! Daniel 12:2-3

22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

Sigh. "If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

23 Ye are bought with a price; be not ye the servants of men.

Amen!

24 Brethren, let every man, wherein he is called, therein abide with God.

How do we abide with God? How do we abide in the vine? John 15:10, 1 John 3:24

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

Paul hasn't been given any divine revelation about virgins, but here are his two pesos...

26 I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.

Due to the “present distress”, which was written nearly 2000 years ago, it is better for a man to be a virgin than to be married. Anyone who took Paul’s advice seriously in the past 2000 years has been cut out of the gene pool and the world has continued to turn.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

Don’t get married if you’re single, says Paul! “Be fruitful and multiply”, says Yahweh. (Genesis 1:28). In Matthew 19:10-12 Jesus teaches that not all can abstain - only few can.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

Paul removes the teeth out of everything he just said. Paul wants to spare you the “trouble” of being married. It may be trouble, but who is Paul, the unmarried man, to speak to this?

29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

“The time is short” - and approximately two millennia have yet passed

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

Negate whatever emotions that you are experiencing, says Stoic Paul. Doublespeak Paul says “Rejoice with them that do rejoice, and weep with them that weep.” (Romans 12:15). Cf. Ezekiel 7:12 - “Let the buyer not rejoice and the seller not mourn, for wrath is upon the whole multitude.”

31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

Let us be good stewards of the world and of all the creatures that live in it. The current heaven and earth will pass away and be replaced by new ones (Revelation 21:1).

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

Paul is speaking here of a regenerate unmarried man. I was formerly part of a group of men who decided to have nothing to do with marriage (“Men Going Their Own Way”), but this group was full of sinful people who had nothing to do with religion or morality - they just saw certain risks involved in marriage due to the current legal systems in the Western world. I assure you that these people did not care about pleasing the Lord! In any case, an unmarried *regenerate* man can dedicate himself to pleasing the Lord.

33 But he that is married careth for the things that are of the world, how he may please his wife.

A married man will naturally seek to provide for his wife and children, which will involve him in worldly business.

34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

Paul falsely alleges that only an unmarried woman can be holy in body and in spirit. There is absolutely nothing preventing an unmarried woman from also being holy in body and in spirit.

“Careth for the things of the world, how she may please her husband” - Genesis 3:16. Any woman with children will naturally make great sacrifices to care for them, which can involve them in worldly careers and pursuits.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

There are those who become eunuchs for the kingdom of heaven (Matthew 19:12), so that they “may attend upon the Lord without distraction.”

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

If any man loses his self control with his girlfriend, and she loses her virginity, go ahead and get married. Is not the “two becoming one” accomplished in intimacy anyhow? A marriage that is not consummated can be annulled per common law, and so it is assumed even in secular law that the “two become one” through sex. The marriage ceremony is just a money maker for the government and churches (and others) who process the paperwork and put official stamps on the process. The union itself is ratified by intimacy. For example, I have met couples in the United States and in Brazil who have lived together for years. One woman in Brazil had been with her man for over twenty years, and they had two children together. She has never had the marriage ceremony, nor the documents prepared by the government. Do you think in God’s eyes they are married, or do you think God still sees her as a single, unmarried virgin because there is no legal document to prove otherwise? In certain states like California, common law marriage assumes that after two people have lived together for over a year, they are married. They may never have gone to a church or petitioned the government for this status, however it is highly probable that if a young man and woman live in the same apartment for a year, they would be married in God’s eyes too...

“Let them marry” - per my argument above, they would already have been married in God’s eyes. The ceremony and reporting of the event to the government are just the secular trappings of what privately already happened.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

Matthew 19:12

38 So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

Fathers, lock up your daughters and don't give them in marriage, says Paul

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

A widow may remarry.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

Paul believes that widows are happier than those who remarry. Saul *thinks* that he has the Spirit of God.

FIRST CORINTHIANS CHAPTER EIGHT

1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

Paul doesn't actually make a statement about idols until verse four.

"Knowledge puffeth up" - Paul claims that knowledge is inherently bad. He proudly states in 1 Corinthians 2:2, "For I determined not to know any thing among you, save Jesus Christ, and him crucified." This is ridiculous not only because Paul emphasized that Jesus is crucified, when in fact he is resurrected and alive forevermore, but it is also ridiculous because of Paul's anti-knowledge stance. Why is having less knowledge better? According to Paul, it is better to be less knowledgeable in order to be less prideful. In my own anecdotal experience I can assure you that some of the stupidest people

are the most arrogant and prideful, while very intelligent people - yes, can be prideful, but - are sometimes riddled with self-doubt because they see how complex an issue can be. Reasonably bright people tend to be "open-minded" and curious even about things with which they disagree.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

If you think you know something, you're wrong, says the gnostic Paul! Take the gnostic red pill and see that reality is just the top layer of the onion...The Matrix movie is full of gnostic concepts, such as our superficial knowledge and perception veiling a deeper reality. Paul's statement here would fit right in to the Matrix. What you think you know is only what it appears to be, but "he knoweth nothing yet as he ought to know" until he achieves a higher gnosis of reality.

3 But if any man love God, the same is known of him.

John 14:15, John 15:10, 1 John 3:24

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

"An idol is nothing in the world, and that there is none other God but one" - then why would one of the Ten Commandments be to "have no other gods before me" or to not have any idols (Exodus 20:4-5)? Exodus 20:3. The fact that these other idols or gods are inferior to God still causes Yahweh jealousy (verse 5) when they are adored in lieu of Him. So even if we can logically say that these idols are nothing in the sense of having no value in comparison to the one true God, nonetheless the idols are still something the sense of being completely prohibited in the Ten Commandments. The Pauline church will probably use this logic of an idol being nothing to justify taking the mark of the beast and to justify worshipping the beast (Revelations 13:12-18). Jesus in Revelation 2:14,20 confirms twice that he is against eating food

sacrificed to idols. If Jesus says it is a sin and that he is against it, is that not enough? Acts 15:20,29, Numbers 31:16, 2 Peter 2:15, Jude 11

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

There are indeed many “gods”, including one of the most popular in California and perhaps the world at large, Mammon.

6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

“By whom are all things” - is God the creator of evil or of evildoers? This is blasphemy. “God is light, and in him is no darkness at all.” 1 John 1:5

7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.

So it is only bad to eat something offered to an idol if your conscience is weak, per Paul. How does one do a strength test on a conscience? Not every man can eat something sacrificed to idols, teaches Saul, but some can! As long as one doesn't have the “conscience of the idol” then they are fine. This is very much an important issue to discuss as Eastern religions still sacrifice food to idols before offering it to others, and the Hare Krishnas absolutely must offer the food to their false god before serving it to their guests. Recently I was invited to a Hare Krishna restaurant in Mexico City after an anti-lockdown protest, and they confirmed that under no circumstances can they serve food without first offering it to their god. Excellent persuasive articles have been written based upon eating food that is produced through abusive factory farming as a violation of this commandment because such exploitative practices are dedicated to the false god of

Mammon at the expense of compassionate care of God's creation. Yes, there are compassionate ways to keep chickens and to quickly slaughter them, and there are also horrible, painful ways of keeping or butchering them! I used to keep chickens and I loved them with the type of care that I lavish on my dogs, my cats and my birds. I took time to caress them and feed them corn on the cob. I protected them from predators and they laid eggs in a peaceful, free-range home (about half an acre for a mere ten chickens!). The same principle is surely true for any animal. (The squeamish ought to just be vegetarians. Nonetheless, even vegetarian/vegan food can be offered to idols.)

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

This is similar to Paul's statement that all meats are pure in Romans 14:20, "For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence." Not all things are pure. Shrimp and pork will never be pure for eating, neither are they "food" in God's eyes. Leviticus 11, Deuteronomy 14:2-21. Neither will food which is sacrificed to idols ever be pure! Revelation 2:14,20

"Meat" - the KJV uses "meats" to mean all foods, not exclusively of animal flesh but also including fruits and vegetables and fungi.

"Better; neither....worse" - Paul defies all of the aforementioned commands regarding clean and unclean foods, and Jesus' command not to eat food sacrificed to idols and claims that "nothing really matters" - "do what thou wilt".

9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

So you, dear intelligent reader with gnosis that the masses do not have, you can eat food sacrificed to idols without sin! (says Paul, not I!). You, have the liberty to eat food sacrificed to idols - yes, ignore the rambling of Jesus in

Revelation 2:14,20. What does Jesus know about salvation, of what is sin or right or wrong or...? This is where the road forks and you must decide: Paul or Jesus?

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

“Thee which hast knowledge” - Satan here plays at the pride of those who believe that they know better than others!

“In the idol’s temple” - why would a believer in Jesus be *in the idol’s temple*? It is one thing to be witnessing to the lost, but it is another thing to be doing opium in an opium den or to be receiving a lap dance in a strip club. Letting our light shine in a dark place does not mean *intentionally seeking dark places*. Jesus warned, “Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.” Matthew 10:16

“The conscience of him which is weak” - A search of the word “conscience” in the KJV Bible shows that this Greek word is almost exclusively found in the writings of Paul. It is once written in the gospels, in John 8:9, although this word is never spoken by Jesus. It is used a number of times in Hebrews and thrice in 1 Peter. If the concept of a conscience is so important - why would it never be mentioned by Jesus or prior to Jesus? The concept of a conscience is an unnecessary addition to the concept of the “heart” being the guide of right and wrong. Additionally, the references in 1 Peter ought to be suspect in light of Yeshua’s prophecy in John 21:18, regarding Peter as he ages: “but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.” Perhaps the influence of Paul is part of the fulfillment of this prophecy?

“Be emboldened to eat” - it is wrong for some people to eat food sacrificed to idols, but not others, says Paul who has a higher gnosis than Jesus.

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

So Paul has a higher gnosis than others, and is worried that his weaker brother, who lacks the capacity to attain such gnosis, might perish for imitating his stronger brother with the wrong conscience.

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

So if you have a higher gnosis about what is right or wrong, keep it secret from your weaker brothers and sisters. Does this yet sound like a Masonic lodge with its “degrees” of hierarchy? Higher degrees cannot reveal their knowledge to the uninitiated lower ranking members.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

Paul deflects the attention from the issue at hand - meat sacrificed to idols - and now pretends that this is an issue of vegetarianism or veganism against eating meat. This is similar to Paul's divide-and-conquer strategy of debating resurrection in front of the Sadducees and the Pharisees (Acts 23:6-10) which was not the issue at hand - he was arrested due to the claims made by the mob in Acts 21:28.

FIRST CORINTHIANS CHAPTER NINE

1 Am I am not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

Paul's insecurity shines through, asking, “Am I not an apostle?”

“Have I not seen Jesus Christ our Lord?” - copied from the “Selected Passage of Acts” at the beginning of this commentary: And the biggest problem of all: Jesus ascended to heaven after he was resurrected, not to be seen again until the prophesied final judgement in Revelations when all will see him

from East to West. Matthew 24:5,26-27. "For many shall come in my name, saying, I am Christ; and shall deceive many. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Interestingly, in verse 26 Jesus warns about false claims that he has appeared in the desert - and where was Paul? The land surrounding Damascus would have been desert, and also Paul afterwards went to Arabia (Galatians 1:11-20), which was also desert. How is it that Jesus reappears on earth, but not as Jesus himself said that he would in Matthew 24:27, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." And yet the witness did not see him Acts 9:7, and neither did any other human on earth of whom we know. The witnesses are also unnamed and unverifiable.

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

The proof of Paul's apostleship is supposedly that he has followers. That is like Jim Jones claiming that the proof of his spiritual authority is how many followers that he has drinking his koolaid.

3 Mine answer to them that do examine me is this,

If you disagree with Paul, consider the following verses...

4 Have we not power to eat and to drink?

Any human has this power, Paul...

5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

Peter was married, so "I wanna have a girlfriend too" says lonely Paul.

6 Or I only and Barnabas, have not we power to forbear working?

“Why do I have to slave away to buy my own bread?” asks Paul, obviously oblivious to Matthew 6:25-34

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

Actually, historically there are rebellions in which people go to warfare at their own cost. This is almost the definition of a rebellion.

“Who planteth a vineyard, and eateth not...” - a slave or hireling. Same for those feeding the flocks.

8 Say I these things as a man? or saith not the law the same also?

What does the law say on the matter of Paul's nonsensical questions?

9 For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

Deuteronomy 25:4 is a non sequitur for the argument that Paul is making. It is unethical to use an ox as a beast of burden without allowing it to eat as it works. It is as if Paul is claiming that he is forbidden from eating while he is an apostle. No one is preventing Paul from taking advantage of the food that is available to him. No one is muzzling Paul.

10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

Supposedly the ethical treatment of oxen in the Torah was a command intended for the ethical treatment of apostles. Strange that Paul should vociferously demand to be treated as well as an ox.

11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

Luke 10:7

12 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

Paul, even though he believes that he has the right to take advantage of the generosity of others, would rather “suffer” because he believes that this advances the gospel of Christ. Meanwhile, the strategy that Jesus taught his disciples - by Paul’s logic - hinders the gospel of Christ. Cf. Matthew 10:5-13, Mark 6:7-12, Luke 9:1-6, Luke 22:35, Luke 10:1-12

13 Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?

The Levites could eat of the sacrifices. Leviticus 6:26, Deuteronomy 18

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

Matthew 10:5-13, Mark 6:7-12, Luke 9:1-6, Luke 22:35, Luke 10:1-12

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

Paul claims he is better than the disciples whom Jesus sent (and perhaps better than the teachings of Jesus)! Paul claims that it is better to die not accepting charity than to let anyone take credit for the work that he has done because he has received their support. Prideful Paul’s logic is on display here in all its wretched nakedness. Generosity and sharing with another is by no means a claim upon the other or the work of another. A true gift does not have strings attached; only a contract has strings attached. Altruistic generosity seems to be a concept which Paul’s mind cannot grasp. “If someone else supports me, then someone else can claim credit for my work”, thinks greedy, prideful Saul.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

Paul is a slave to preaching and woe unto him if he does not preach!

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

While Paul in the prior verse claims that he does this “for necessity is laid upon me”, now Paul claims that “I do this thing willingly”. Blink twice if you’re captive and need rescue, Paul.

“A dispensation of the gospel is committed unto me” - the explanation of why Paul’s gospel is different from that of Jesus’ gospel - and so different from everything in the law and the prophets - is that it is a new dispensation. Why would Jesus spend three and a half years with his disciples and never once tease the concept of a new dispensation after he was resurrected? Why would he use his entire earthly ministry to prepare his disciples for something that would be obsolete as soon as he was crucified?

18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

“Without charge” - Freely ye have received, freely give. Matthew 10:8

“Abuse not my power” - the power with which Jesus blessed his disciples? Matthew 10:5-13, Mark 6:7-12, Luke 9:1-6, Luke 22:35, Luke 10:1-12

19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

Galatians 1:10, “For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.” Doublespeak Paul here acknowledges that “Friendship of the world is enmity with God”

(James 4:4). Unfortunately this quote is in the classic doublespeak nature of Paul, as here Paul admits his strategy is like that of a chameleon to be more pleasing to man “that I might gain the more”. Work in sales and you’ll see this acted out in frightening sincerity.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

Chameleon Paul is all things to all people. Like a sleazy salesman, Paul will say and do anything to make the sale. It is all about the “gains”. Here is a comment left on my YouTube channel by KeepingWatch95, copied with permission:

Paul is a hypocrite by the very definition of the word:1 Corinthians 9:20 He writes that he became as under the law. Then in the next verse He writes that he became without law. This is purely a hypocritical teaching.

Definition of hypocrite

1. a person who puts on a false appearance of virtue or religion
2. a person who acts in contradiction to his or her stated beliefs or feelings

He claims to have “became” ... “as under the law” and then “as without law” which puts on a false appearance and acts in contradiction to his stated beliefs or feelings.

This post compares Paul's teachings (1Cor 9:20&21) to Jesus' teachings (Matt 7:21-23).

1 Corinthians 9:20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

1 Corinthians 9:21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

(1Cor 9:20) Paul says he became as under the law, but then...

(1Cor 9:21) Paul says [he became] without law

(1 Cor 9:21 Paul uses the Greek word ἄνομος G459 "without law")

G459 ἄνομος anomos an'-om-os From G1 (as a negative particle) and G3551; lawless, that is, (negatively) not subject to (the Jewish) law; (by implication a Gentile), or (positively) wicked: - without law, lawless, transgressor, unlawful, wicked.

The Greek word Paul uses; ἄνομος (wicked G459), (without law G459), (lawless G459)

Compare this to the Gospel of Matthew and what Jesus will say to those who work [violation of law G458] [without law G459]

Matthew 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Matthew 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

Matthew 7:23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

(Matt 7:23 Jesus uses the Greek word ἀνομία G458“iniquity”)

G458 ἀνομία anomia an-om-ee'-ah From G459; illegality, that is, violation of law or (generally) wickedness: - iniquity, X transgress (-ion of) the law, unrighteousness.

The Greek word Jesus uses; ἀνομία G458 (wickedness G458), (transgression of the law G458), (unrighteousness G458)

This Greek word (ἀνομία G458) comes from the same Greek word Paul uses (ἄνομος G459), (wicked G459), (without law G459), (lawless G459)

Matthew 7:23 And then will I profess unto them, I never knew you: depart from me, ye that work [violation of law G458] [without law G459]

(Matt 7:23 Those who work G458/G459 [without law] Jesus says he will tell them to depart from him.)

Look at the definition of the Greek word “work” G2038.

G2038 ἐργάζομαι ergazomai er-gad'-zom-ahee Middle voice from G2041; to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc.: - commit, do, labor for, minister about, trade (by), work.

In other words...

(Matt 7:23) Those who work; engage in, or minister Paul's teaching to become [without law G459] Jesus says he will tell them to depart from him.

Matthew 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Matthew 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

Matthew 7:23 And then will I profess unto them, I never knew you: depart from me, ye that work [minister G2038] iniquity. [violation of law G458] [without law G459] [lawless G459]

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

Is there a difference between the "law of God" and the "law of Christ"? Jesus said in Matthew 5:17, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Did he really establish a different law?

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

"I am made all things to all men" - when did Jesus ever become a sinner or lawless in order to win a soul? Yeshua witnessed to sinners without sacrificing his integrity.

23 And this I do for the gospel's sake, that I might be partaker thereof with you.

"For the gospel's sake" - lying and pretending to be something you're not is OK, as long as you do it to win souls, supposedly.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

Paul, do you not remember your own statement in 2 Timothy 2:5, "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." And yet to the lawless Gentiles you act "as without law"!

"So run" - it is good to strive to enter the narrow gate with such competitive fervor.

25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

Any athlete training to win must discipline his body and be "temperate" especially in regards to vices that would lessen his health and vitality.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

Paul preaches like an olympic athlete trains.

27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

Matthew 24:13

FIRST CORINTHIANS CHAPTER TEN

1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

"Under the cloud" - Exodus 13:21, Exodus 14:22

2 And were all baptized unto Moses in the cloud and in the sea;

Saul is gaslighting. No one was baptized in either scenario. The seas parted for the Israelites and they passed through the sea "on dry ground" (Exodus 14:22,29, Nehemiah 9:11, Psalm 66:6). Only the Egyptian army was actually touched by the water, and this "baptism" killed them all by

drowning (Exodus 14:27-28). As for cloud, it appears that the cloud provided shade during the day - if it were a sort of heavy fog then perhaps this could be construed as a "baptism". How likely would it be that YHWH would use a heavy fog when the purpose of the cloud is "lead the way...by day"?

3 And did all eat the same spiritual meat;

Manna - Exodus 16:4,13,15,35, Deuteronomy 8:3, Nehemiah 9:15,20, Psalm 78:24

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

Exodus 17:6, Numbers 20:11, Psalm 78:15, Psalm 105:41

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

Israel, for its complaining, unbelief, and rebellion against God in the wilderness, was condemned to remain in the wilderness for a generation. The same people who Yah had just saved from slavery in Egypt are now being punished. Such should serve as a warning for any Christian who believes that he is "saved". "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Hebrews 12:6-7

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

Numbers 11:4,34, Psalm 106:14

7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

Exodus 32:6 - the golden calf scene. After believing Moses to have died during his 40 days in the mountain, they made their own god. Acts 7:41

Dear Paul, why were Moses or YHWH angry about the idol? Don't they know that "an idol is nothing" as you teach in 1 Corinthians 8:4? (sarcasm). Why would God feel jealousy when

the Israelites sacrifice to the gods of the Moabites if an “idol is nothing”? Numbers 25:1-13

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

Numbers 25:1-13

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

Exodus 17:2, Numbers 21:5-6, Psalm 79:18, Psalm 95:9, Psalm 106:14 - God is allowing the same people that he previously “saved” from Egypt now to be killed as a punishment for their sins.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

Exodus 16:2, Numbers 14:37, Numbers 16 (“The Rebellion of Korah) especially verse 49.

11 Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come.

“The ends of the world” - Is Paul perhaps the root of perennial “end of the world” prophecies? It does seem like we are presently very near to the Mark of the Beast and therefore the end of the world (I believe in fact the mark is already being taken by many although it is not recognized as such). In any case, Paul was at least two millennia early on his timing.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

Amen! I love this verse.

13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Amen! Sin is optional and you are not going to be tempted beyond what you can bear.

14 Wherefore, my dearly beloved, flee from idolatry.

Amen, although this verse is penned by the same hand which wrote 1 Corinthians 8:4

15 I speak as to wise men; judge ye what I say.

John 7:24

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Please read the essay at the end of the book on the subject of Paul's communion. Those who believe that Paul is scripture use this as the basis for the grape juice and crackers themselves being sacred. A catholic friend of mine once bemoaned how excess juice was even dumped down the drain by the priests at his church - to him it is literally wasting the blood of Jesus. Many Christians and Catholics believe that the communion process is not just symbolic, but that the elements are in fact transformed into the blood and body of Christ. A sister shared with me that the communion process is celebrating his death and torture (the breaking of his body and drinking his blood). She felt led in her spirit to no longer participate in the communion. Since having written this book, I have not yet been in a situation to decide if I will take the communion or not. At best, it is an opportunity to soberly reflect on the price paid by Yeshua. At worst, perhaps the communion itself could be food sacrificed to idols.

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

It is not taking communion that unifies us with God, but by living holy we can commune with Yahweh. If we are unholy, we cannot profane the presence of Yah. John 15:9-10

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

The Levites have the right to eat sacrifices made to Yahweh (Leviticus 7:6-7,14)

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

In 1 Corinthians 8:4 Paul claims that an idol is nothing.

20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

Double-speak Paul now reverses his stance from that of 1 Corinthians 8. I believe in this instance he is correct and not in the other. This is exactly why eating food sacrificed to idols is condemned by Jesus as something he is “against”. Revelation 2:14,20, Acts 15:20,29, Numbers 31:16, 2 Peter 2:15, Jude 11. 21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

Amen! Double-speak Paul makes a few correct statements in a row, which of course he contradicts in this very epistle.

22 Do we provoke the Lord to jealousy? are we stronger than he?

Let us have a righteous fear of provoking Him!

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

Now Paul seems to be contradicting exactly what he just said about food sacrificed to idols. Maybe it is just not expedient, but it is lawful to Paul. This is almost the same quote as 1 Corinthians 6:12, so I will copy and paste here the same commentary: “All things” - make no mistake that Paul is quite literally saying he can do anything that he wants to do! This is similar to the statement Paul made in Titus 1:15, “Unto the pure all things are pure”. The commentary for this verse is posted here, and is addressing the same claim of Paul. How many times have I heard this verse cherry picked to support everything from drug use to pornography! Who shall declare their heart pure? Cf. Jeremiah 17:9: "The heart is deceitful above all things, and desperately wicked: who can know it?" To the pure all things are pure? Or are there still objective

standards in the Torah for that which is clean and unclean? Pure surely would not contradict the Ten Commandments, would it? And indeed, "all things are lawful unto me" - does that mean we can steal, kill, commit adultery, worship other gods, or break any of the commandments of Yahweh? In Romans 14:20 Paul claimed "For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence." Not all things are pure. Shrimp and pork will never be pure for eating. Leviticus 11, Deuteronomy 14:2-21. Neither will food which is sacrificed to idols! Revelation 2:14,20. Paul, in saying that "all things are lawful" is in fact saying that he is lawless. If absolutely nothing is prohibited, then there is no law.

"Not be brought under the power of any" - if any man does an unlawful deed, which is sin (1 John 3:4), he is a slave to sin (John 8:34). One cannot toy around with sin as its desire is to consume you (Genesis 4:7).

24 Let no man seek his own, but every man another's wealth.

The KJV awkwardly chooses "wealth" while other translations read "good" or "well-being". Taken out of context, seeking "another's wealth" might sound like a command to covet or to steal!

25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake:

In places where it is known that food is sacrificed to idols, Paul is advising his followers not to ask about whether or not the food has been compromised. This is like being allergic to a food and not looking at the ingredients to see if it contains the allergen "for conscience sake". Just as people can die from an allergic reaction if untreated, so also can people die spiritually from food sacrificed to idols, as they are provoking the Lord to anger.

26 For the earth is the Lord's, and the fulness thereof.

This is a non sequitur for the argument Paul is making. The Lord of the earth prohibited his people from eating certain

types of meats or food sacrificed to idols. The quote is repeated many times in scriptures: Exodus 9:29, Exodus 19:5, Job 41:11, Psalm 24:1, Psalm 50:12, etc.

27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

Again, this is like having an allergy and not verifying that the food doesn't contain or was cooked with the allergen. We ought to be allergic to breaking any of the commandments of our Creator!

28 But if any man say unto you, this is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:

So the only time that a Christian is not supposed to eat food sacrificed to idols is when it is explicitly stated that it was "offered in sacrifice unto idols". I suppose it is possible that a person will be warned about this, but is it not our responsibility and due diligence to investigate if food is sacrificed to an idol?

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?

And now Paul here admits his reasoning for why to not eat food sacrificed to idols. It is not to benefit your own conscience, and neither is it to obey the law of Yah, but it is for the sake of the conscience of the other person! So that they will see that we will not participate in their idolatry.

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

Why are people speaking evil of Paul? Perhaps because he is doing an evil deed! Giving thanks does not sanctify a sin nor does it permit breaking any of the commandments.

"By grace" - Paul's grace seems to be a license to sin and to disregard any law that doesn't suit his fancy.

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

Do all to the glory of God, yes! However can we glorify God while breaking his commands? Can we glorify God while we “have fellowship with devils”, and drink “the cup of devils” at “the table of devils.” (verses 20-21)?

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

The standard for right and wrong, especially in regards to food sacrificed to idols, is whether or not it offends anyone. This is like Satan’s play on pride in the Pauline exhortation to not offend a weaker brother per 1 Corinthians 8:10-13.

33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

Paul seeks to “please men in all things”, but why does he not seek to please God by obeying his laws and teaching others to do so? “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.”

James 4:4. Saul writes in Galatians 1:10, “For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.”

Doublespeak Paul here acknowledges that “Friendship of the world is enmity with God” (James 4:4). Unfortunately this quote is in the classic doublespeak nature of Paul, as here Paul admits his strategy is like that of a chameleon to be more pleasing to man “that I might gain the more”. Work in sales and you’ll see this acted out in frightening sincerity.

FIRST CORINTHIANS CHAPTER ELEVEN

1 Be ye followers of me, even as I also am of Christ.

Galatians 4:12 reads, “Be as I am.” Why not cut out the middleman (Paul) and just say be like Christ? Paul likes to be

the middleman to imitate (1 Corinthians 4:16-17) because he supposedly imitates Christ (1 Corinthians 11:1).

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

“I praise you, brethren, that ye remember me in all things” - how good of you to always think of me! Why not praise them for remembering God in all things?

“The ordinances, as I delivered them to you” - Is Paul teaching his ordinances that he delivered or God’s ordinances that Moses delivered?

3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

The head of a woman is a man whose head is Christ whose head is God. Women can’t have Christ as their head, but must indirectly go to Christ through their husband, if they have one, per Paul.

4 Every man praying or prophesying, having his head covered, dishonoureth his head.

There is no precedent for this command in the Bible.

5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

There is no precedent for this command in the Bible.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

There is no precedent for this command in the Bible.

7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

There is no precedent for this command in the Bible.

Why must a man cover his face if he is made in the image of God? Did God create our faces so that they must be

hidden? If a man wants his wife's beauty to be veiled from others, then let the man ask that of his wife, but there is nothing in the Bible to suggest that the face must be covered.

8 For the man is not of the woman: but the woman of the man.

Paul says this because Adam was made prior to Eve, although interestingly God appears to have created "male and female" prior to specifically mentioning Adam (Genesis 1:27-28), as if the creation happened at the same time. Also, all humans on planet earth after Adam, including Jesus, have been born of women.

9 Neither was the man created for the woman; but the woman for the man.

Adam was probably thinking strange thoughts about the lady monkeys or was suffering from loneliness and so God gave him "an help meet" (Genesis 2:18). Even in the sinless, perfect garden of Eden it still was an environment in which Adam felt a lack and God saw that it was not good.

10 For this cause ought the woman to have power on her head because of the angels.

What? Other translations suggest that a woman ought to have power "over" her own head.

"Because of the angels"? I think Paul unknowingly ate a special brownie before writing this chapter. What does this explain? Angels appear to have predated humans. Ellicott's Commentary for English readers has a superb entry for this verse.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

I am without a woman, as a single man. According to the commentaries, this is supposedly about gender equality.

12 For as the woman is of the man, even so is the man also by the woman; but all things of God.

Man and woman were created by God, in his image. Interestingly, *both* are created in God's image.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

I judge that there is nothing wrong with it. I do not see any precedent in the Bible of women praying uncovered or covered in the original testament.

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

Let's have an arm-wrestling competition between Paul and Samson. What about those who took Nazarite vows *in order to consecrate themselves to the Lord* who cannot shave their head? Numbers 6:1-21

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

That much I agree with! Long hair is much better than short hair for women, but by no means is there a Biblical commandment relating to hair length.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

Paul has no custom of being contentious? How about when he claimed he was on trial for the resurrection? How about opposing Cephas to his face? How about cursing everyone who disagrees with his version of the gospel? Acts 23:6, Galatians 2:11-13, Galatians 1:8.

Contention is not inherently bad, but depends upon the reason for it. This book and the other recommended readings contend against Paul. Jesus said that he did not come to bring peace, but a sword. Matthew 10:34

17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

People are coming together but it only leads to contention and divisions...

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

Paul partly believes that there are divisions among his followers. How many protestant denominations exist now? One of the fruits of the Pauline church is disunity.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

The heresies bring to the light the truth?

20 When ye come together therefore into one place, this is not to eat the Lord's supper.

"The Lord's supper" - probably to take communion together. See the essay at the end of the book on the communion. The Last Supper of the Lord was the passover meal - one of God's required feast days.

21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.

In this church there is terrible inequality between the membership. Some members do not have anything to eat, while others have plenty to eat and drink to excess.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? what shall I say to you? shall I praise you in this? I praise you not.

Paul seems to be more incensed that the rich are not eating and drinking privately in their own homes than that they are not sharing with those in need.

23 For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread:

Paul repeats one of the few stories that he knows about Jesus. This is one of perhaps two quotes of Jesus that Paul uses in all of his epistles.

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

This command "this do in remembrance of me" only exists in Luke's gospel, and cannot be found in the other three

gospels. Was Luke influencing Paul, or vice versa? See the essay at the end of the book.

25 After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

“As oft as ye drink it, in remembrance of me” - this command does not appear in regards to the cup in any of the four gospels, including Luke’s. See the essay at the end of this book.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Is it not terrible that the purpose of this communion is to emphasize the death of the Lord, and not to honor that he is resurrected alive forevermore? Pouring out his blood and breaking his body were achievements of the Pharisees, and are a brutal deed to commemorate.

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

Jesus never gave his disciples a qualification on how to “worthily” do this in any of the four gospels. Jesus never suggested that doing so unworthily would bring with it a bloodguilt. Perhaps Paul is assuming this from the betrayal by Judas.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

By what standard can we examine ourselves to know if we are worthy?

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Paul here adds to Jesus’ words without any precedent in the four gospel accounts. Can you find Jesus issuing this warning or saying anything along these lines?

30 For this cause many are weak and sickly among you, and many sleep.

Supposedly improper taking of communion results in those who are weak and sickly, and many sleep - is that to say they have died as a result?

31 For if we would judge ourselves, we should not be judged.

Is this a loophole to the judgement day? If we judge ourselves worthy do we avoid any other judgement?

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

If we are talking about judgement day, then it is too late to be chastened. God does indeed chasten those he loves (Hebrews 12:6).

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

Wait for the remaining others to arrive before starting to eat, pig!

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

Similar to verse 22, Paul seems to allow self-indulgent behavior, while ignoring that there are those within the church who lack. Paul doesn't like the rich eating in front of the poor in church, and so they ought to just eat at home so that the inequality won't be so obvious in the church (aside from the differences in waistlines).

FIRST CORINTHIANS CHAPTER TWELVE

1 Now concerning spiritual gifts, brethren, I would not have you ignorant.

Is Paul's spiritual gifting different than what we see precedent for in the rest of the Bible?

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

“These dumb idols” - Dumb is not a strong enough word. Any idol that distracts us from giving glory to the one true God is diabolical! Cf. Psalm 97:7, Psalm 115:8, Psalm 135:15-18, Isaiah 42:7, Isaiah 44:9-20, Isaiah 45:16, Isaiah 46:7-8, Jeremiah 10:14, Jeremiah 51:17-18.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

Even the demons are recorded in the gospel as confessing that Jesus is Lord (Mark 1:24, 1:34, 3:11, James 2:19).

“But by the Holy Ghost” - “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” Matthew 7:21. It is not enough just to call him Lord, but we must obey the will of the Father which is in heaven.

4 Now there are diversities of gifts, but the same Spirit.

Similarly, individuals are given different talents and skills.

5 And there are differences of administrations, but the same Lord.

Other translations render “administrations” as “services”

6 And there are diversities of operations, but it is the same God which worketh all in all.

Paul later will list the operations he has in mind.

7 But the manifestation of the Spirit is given to every man to profit withal.

To every man who repents of sin and seeks to enter the kingdom! Certainly some who call Jesus Lord, Lord, will be cast away on judgement day per Matthew 7:21, Matthew 24:13. It is possible that someone who *had* the anointing at one point

might lose it, for only “he that shall endure unto the end, the same shall be saved.”

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

The distinction between wisdom and knowledge is important, because some have great knowledge but lack wisdom. Consider the unbelievers who have made great accomplishments in physics, science and academics. Leonard Ravenhill quipped regarding overeducated and under-anointed preachers, “We put men into pulpits because they have degrees. But you can have 32 of them and still be frozen!” For those outside of the Fahrenheit system, who use the superior Metric system, water freezes at 32 degrees Fahrenheit. Many of the pastors have multiple degrees from universities and seminaries, but are still spiritually dead in spite of having amassed great knowledge.

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

Here faith is a gift from the Spirit? Is it not our responsibility to be faithful to the commands of God and in faith to expect Him to complete His promises to us?

“Healing” - “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” Matthew 7:22-23 is a warning that even doing miracles is not necessarily going to allow one to enter into heaven if the one practicing these miracles still lives lawlessly. Of course Jesus and his disciples healed many - consider the statement of an impoverished Peter in Acts 3:6-16.

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

“Miracles...prophecy” - False prophets can make signs and wonders come to pass per Deuteronomy 13:1-5, and God allows this in order to test us if we will remain faithful to Him.

“Discerning of spirits” - Matthew 10:16, John 7:24

“Tongues” - What is the “gift of tongues”? Paul’s gift of tongues is different from that which occurs in Acts 2:1-13, especially verse 8, which reads, “And how hear we every man in our own tongue, wherein we were born?” The gifting of tongues provided by the Holy Spirit in this instance is to allow a diversity of languages to be understood as if it were one’s own native tongue. Paul’s tongues, however, is a new language - seemingly demonic - in which one communicates with God through a language that humans cannot understand except through an interpreter (1 Corinthians 14:27).

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Yeshua and Moses both warn that the false prophets and those who live lawlessly can do all of these aforementioned signs and wonders. Matthew 7:21-23, Deuteronomy 13:1-5

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

Similar to Paul’s statement in Romans 12:5. Some members of the congregation are toenails, some are body hairs, some are armpits and some are pinkies. Some members might even be the appendix which may have to be removed from the body! Others, then, are much more important and necessary to the functioning of the body, like the brain, the lungs and the heart. Is not this what Paul is teaching? With Paul there is a clear hierarchy within the church of deacons, pastors, elders (not just older people but an actual title), preachers, ministers, apostles, etc. However Yeshua taught his disciples “all ye are brethren” in Matthew 23:8-12.

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

If it is indeed the baptism of repentance! Matthew 3:7-8,11, Mark 1:4-5, Luke 1:3, Acts 2:38, Acts 19:4

14 For the body is not one member, but many.

See the commentary on verse twelve

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

Ridiculous questions

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

Ridiculous questions

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

Ridiculous questions

18 But now hath God set the members every one of them in the body, as it hath pleased him.

See the commentary on verse twelve.

19 And if they were all one member, where were the body?

Can't have a body of only one type of body part, obviously.

20 But now are they many members, yet but one body.

"All ye are brethren" - Matthew 23:8-12. The metaphor of being like a body falls apart in regards to some body parts being essential while others can be removed and the rest of the body continues to survive.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

What about saying to the appendix, "I have no need of you"? A toe? People can live without limbs, without a second kidney, etc. So are some members of the church redundant or unnecessary to the survival of the church?

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

And yet there are body parts which are *not* necessary.

23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

Such as the “private parts” of a person. Who, in Paul’s analogy of the church, would be the sex organs in the body of Christ?

24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked.

Adam and Eve used fig leaves to cover themselves because they felt shame. Paul claims that these parts receive more abundant honor because they are covered, but that is the exact opposite reason why they had to be covered in the first place. Genesis 3:7

25 That there should be no schism in the body; but that the members should have the same care one for another.

“All ye are brethren” - Matthew 23:8-12.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

Anyone who has suffered from terrible pain knows this. Even if the pain is localized in one location, such as a tooth, it affects the whole body.

27 Now ye are the body of Christ, and members in particular.

“All ye are brethren” - Matthew 23:8-12.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

While Paul could have given a list which simply details the different functions, he makes this an ordinal list in which God does these things apparently in order of importance. First

is of course apostles, like Paul. Interestingly secondarily listed are prophets, and yet the law and the prophets predate any of the apostles.

“Thirdly, teachers” - We are not to have Rabbis, Pastors, Teachers, or any formal leadership other than to follow the Messiah - Matthew 23:8-12

“Miracles...healings” - Yeshua and Moses both warn that the false prophets and those who live lawlessly can do signs and wonders. Matthew 7:21-23, Deuteronomy 13:1-5

“Tongues” - Paul's tongues is a new spiritual language which requires an interpreter while the gift of tongues in Acts enables everyone to hear the speech of other languages in their own native tongue. Acts 2:1-13, especially verse 8, 1 Corinthians 14:27. Paul has created a spiritual auxiliary language that previously was unknown.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

Obviously not *all*.

Apostles - there are only twelve. The twelve apostles (the original eleven plus Matthias) will sit on twelve thrones judging the twelve tribes (Matthew 19:28, Luke 22:28–30, James 1:1; Revelation 21:12,14,21).

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

Obviously not.

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

Paul says that we should desire earnestly the best gifts! How I would love to heal, cast out demons, understand any language, etc.! While covet is typically a word used negatively, Jesus is translated in the greek new testament as using the word in a positive sense in regards to taking the Passover meal with the disciples (Luke 22:15).

FIRST CORINTHIANS CHAPTER THIRTEEN

1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

“Charity” - Other translations use “love” in place of charity. This is the famous “love chapter” which has been read at each and every wedding which I have attended. This is Strongs G026, “agape”, a love or affection, especially of the sort that is benevolent, as in charity, as opposed to “eros” or romantic, passionate love.

“Tongues of men and of angels” - Paul’s tongues is a new spiritual language which requires an interpreter while the gift of tongues in Acts enables everyone to hear the speech of other languages in their own native tongue. Acts 2:1-13, especially verse 8, 1 Corinthians 14:27. Paul has created a spiritual auxiliary language that previously was unknown.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

Without love or charity, these other gifts are supposedly meaningless. These seem like wonderful and very important gifts. Isn’t Paul’s message primarily that of faith-alone or grace-alone? Why now is that faith which can move mountains insufficient? Is love a work that we must do in addition to faith?

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

If Paul gave all of his goods to feed the poor, this would be charity! How can one give all their goods to the poor and not have charity? Do as Jesus commanded of the rich young ruler (Matthew 19:16-26, Mark 10:17-27, Luke 18:18-27, Luke 12:21,31-33). Can a person really give and sell everything without having charity?

**4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,
 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;
 6 Rejoiceth not in iniquity, but rejoiceth in the truth;
 7 Beareth all things, believeth all things, hopeth all things, endureth all things.**

Believeth all things? I am reminded of beggars that have asked me for money day after day, constantly having a new emergency or reason for why today they need more, just like every other day that preceded. Be ye wise as serpents. Matthew 10:16

8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

Prophecies shall fail? Then they were not true prophecies of Yahweh. Cf. Deuteronomy 18:22, Ezekiel 12:25
 "Knowledge" - but not of the word of God, which shall never fail or pass away. Psalms 19:9-11, Psalm 111:7-8, Isaiah 40:8, Luke 16:16-17, Matthew 19:17, 1 Peter 1:25, Revelations 12:17, Revelation 14:12, Psalm 119.

9 For we know in part, and we prophesy in part.

"We" - speak for yourself Paul! This is Paul, who is determined to know nothing, like an ostrich with its head buried in the sand (1 Corinthians 2:2).

10 But when that which is perfect is come, then that which is in part shall be done away.

Paul believes the imperfect gnosis of today and the prophecies will pass. We know that the word of God will never pass away, including the true prophecies. Psalms 19:9-11, Psalm 111:7-8, Isaiah 40:8, Luke 16:16-17, Matthew 19:17, 1 Peter 1:25, Revelations 12:17, Revelation 14:12, Psalm 119.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

Paul uses a metaphor of maturing as a child to represent how the perfection of the future is going to do away with all that was in the past. Does Paul think this includes God's law?

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

Paul's current gnosis is veiled by false reality which he shall know "face-to-face" in the future. Cf. Deuteronomy 30:11-14 which states that we can know these things now completely, not "in part" or "through a glass, darkly".

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Love is the greatest of all those things, according to Paul. Does that mean that those teaching faith alone are teaching something lesser than a love of God with all our heart, soul, mind and strength? Perhaps those teaching faith alone fail to teach a love for the commandments? Deuteronomy 13:1-5

FIRST CORINTHIANS CHAPTER FOURTEEN

1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

I have in the past prayed that God would make me a prophet. I believe that he did, and I now realize that I never properly understood what a prophet was. Mistakenly, it seemed that a prophet was one who gave God's Word to those who were unbelievers - a sort of missionary. In hindsight, being a prophet was not what I really wanted or intended, because a prophet is a man or woman who God sends to the people who *once* were God's people in order to call them back to God. Just as the law and the prophets of the Bible contains many men of God who were calling Israel to repentance, and to return to obeying God's law, so must a modern prophet attempt to to the wayward, would-be believers. Had I correctly understood what I

was praying for, I would have rather taken my chances as a missionary among people who never pretended that they obeyed Yahweh or his son, Yeshua. Nonetheless, here I am writing a book which probably will remain in obscurity. No one wants to hear a prophet who condemns their idols or who prophesies destruction (1 Kings 22:8, 2 Chronicles 18:7).

2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

Paul's tongues is a new spiritual language which requires an interpreter while the gift of tongues in Acts enables everyone to hear the speech of other languages in their own native tongue. Acts 2:1-13, especially verse 8, 1 Corinthians 14:27. Paul has created a spiritual auxiliary language that previously was unknown.

3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

A prophet is a man or woman sent unto God's people to correct them when they are failing to act appropriately as God's people.

4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

See verse two. An unknown tongue is demonic and is unknown to the earth. A foreign tongue might be spoken by a foreign person. Beware an unknown tongue that has no earthly territory. A prophet ought to edify the church, although the church typically fails to heed the words of the prophets - consider the waywardness of the Israelites in the desert after being rescued from Egypt, or the book of Judges. Consider that Israel put to death the Son of Yah instead of obeying him.

5 I would that ye all spake with tongues but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

“Greater is he that prophesieth than he that speaketh in tongues” - with that much I agree, because tongues is a demonic pseudo-language which has nothing to do with the gift of tongues as described in Acts 2:1-13, especially verse 8, in which everyone heard not a new language, but their own native tongue even as others spoke in their own, different, native tongues.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

Paul admits that if he came speaking only in tongues, it would be meaningless.

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

Speaking in tongues is like music from a pipe or harp without being tuned. It must be tuned and played on key - interpreted, as it were. 1 Corinthians 14:27.

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

Playing the trumpet wrong will fail to call the army into battle, and so likewise speaking in tongues will fail to have any meaning unless it is practiced and properly tuned, per Paul.

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

So speaking in tongues can't be understood - it is better to speak "words easy to be understood".

10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

There are a wide variety of languages spoken in the world, all of which have meaning, except for Paul's demonic tongues.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

Paul considers a barbarian anyone who doesn't speak Greek, and likewise anyone who doesn't speak a language that Paul speaks probably will think the same of him.

12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

It is best to seek to edify those seeking God, according to Paul.

13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

Paul's tongues is a new spiritual language which requires an interpreter while the gift of tongues in Acts enables everyone to hear the speech of other languages in their own native tongue. Acts 2:1-13, especially verse 8, 1 Corinthians 14:27. Paul has created a spiritual language that previously was unknown.

14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

Paul has no idea what he is praying.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

Even though his own understanding is unfruitful, he is going to continue praying in tongues, not understanding what he is saying (verse fourteen).

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

Exactly! If you are speaking an "unknown language", how can anyone understand something which is unknown?

17 For thou verily givest thanks well, but the other is not edified.

Certainly it is not edifying the other, because they have no idea what gobbly-gook is being spoken. Is the speaker really giving thanks well if no one else can understand?

18 I thank my God, I speak with tongues more than ye all:

Which "god" is Paul thanking. Neither the Greek nor the Hebrew manuscripts had capital letters nor undercase. All were written in the same case. This is to say that when Paul thanks "my god", the choice to capitalize "g" in English is based on the translators' assumption that this is the same God as the God of Abraham, of Isaac, and of Jacob. When, outside of the writings of Paul, do we see any evidence of speaking an unknowable spiritual language that has no precedent on the earth?

19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

Ten thousand words in an unknown tongue has an unknown effect. Possibly a negative one, if for no reason other than wasting time. Better to speak five words in a language that humans can comprehend.

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

Let our understanding overcome our emotions.

21 In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

Isaiah 28:11. Note that what Jesus condemned is listed in verse ten and repeated in verse thirteen.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

Tongues are a sign to those who do not believe? Why would an invented unknown tongue draw those who do not believe?

Prophecy serves those who believe - tongues does not

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

With reason they should declare those speaking tongues as mad!

24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

An unbeliever is supposedly convinced of prophecy, but prophecy is intended for the backslidden believers, and not unbelievers. Missionaries or some equivalent term is what is intended for the unbelievers.

25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

Supposedly the unbeliever will fall down on his face in response to prophesying.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

So should it be that everyone has something to contribute. Most churches have “programs” in which one person is regularly preaching and the rest of the congregation, for the most part, is just the “audience”, as if attending a lecture series.

27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

Paul’s tongues is a new spiritual language which requires an interpreter while the gift of tongues in Acts enables everyone to hear the speech of other languages in their own

native tongue. Acts 2:1-13, especially verse 8. Paul has created a spiritual language that previously was unknown.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

Is it not strange that Paul's spiritual language of tongues requires an interpreter while the Pentecost experience in Acts did not require an interpreter? Acts 2:1-13, especially verse 8

29 Let the prophets speak two or three, and let the other judge.

"Judge" - the judgement commanded in Deuteronomy 18:20-22 is the death penalty for false prophets.

30 If any thing be revealed to another that sitteth by, let the first hold his peace.

It is just proper manners to let another speak and complete their statement before allowing oneself to speak.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

There are many prophets in Paul's church, and he must command them to speak "one by one"! In reading the stories of the prophets of the original testament, it seems at times that they are lonely. For example, 1 Kings 19:10, Jeremiah 9:1; 13:17; 14:17, Psalm 13. I highly recommend the essay of A.W. Tozer, "The Saint Must Walk Alone".

32 And the spirits of the prophets are subject to the prophets.

The prophets are a law unto themselves, apparently.

33 For God is not the author of confusion, but of peace, as in all churches of the saints.

Amen - which is why when God gives the gift of tongues, he is not inventing a new, unknown language, but is allowing everyone to speak and hear in their own native tongue.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law.

I'm experiencing déjà vu - did I not already write a commentary on this? Copied and pasted here is the commentary 1 Timothy 2:11-12. Without precedent in the Torah. Paul is banning women from talking, in spite of numerous women having been used by God as prophetesses and in spite of women such as Elisabeth being declared righteous (Luke 1:5-6). Shall Paul censor all of these women and prevent them from speaking? Is God limited to using only men as a channel?

Women called prophetess in the Bible

- Miriam (Exodus 15:20)
- Deborah (Judges 4-5)
- Huldah (2 Kings 22:14-20)
- Isaiah's wife (Isaiah 8:3)
- Anna (Luke 2:36-38)

And of course this list is only of prophetesses, which is not to mention the women of renown in the Bible, such as Ruth and Esther. Imagine Paul attempting to silence such women were they to be found in one of his congregations! Imagine telling Moses' wife to bite her tongue!

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

Women are not only not allowed to speak in Pauline churches, but Saul even prevents them from asking questions in the church. Apparently he thinks their questions are so bad that they are shameful.

"It is a shame for women to speak in the church" - if Paul is inspired and the 66-book canon is infallible then why is no church enforcing this?

36 What? came the word of God out from you? or came it unto you only?

What? See the following verse.

"Came it unto you only" - I do not know of any prophet who has ever claimed that they are the one and only prophet

that God has ever sent to earth, because this would be to deny all of the law and the prophets, would it not?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

“If any man think himself to be a prophet, or spiritual” he must agree with me, says Paul. If you don’t agree with Paul, then you are obviously not a prophet or spiritual! (sarcasm).

38 But if any man be ignorant, let him be ignorant.

Rather than teaching or helping the ignorant, Paul would have them remain so.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

I forbid the type of unknown tongue of which Paul speaks! May we only speak in real, human languages and not a demonic babble.

40 Let all things be done decently and in order.

Amen! Let us put the canon in order by removing Saul!

FIRST CORINTHIANS CHAPTER FIFTEEN

1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

“The gospel which I preached” - does it not seem different from the gospel which Jesus preached?

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

Pauline salvation can be made void by forgetting what Paul preached. Ye are not saved if ye keep not in memory the words of Saul the Pharisee.

“What I preached” - why is it about what he preached? Why not, rather, substitute this phrase with another, such as “what Jesus preached”?

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

Christ did not “die for our sins”, but Christ died because the Pharisees (of whom Paul is one) had him crucified for alleged blasphemies. Christ lived to show us how to live, and from the very beginning of his ministry his preaching demanded repentance. After fasting forty days, Matthew 4:17 records, “From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.” Repentance from sin is what allows us to be forgiven. Without repentance there is no forgiveness. How tragic that many on judgement day will think that “Christ died for our sins” and yet they continued to sin and so Jesus will “profess unto them, I never knew you: depart from me, ye that work iniquity.” Matthew 7:23

4 And that he was buried, and that he rose again the third day according to the scriptures:

Jesus spent “three days and three nights in the heart of the earth” (Matthew 12:38-42, Mark 8:12). Atheists have pointed out that Jesus did not appear to fulfil the prophecy based on Jesus being put in the tomb prior to Sabbath, and then being resurrected after the Sabbath, which would be two days, and only two nights. However, Jesus’ death seems to have taken place during the week of the Feast of Unleavened Bread, which follows immediately after the Passover - which was the occasion for the Last Supper scene. There are two required Sabbath days - special high holy days - on the first and on the seventh day of the feast. So it does happen from time-to-time that a holy day - a special Sabbath day - occurs back-to-back with a normal seventh-day Sabbath. Were this the case, then Yeshua would have been “three days and three nights in the heart of the earth”. The gospel texts do not state that this occurred, but are ambiguous enough to allow for the possibility. For an excellent video explanation of this concept,

the YouTube channel Unlost Finding Truth created this:

<https://youtu.be/3ZVfzTM037I>

5 And that he was seen of Cephas, then of the twelve:

“Of the twelve” - Really embarrassingly inaccurate statement for a few reasons:

1. Cephas (Peter) *is* of the twelve, so how can Jesus be seen by Cephas *and then* of the twelve? Did Peter get replaced by someone else? Were there thirteen apostles?
2. Judas was already dead and Matthias was not yet selected as his replacement.
3. Jesus was seen first by Mary Magdalene and the three women (Matthew 28:9, Mark 16:9, John 20:14-16) before being seen by any of the disciples.

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

“Asleep” - dead until the resurrection

“Five hundred brethren” - this event is not recorded in any of the four gospels. This article by Dr. Taylor Marshall details the “4 Opinions” of what happened:

<https://taylormarshall.com/2018/04/resurrected-christ-appeared-500-happen.html>

The most funny quote of the article to me is regarding the possibility that the event never happened: “It never happened. It’s a lie. The Catholic Christian cannot allow that the Apostle Paul would bear false witness within Divine Scripture.” Obviously the Catholic Christian has not read my book nor any of the recommended readings!

7 After that, he was seen of James; then of all the apostles.

James, the brother of Jesus. I cannot find a reference for this in the gospels.

8 And last of all he was seen of me also, as of one born out of due time.

Paul claims that he was the last to see Jesus, but this takes place after Jesus was already lifted away into the clouds

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

“Am not meet to be called an apostle” - accurate! He does not deserve the title, and persecuting the church of God has nothing to do with why he does not deserve that title! He did, of course, persecute the church of God. The problem is that the number of apostles has always been fixed at twelve. The twelve apostles (the original eleven plus Matthias) will sit on twelve thrones judging the twelve tribes (Matthew 19:28, Luke 22:28–30, James 1:1; Revelation 21:12,14,21). In the New Jerusalem there will be twelve pillars, etc...

10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

“I am what I am” - Paul and his readers take for granted that he is indeed an apostle.

“I laboured more abundantly than they all” - Paul is working harder (or is achieving more result) than anyone else, including the twelve real apostles.

“Yet not I” - Paul pretends that he is not bragging about laboring more abundantly, because it is by the grace of God

11 Therefore whether it were I or they, so we preach, and so ye believed.

“So ye believed” - This should be the most important result of preaching, and the individuals involved are at best just messengers. The importance of the messengers pales in comparison with the message and giving glory to Yahweh.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

Some Gentiles believe that there is no resurrection.

13 But if there be no resurrection of the dead, then is Christ not risen:

Logical conclusion

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

Indeed it would be horrible if Christ is not risen. Hypothetically, even if he had not prophesied that he would be resurrected, there are still Hebrew scriptures that teach that God will one day judge all, such as Daniel 12:2-3 and Ecclesiastes 12:13-14. While I believe that Yeshua was resurrected after three days and three nights in the heart of the earth, even if his resurrection did not take place so immediately, a believer could still be confident in the message that was preached by Jesus. What I am arguing is, of course, a moot point. The reason that this is an important thought experiment, is that so many Christians assume that the point of Jesus' death and resurrection is "for our sins". They miss that one of the main themes of Jesus' preaching is repentance from sin, and they miss that there were many who were righteous prior to the Messiah's life - individuals not living in sin, but instead living Holy.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

Just as there were the Sadducees who did not believe in the resurrection (Acts 23:8), there were those - perhaps the same group - claiming that Paul was a false witness of God due to claiming that the Son of Man was resurrected.

16 For if the dead rise not, then is not Christ raised:

Logical conclusion.

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

Paul declares that if the Anointed One was not resurrected, then "ye are yet in your sins". This ignores the list

of those who were righteous prior to Yeshua's death and resurrection in the Bible:

- Noah (Genesis 6:9)(Genesis 7:1)
- Lot (2 Peter 2:8)
- Joseph of Arimathea (Luke 23:50)
- Abel (Hebrews 11:4)(Matthew 23:35)(1 John 3:12)
- Joseph (Matthew 1:19)
- Cornelius (admittedly after the resurrection)
(Acts 10:22)
- John the Baptist (Mark 6:20)
- Zacharias and Elisabeth (Luke 1:5-6)
- Simeon (Luke 2:25)
- Daniel and Job (Ezequiel 14:14-20)(Job 1:1,8)
(Job 2:3)
- King Asa (1 Kings 15:14)
- King Josiah (2 Kings 22:2, 2 Chronicles 34:2)
- Enoch (Genesis 5:24)
- Elijah (not specifically declared righteous but raptured) (2 Kings 2)

With the list of righteous men and women such as this, it should be clear that righteousness can be achieved by obedience (and was achieved). Christ however did not die in vain - he died for reasons different than what Paul assumed was the only reason he died.

18 Then they also which are fallen asleep in Christ are perished.

Non Sequitur, as there are prophecies such as Daniel 12:2-3 which speak of an eventual, albeit not necessarily immediate, resurrection and judgement of both the righteous and unrighteous.

19 If in this life only we have hope in Christ, we are of all men most miserable.

"We are of all men most miserable" - is this really the attitude of a believer? No doubt we will suffer persecution in

this world, but we are also the only ones with a meaningful hope outside of the failed systems and philosophies of men. Even if others appear more happy in the short term, we know that the wages of sin is death, and that sin always brings with it punishment. Whatever punishment and chastening that we may experience while we are living is for the good of our eternal souls. Temporarily we might be miserable, but eternally we will have peace and joy.

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

He is the first resurrected, according to Paul, making him the firstfruits of the dead. Perhaps Paul is forgetting that Elijah already resurrected the son of the widow of Zarephath in 1 Kings 17:17-24. How can we not assume that Abraham, Isaac and Jacob were not already resurrected after they died, as Jesus said, "God is not the God of the dead, but of the living" (Matthew 22:31-33, Mark 12:26-27, Luke 20:37-38). This is also ignoring apparent rapture-like stories of Enoch and Elijah; it does not appear that Enoch died and was resurrected, but the text is open for that interpretation. It seems to me that Enoch was taken up while still living, similar to Elijah.

21 For since by man came death, by man came also the resurrection of the dead.

This is a misleading comparison. Adam and Eve were the causes of all the curses upon the earth and upon mankind. Jesus did not reverse any of those curses, which are still in effect until heaven and earth pass away. Resurrection of the dead is not from any man but from the Father, and Elijah had already been able to resurrect through this divine power.

22 For as in Adam all die, even so in Christ shall all be made alive.

This is wrongly applying the universality of the curses upon mankind as a result of the sins of Adam and Eve to the non-universality of being resurrected into eternal life. Jesus is not the savior of "all", but only those who repent, live

righteously and practice charity shall be saved. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." - Matthew 7:13-14, Luke 13:23-24.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

"At his coming" - Abraham, Isaac, Jacob, and the widow's son appear to have already been resurrected. Also, when Jesus was resurrected, many others were also resurrected at the same time according to the gospel of Matthew 27:51-53. This story is not corroborated by the other gospels. If it is true, then many have already been resurrected prior to the second coming of Jesus.

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

"the end, when he shall have delivered up the kingdom to God" - Jesus, while he was living, taught, "behold, the kingdom of God is within you" (Luke 17:20-21). When he began his ministry, Matthew 4:17 records, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." It appears that this kingdom was unfolding in the life and words of Jesus. Paul here claims that the kingdom only comes at "the end".

"When he shall have put down all rule and all authority and power." - the same rulers that are supposedly established by Yahweh per Paul in Romans 13. Cf. Hosea 8:4. Why must they be put down if they are doing the will of God as "he is the minister of God to thee for good" (Romans 13:4,6).

25 For he must reign, till he hath put all enemies under his feet.

Psalm 110:1, Matthew 22:44, Hebrews 2:8

26 The last enemy that shall be destroyed is death.

Death was not destroyed per se, but Yeshua simply demonstrated that he has power over death. "I am he that liveth, and was dead; and, behold, I am alive for evermore,

Amen; and have the keys of hell and of death.” - Revelation 1:18. The only sense in which death will be destroyed is that when the first heaven and earth are destroyed, there will be no humans left to die! All will have already died, and will either be sentenced to an eternity in hell or be given eternal life in the New Jerusalem.

27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

Psalm 110:1, Matthew 22:44, Hebrews 2:8

“It is manifest that he is excepted” - Yahweh is exempted from being under Yeshua. Should we not then still obey the laws of Yahweh?

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

The Son is still subject to the Father

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

Baptism of the dead has no significance. It is those who are alive who Jesus and his disciples baptized. While on an insurance sales call, I once met a man who was part of a religion that calls itself Christian, and he was one of the ministers who practices this baptism of the dead. Supposedly those who died as unbelievers can be redeemed by the living through this baptism process. Cf. Psalm 49:7 . The Mormon’s explanation of this process can be read at this link:

<https://www.churchofjesuschrist.org/study/manual/gospel-topics/baptisms-for-the-dead?lang=eng>

30 And why stand we in jeopardy every hour?

From the Pulpit Commentary, Cicero says (“Tusc. Disp., 1:15) that “no one would be so mad as to live in labour and perils if our instinctive anticipation of future life were taken away.”

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

“By your rejoicing” - The Pulpit commentary suggests that this is an erroneous translation which should rather mean “by my glorying in you”. If this translation is true, then Paul contradicts himself in 1 Corinthians 1:31. All glory and honor and power should go to Yahweh the Father.

“I die daily” - Matthew 10:38; Matthew 16:24; Mark 8:34; Luke 9:23; Luke 14:27

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

“What advantageth it me” - this is a very selfish reason to choose whether or not to obey God. Would you obey God because it is the right thing to do, even if you do not get anything out of it? Obeying Yahweh will probably seem that way in the tribulation for those who are persecuted by the beast and those who refuse the mark.

33 Be not deceived: evil communications corrupt good manners.

More commonly translated in modern English as “bad company corrupts good character”. Proverbs 13:20, Proverbs 22:24-25

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

Amen!

35 But some man will say, How are the dead raised up? and with what body do they come?

Some are perplexed as to how God can work such a miracle, and what the resulting resurrected person will be like. Will we be resurrected and look exactly the same, for instance?

36 Thou fool, that which thou sowest is not quickened, except it die:

“Thou fool” - “whosoever shall say, Thou fool, shall be in danger of hell fire” - Matthew 5:22. Paul is condemning

someone as a fool for merely asking what could have been a sincere question.

“except it die” - Paul also provides a ridiculous answer even if the questions in the previous verse were genuine. How does that answer any of the questions about the dead being raised and with what body they are raised?

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

“It may chance of wheat, or of some other grain” - in the actual sowing of seed in a farm, a farmer knows exactly what he is sowing. Paul admits he doesn't know how to answer the question of “and with what body do they come?” (verse 35).

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

Paul, again uncertain as to the question of verse 35, just claims that “God giveth it a body as it hath pleased him”. Don't ask Paul questions, thou fool! God does what pleases Him, and that's that! When it comes to your resurrected body “You get what you get, and don't throw a fit”, I suppose.

39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

Paul makes the astounding statement that humans are different from animals, and that animals are also distinct from one another.

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

By Paul's revelation: Similarly, our celestial bodies will be different from our earthly bodies just as our earthly bodies are different from trout or toucans. Why, if we are the only creature made in the image of God, would he not also recreate us in the image of God? I would love to know how my body might have been were it not polluted by and experimented on

by pharmakeia since birth! I think if we were to see God's original intention for the expression of our genetic material, without the side effects of medicines, vaccines, human error, synthetic factory food, chemicals in the water supply, etc. would be a wonderful treat! If we are not remade in God's image, then why did the resurrected Jesus appear to be any given man?

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

Paul the astronomer teaches us that all stars are unique, just like snowflakes.

42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

"Sown in corruption" - Paul is teaching the gnostic concept that human flesh is inherently corrupt and therefore must be replaced or redeemed through divine intervention. However, our flesh is not inherently corrupt, as "God hath made man upright" (Ecclesiastes 7:29), and we are commanded to repent from sin (Matthew 4:17) and to be holy (Leviticus 11:44,45, Leviticus 19:2, Leviticus 20:7,26, Isaiah 35:8, 1 Peter 1:16). If we live righteously (Matthew 7:21), then we would not be "sowing" a corrupt body into the ground. If we are living corrupt and lawlessly, then we risk hearing, "I never knew you: depart from me, ye that work iniquity." - Matthew 7:23

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

"Sown in dishonour...in weakness" - while the death of a saint may appear dishonor and weakness to the world, in the eternal judgement it ought to appear honor and strength. What Paul suggests is easily interpreted to suggest that we can die in a sinful, weak state, which is dishonorable in the eyes of Yah. Is our flesh inherently corrupt, weak, and without honor?

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

This much may be true, for God is spirit (John 4:24) and we shall be resurrected to enjoy his presence.

45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

“The last Adam” - Jesus, according to Paul. Ignore all the other humans born afterwards. If we are not descendents of Adam, then why do we inherit the same curses of the earth, and the same curses upon Adam and Eve? Why would these curses be *imputed*?

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

We start as natural and become spiritual. Is it not that we are already both from when we are born? We are, first and foremost spirits, tethered to our flesh for as long as our flesh is living; when our flesh ceases to live, our spirit is untethered but must nonetheless face the consequences of how we lived in the flesh (Revelations 22:12-15)

47 The first man is of the earth, earthy; the second man is the Lord from heaven.

Adam and Jesus respectively. In verse 45, Jesus was the “last Adam”. Were there only two humans ever created? Were no other “Adams”, or humans, created after the life of Jesus? Are we somehow different in nature than that of Adam, or divorced from his curses?

48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

The floor is made out of floor.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

This is a non sequitur, as the inheritance of eternal life is conditional and dependent upon our behavior to enter into the kingdom of heaven. Furthermore, is not man already made in the image of the heavenly, which is to say YHWH himself?

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

“Flesh and blood cannot inherit the kingdom of God” - flesh and blood *can* righteous in the eyes of Yahweh - see the list in verse 17. Furthermore, Yeshua spoke to those in the flesh and declared “behold, the kingdom of God is within you” (Luke 17:20-21)

“Neither doth corruption inherit incorruption” - Amen!
Repent of your sins and corruption!

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

Paul's gnostic gospel is one of a hidden mystery. Paul's gnostic revelation allows him to understand mysteries that are not accessible to others. A word search of “mystery” in the King James Bible shows that this word is hardly used elsewhere in the renewed testament. It was used once by Yeshua in Mark 4:11 referring to how parables are mysteries to those that God does not allow to understand them. But it is not man that makes the mysteries known to others (as Paul tries to do with his teaching), but rather God who removes the blindness from the eyes of those who he has called. Aside from references to “Mystery Babylon” in Revelations, the word mystery is exclusively used in Paul's writings. Paul is the one causing the gospel to be a mystery by his confusing teachings. God's will is not a mystery, although gnosticism relies upon incommunicable mysteries! God's will is beautifully simple, and capable of being obeyed. See Deuteronomy 30:11-14. Verse 11 emphasizes that “it is not hidden from thee...” - it is not a mystery! The gospel message of Jesus is not a mystery and neither “was kept secret since the world began” - Jesus and his disciples taught that repentance was necessary in order for sins to be forgiven (Matthew 4:17, Acts 2:38), which is the same message that was preached prior to Jesus (Genesis 4:7, Ezekiel 33:11, etc.)...

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Unfortunately this verse has become the poetic tagline of those awaiting a rapture. It appears that there will first be a war against the saints in the tribulation period which causes many, if not all, saints to die (Revelation 13:5-18, Revelation 15:1-3, Revelation 16:1, Revelation 20:4).

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

Paul's assumption is that we must live and die corruptible. He also assumes that our soul is mortal, however Daniel 12:2-3 suggests that all souls are immortal, and some are raised to eternal life while others are raised to eternal shame and punishment.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

"This corruptible" - is it capable of being corrupted or is it already corrupted? Of course as humans are capable of being corrupted and of choosing sin over righteousness. What could we say to a righteous judge on judgement day if we are still corrupted at that time?

"Mortal...immortality" - see commentary on the preceding verse, 53.

"Death is swallowed up in victory" - Hosea 13:14, very loosely translated

55 O death, where is thy sting? O grave, where is thy victory?

Hosea 13:14, moderately loosely translated

56 The sting of death is sin; and the strength of sin is the law.

"The sting of death is sin" - the cart is before the horse, because sin is transgression of the law per 1 John 3:4

“The strength of sin is the law” - blasphemy against God’s law. Paul attributes sin as gaining strength from the Words of Yah. Cf. Psalm 119

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Victory over sin was already available prior to our Lord Jesus Christ. See the list of the righteous prior to Jesus in verse 17. Since Genesis 4:7 the path to righteousness has been explained by Yah himself.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Amen! It is not in vain if we endure to the end - Matthew 24:13

FIRST CORINTHIANS CHAPTER SIXTEEN

1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

Regarding tithes and offerings...

2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

“The first day” - Sunday, as opposed to meeting on the seventh day, Sabbath

3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

Paul is collecting from the Corinthians to give to those in Jerusalem. Others will go on his behalf

4 And if it be meet that I go also, they shall go with me.

Paul is considering going to Jerusalem as well

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

Paul will visit the Macedonians

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

“Ye may bring me on my journey whithersoever I go” -

The emphasis in this verse is “me, myself, and I” for Paul, and the Corinthians are selected to be his gracious host.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

James 4:13-15

8 But I will tarry at Ephesus until Pentecost.

Is he going to observe Pentecost? This is one of the required feast days which is a Sabbath in which no work is permitted; an offering is also required. - Leviticus 23:15-21

9 For a great door and effectual is opened unto me, and there are many adversaries.

Paul has a great opportunity in Ephesus

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.

Why would Timotheus be in fear there? Other commentaries suggest that perhaps it is because he is younger.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

Paul admonishes the Corinthians to treat Timotheus with respect.

12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

Amen!

14 Let all your things be done with charity.

Amen!

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,)

“Addicted themselves to the ministry” - that is dedication

16 That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.

Submit yourself to addicts!

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

“That which was lacking on your part” - this is an insult to the Corinthians while also being a praise to the individuals mentioned. Paul has made such bitter statements before, as in Philippians 2:30.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

Give honor to those who are charitable like those.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

Cf. 2 Timothy 1:15 - perhaps not all in Asia had yet turned away at the writing of this letter. In Revelation 2:1-2 we know at least that Ephesus (see verses 8-9 of this chapter of Corinthians) was commended for “thou hast tried them which say they are apostles, and are not, and hast found them liars”. Did the “many adversaries” in Ephesus (verse 9) thus prevail against Paul?

20 All the brethren greet you. Greet ye one another with an holy kiss.

Paul likes kissing the brethren.

21 The salutation of me Paul with mine own hand.

Paul wrote this himself, unlike his longest epistle Romans, which he had Tertius write (Romans 16:22).

22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

“Anathema” - What about loving our enemies? The concept of anathema is used by the modern catholic church as a type of curse, which it is, in essence. Matthew 5:22,44-48

“Marantha” - Come, o Lord. In the same phrase as professing vehement hatred for unbelievers - which could be considered a curse - Paul invokes the same Lord who preached love for enemies, and who sent his disciples into all the world that all could have the opportunity to be saved.

23 The grace of our Lord Jesus Christ be with you.

24 My love be with you all in Christ Jesus. Amen.

SECOND CORINTHIANS

SECOND CORINTHIANS CHAPTER ONE

1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

The same commentary of Romans 1:1 is copied here: While Paul often claims to be an apostle, it is important to remember that God allows angels and humans free will to do as they choose. Some angels serve God while others have rebelled and followed Satan. They are indeed to be condemned to hell, but up to the present day they appear to still have the ability to come and go from heaven in spite of their rebellion - until the day war breaks out in heaven (Revelation 12:7)! Carefully read 1 Kings 22:19-23 and note that even lying spirits can be commissioned by God in judgement, and these spirits can appear in his councils in which important decisions are made such as how to punish a whole kingdom! While Paul's claim is religious in nature, theoretically this “by the will of God” could be claimed for any and every vocation under the sun. I have such-and-such job by the will of God; or, I am the leader

of a company, of a church, or of a nation by the will of God. Not necessarily so, as God gives nearly unlimited freedom for all of his creation to take advantage of our circumstances. How many kings have claimed that they rule by divine right, and how many people I have heard in the United States and in Mexico repeat Proverbs 21:1 - "The king's heart *is* in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will." And how many more Christians and Jews ignore the very clear condemnation of certain kings in Hosea 8:4, "They have set up kings, but not by me: they have made princes, and I knew it not". Simply because a man or woman is in a position of leadership, be it of a business, a country, a congregation, or whatever form of society, this does not necessarily imply God's approval. In fact, worldly success ought to rather be a warning against blindly following these leaders (John 15:19 - "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."). This world will not generally love those *few* who find the straight and narrow path, but will generally love those among the *many* who are on the broad way to destruction. Paul, in saying that he is approved by the will of God, is making a statement which cannot be definitively proven or disproven until judgement day (although I am prepared to place bets on the matter). It was supposedly God's will a few months ago that I was to be robbed, but this doesn't mean that God approves of the act of robbery nor of the robber. God expressly forbids stealing in the ten commandments (Exodus 20), just as God forbids following anyone who teaches contrary to his commandments (Deuteronomy 13:1-5). There exists an abundance of cults, false teachers, and swindlers who pass themselves off as men of God - sometimes quite convincingly. God, in his forbearance, does not immediately send lightning to zap these people off the face of the earth, but allows them to continue to exercise their free will. Satan continues with free will, and the "problem of sin" remains a

stumbling block to those who do not understand why a good God would allow evil to continue - and in some cases to seemingly flourish. Forgive me for stating what should be obvious, but in order to avoid blasphemy, it is necessary to repeat that evil deeds and evil doers are *not* evidence that God's will is being done, but simply that all actors have the ability to choose how they behave - including when this will is contrary to God's will. God could never approve as his will something which contradicts his commands - be it commands in the law and the prophets, or the commands of Jesus. Whether or not Paul is indeed an apostle is in dispute in this book as well as in the recommended readings.

2 Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

Paul's classic greeting, which is now the name of a ministry at a church I formerly attended as a member.

3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

Amen!

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

We have the Holy Spirit as our comforter and helper (John 16:13-14, John 15:26-27, John 14:17,26) and we know that Yahweh comforts the afflicted (Job 5:19, Psalm 27:13, Psalm 119:50,92, Matthew 5:4).

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

Matthew 5:10-12

6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.

“It is for your consolation and salvation” - why would a brother or sister being afflicted console me (Proverbs 11:10)? No one can save another - Psalm 49:7.

7 And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.

Suffering is not necessarily a guarantee of salvation, unless we are doing so for the kingdom. Consider the beatitudes in Matthew 5.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

2 Timothy 1:15, Revelation 2:1-2 - it appears that Asia as a whole rejected Paul as a false apostle, and probably sought to kill Paul, as he recounts “we despaired even of life”.

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

Paul continued, in spite of his troubles in Asia, to believe that he was still preaching the true gospel even though the Gentiles there had rejected him as a false apostle!

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

Paul is grateful that he was delivered from Asia and will continue to trust in this “god” of his.

11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

Many people are owed thanks for their prayerful remembrance of Paul.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our

conversation in the world, and more abundantly to you-ward.

“Godly sincerity” - perhaps this is a warning against the sincerity of apostates

“Not with fleshly wisdom” - such as the disciples had, to teach obedience to the law?

13 For we write none other things unto you, that what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

“For we write none other things unto you” - were some concerned that Paul had hidden writings?

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's in the day of the Lord Jesus.

“We are your rejoicing, even as ye also are our's” - all glory to God the Father. May we not rejoice in our fellow man except that the glory ultimately goes to Yahweh.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

“A second benefit” - (sarcasm alert) humble Paul does not miss the opportunity to proclaim himself a benefit to the Corinthians.

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judaea.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

Matthew 5:37, James 5:12

18 But as God is true, our word toward you was not yea and nay.

Paul seemingly condemns Matthew 5:37 and James 5:12 as guidelines for how to speak.

19 For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

Jesus is only “yes” and never “no”! This formula has been adopted in spades by the “love is love” modern church. “Jesus is love”, say they, promoting Paul’s hippy Jesus. The hippy Jesus of Paul is not the true Jesus. Jesus preached how to be reconciled to God! Do not forget that Jesus declared “I am come to send fire on the earth” (Luke 12:49). Furthermore, Yeshua explicitly stated, “Think not that I am come to send peace on earth: I came not to send peace, but a sword” (Matthew 10:34). Jesus, while appearing to preach “peace”, is not preaching peace from a worldly perspective! Continuing in Matthew 10:35, “For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.” Some peace this is (tongue-in-cheek)! Jesus would be considered one of the worst “family therapists” in the history of the profession in spite of having saved souls! Our very salvation will cause the world to hate us (John 15:19). Jesus was murdered for his preaching, and just about all of his twelve disciples were murdered after him for the same reason!

20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

“All the promises of God in him are yea” - but what about all the warnings of hell? Does God not warn of his punishment and judgement upon disobedience?

21 Now he which stablisheth us with you in Christ, and hath anointed us, is God;

Supposedly God “stablisheth” Paul and his companions and anoints them. Remember that “Christ” means anointed one. Is Paul here declaring himself and his companions to be a type of Christ?

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

“Who hath sealed us” - No one is sealed irreversibly until judgement day - Matthew 24:13

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

“To spare you I came not as yet” - the Corinthians ought to be grateful Paul hasn’t come yet!

“I call God for a record upon my soul” - add this to the list of times that Paul says that he is definitely not lying.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

1 Peter 5:3, Matthew 23:8-10

“By faith ye stand” - by faithful obedience to the commands of Yahweh

SECOND CORINTHIANS CHAPTER TWO

1 But I determined this with myself, that I would not come again to you in heaviness.

Paul determined this after thinking otherwise, as noted in 1 Corinthians 4:21

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

Paul will not come to the Corinthians “in heaviness” because he wants them to “maketh me glad”. This is a selfish reason to spare the rod and spoil the child. Proverbs 13:24, Hebrews 12:6-7

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all.

Paul has confidence and joy in the Corinthians

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

Paul writes with “much affliction and anguish of the heart” and “with many tears” because his love is so abundant.
5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

Paul says, “do not worry, I am only grieved *in part*.”
6 Sufficient to such a man is this punishment, which was inflicted of many.

Whoever this was that offended the Corinthians and grieved Paul *in part*, received “sufficient” punishment, inflicted by the majority but not necessarily all people.

7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

The punishment of this man was so significant, that he “should be swallowed up with overmuch sorrow.” Forgive him and comfort him. Why must the Corinthians wait for an exhortation from Paul to forgive someone? Do they know nothing of the teachings of Jesus on forgiveness?

8 Wherefore I beseech you that ye would confirm your love toward him.

“Confirm your love toward him” - were these the same “many” who inflicted “sufficient” punishment on the victim? If this was inflicted by many outside of the church, then why would the church have to confirm their love to this man within the church? If he and those inflicting the punishment on him outside of the church, then why would this offense have anything to do with the church?

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

Paul wants to confirm that the Corinthians are being “obedient in all things” - but to what did Paul teach them to be obedient? I doubt that it would have been the law of Yah.
10 To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;

“Forgive it in the person of Christ” - Why must Paul add this blasphemous expression at the end of this verse? Would it not be well enough just to say that he forgives? Paul here says he is forgiving as if the vicar of Christ, like a priest or a pope. Worse yet that Paul thinks that he and Jesus are one in spite of not obeying his teachings.

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

Through unforgiveness, supposedly, Satan receives an advantage. But we are only to forgive those who repent and ask for forgiveness per Luke 17:3-4. If God doesn't forgive the unrepentant on judgement day, then why would he hold us to a different standard to forgive the unrepentant?

12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord,

“Christ's gospel” - which differs from that which is taught in the four gospels.

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

Without Titus, Paul is restless in his spirit.

14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

“Always causeth us to triumph” - God does not cause or force us to triumph. It is our prerogative to endure to the end, to obey the commands of the Father and the Son, and to practice charity. Matthew 7:21-23, Matthew 24:13, Matthew 25:31-46.

“By us” - the “savour” of the knowledge of God is salted by Paul and those like Him. Cannot the “savour” of God's Word stand on its own without any additives? Paul imagines himself a divinely appointed dish through which God's Word can be tasted. We are supposed to be the salt of the earth per Matthew 5:13

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

We ought to smell like the carpenter's Son!

16 To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?

Carrying our cross will appear an unfortunate death sentence in the eyes of the world - all the worse because it is a voluntary choice rather than a death penalty forced upon a victim by a court of law. Such behavior will be repugnant to unbelievers (except for those called by God).

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

"Many, which corrupt the word of God" - Paul projects onto others and denies the very claim of which he is guilty.

"As of sincerity" - Paul only quotes in sincerity, which proves that sincerity is no protection against apostasy and blasphemy. Consider innocent Trophimus who unknowingly blasphemed the temple based on sincerely following the teachings of Paul.

"In the sight of God speak we in Christ" - this has been added to my list of times that Paul claims he is *definitely* not lying. This is a form of an oath by saying, "in the sight of God" as in, "God is my witness".

SECOND CORINTHIANS CHAPTER THREE

1 Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

"Some others" seek letters of recommendation, as in the process of seeking employment.

2 Ye are our epistle written in our hearts, known and read of all men:

The Corinthians are Paul's epistle - "our epistle written in our hearts". Put that on a hallmark-style card and sell it at the church bookstore!

3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

"Ye are manifestly declared to be the epistle of Christ" - while Paul writes epistles of ordinary letters and words, the believers in Christ are metaphorically the epistles of Christ to the modern world - to the immediate context of the community in which they live, they are the epistles of Christ. It like being the salt and light of the earth.

"Ministered by us" - do not forget Paul and Paul's companions - who follow Paul!

"Not in tables of stone" - Paul denigrates the law as given to Moses as being inferior to the law written upon "fleshy tables of the heart". The heart! "The heart is deceitful above all things, and desperately wicked", warns Jeremiah 17:9. Is something written upon our hearts ever to supercede that which Yahweh wrote upon the tablets which Moses carried?

Submitted by KeepingWatch95:

Calling the ten commandments "the ministration of death" is not done by those that keep the ten commandments of God.

Note how the book of Revelation records the commandments:

Revelation 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Is not the ten commandments (the words of the covenant) which Paul calls the “ministration of death” included in (if not wholly) the same “commandments of God” as it is written of in the book of Revelation?

If Jesus had chosen Paul (instead of choosing John) to record the book of Revelation; perhaps Paul the would have recorded the words “the commandments of God” in the same blasphemous manner he does in 2 Cor 3:7.

It would thus appear by Paul's teachings as:

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the [ministration of death] of God, and have the testimony of Jesus Christ.

4 And such trust have we through Christ to God-ward:

“To God-ward” - the KJV is at times so awkward in comparison to modern English. Why not translate this as “toward God”?

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

“Not that we are sufficient of ourselves” - ultimately we are dependent upon the mercy of God to receive his favor and to avoid just punishment for our sins. Nonetheless there is a long list within the Bible of those who are righteous:

- Noah (Genesis 6:9)(Genesis 7:1)
- Lot (2 Peter 2:8)
- Joseph of Arimathea (Luke 23:50)
- Abel (Hebrews 11:4)(Matthew 23:35)(1 John 3:12)
- Joseph (Matthew 1:19)
- Cornelius (admittedly after the resurrection)
(Acts 10:22)
- John the Baptist (Mark 6:20)

- Zacharias and Elisabeth (Luke 1:5-6)
- Simeon (Luke 2:25)
- Daniel and Job (Ezequiel 14:14-20)(Job 1:1,8)
(Job 2:3)
- King Asa (1 Kings 15:14)
- King Josaiah (2 Kings 22:2, 2 Chronicles 34:2)
- Enoch (Genesis 5:24)
- Elijah (not specifically declared righteous but raptured) (2 Kings 2)

With the list of righteous such as this, it should be clear that righteousness can be achieved by obedience (and was achieved). Christ however did not die in vain - he died for reasons different than what Paul assumed was the only reason he died.

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

“The new testament” - Paul claims that the old was done away with. I prefer the terminology, “original testament” and “renewed testament” to reflect the continuity in God’s unchanging character and the eternal nature of his Words.

“The letter killeth” - blasphemy against the letter of the law. Shall we ascribe to God guilt in saying that the law which He gave results in death, instead of life?

“The spirit giveth life” - would the Holy Spirit dissuade us from living holy by departing from sin and transgression of the law? Would not the Holy Spirit encourage us to obey the law and help us remember the commands? What if Paul’s “spirit” were different than the Holy Spirit?

7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

“the ministration of death, written and engraven in stones” - Paul blasphemes the Ten Commandments as if it is

“the ministration of death”. May Paul eternally live in a world of his choosing in which murder, stealing, adultery, false god/demon worship, lying, and 24/7 work (without a Sabbath break), is the norm, and not against the law. Heaven forbid Paul suffer such a “ministration of death” as a society governed by the Ten Commandments! May Yah give Saul eternal companions worthy of his choice!

“The glory of his countenance” - Exodus 34:29-35

“Which glory was to be done away” - Moses is reflecting the glory of God Himself. Is God’s glory to be done away with? Even if Moses’ face ceased to shine after a time, this doesn’t mean that God’s glory has lessened any more than the waning or new moon means that the sun has stopped shining.

8 How shall not the ministration of the spirit be rather glorious?

The “ministration of the spirit” here is contrasted with the “ministration of death, written and engraven in stones”. This new “ministration” presented by Paul is replacing the law of Yahweh, which Paul blasphemes as bringing forth death. Now that the terrible laws of the Lord are done away with, we can finally live! Do what thou wilt, in the spirit.

9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

“Ministration of condemnation” - another blasphemy against the law

“Ministration of righteousness” - Righteousness is possible through obeying the laws, statutes and ordinances given by Elohim. Paul contrasts the law with righteousness as if the law is unrighteous. He blasphemes the law twice in this one verse. Cf. 1 John 3:4

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

Heaping blasphemy upon blasphemy, Saul the Pharisee now says that Yah’s laws “had no glory”.

11 For if that which is done away was glorious, much more that which remaineth is glorious.

The law was done away with, according to “do what thou wilt” Paul.

“That which remaineth” - what remains, except to “do what thou wilt” after the law has been done away with? There is no more law, but only just the Spirit of God - the same Spirit which would have guided the authorship of the law and the prophets (Hebrew 1:1).

12 Seeing then that we have such hope, we use great plainness of speech:

“Great plainness of speech” - consider Peter’s critique of Paul’s speech and the fruits thereof in 2 Peter 3:16. To the extent that Paul’s speech is plain, it is clear that he is antinomian.

13 And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

“Could not...look” - it is as if the glory of God, reflected in the face of Moses, is somehow a bad thing from Paul’s perspective

“That which is abolished” - clearly Moses’ face or the glory of God is not “abolished”. Per Saul, the law is abolished. Cf. Matthew 5:17

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

“Reading of the old testament” - It is relatively rare to hear a sermon on the “old” (original) testament in the Pauline churches which I have attended. Much more common are sermon series on the epistles, and occasional messages about the nicest, easiest thing which Jesus preached. It is rare, in my experience, for a church to approach the extreme teachings of Jesus or any of the controversial aspects of the original testament. In calling it the “old testament”, Paul is denigrating it

as something that has passed away. I prefer the terminology of calling it the “original testament”, and the “renewed” testament in lieu of a “new” testament. Without the writings of Paul, there is not any deviation from the original commands and promises of God.

“Vail untaken away” - the minds of the Jews are blinded, as is the mind of anyone who takes the commands of Elohim seriously.

“Which vail is done away in Christ” - Matthew 5:17

15 But even unto this day, when Moses is read, the vail is upon their heart.

“Even unto this day” - anyone interpreting the “old” testament and its commands as still being in effect cannot see clearly, for “the vail is upon their heart”. It is as if they do not have eyes to see or ears to hear.

16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

By turning to Jesus, we can clearly see that he abolished the law, like he said he would in Matthew 5:17.

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

“Where the spirit of the Lord is, there is liberty” - Do what thou wilt. Why would the same spirit of God which breathed the law into existence now put an end to the law? Hippy Jesus just wants to love you and give you freedom from the Father’s tyrannical laws.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

We are being transformed into the image of Jesus and into the glory of God. 1 John 2:6

SECOND CORINTHIANS CHAPTER FOUR

1 Therefore seeing we have this ministry, as we have received mercy, we faint not;

“Seeing we have this ministry” - Paul considers the audience that he has for his message a form of proof that it is divinely sanctioned. Cf. John 5:43

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

“Not walking in craftiness” - in this same epistle, 2 Corinthians 12:16, Paul brags, “being crafty, I caught you with guile.”

“Handling the word of God deceitfully” - do a “fact-check” every instance in which Paul references the original testament. Very often the quote perverts the original text or simply takes it out of context. For example in Romans 10 Paul “quotes” parts of Deuteronomy 30:11-14, but using quotes from the original passage to arrive at the exact opposite conclusion of the original - that the law is doable.

“Commending ourselves to every man...” - Paul is being commended, but not Christ - John 5:43

“Conscience” - an almost entirely Pauline concept. A search of the word “conscience” in the KJV Bible shows that this Greek word almost exclusively is found in the writings of Paul. It is once written in the gospels, in John 8:9, although this word is never spoken by Jesus. It is used a number of times in Hebrews and thrice in 1 Peter. If the concept of a conscience is so important - why would it never be mentioned by Jesus or prior to Jesus? The concept of a conscience is an unnecessary addition to the concept of the “heart” being the guide of right and wrong. Additionally, the references in 1 Peter ought to be suspect in light of Yeshua’s prophecy in John 21:18, regarding Peter as he ages: “but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry

thee whither thou wouldest not.” Perhaps the influence of Paul is part of the fulfillment of this prophecy?

3 But if our gospel be hid, it is hid to them that are lost:

The possibility of Paul’s gospel being hidden doesn’t seem to bother him. Jesus commanded his disciples to go into all of the world in the Great Commission, so that it would not be hidden to anyone.

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

“The god of this world” - Satan per John 12:31, 14:30, 16:11, 1 John 5:19, Revelation 6:10, 12:11, 13:7. Cf. Ephesians 2:2

“Blinded” - similar to Saul’s conversion experience. Here Paul is ascribing power to Satan to blind the minds so that they cannot be saved, however it is God who can give us eyes to see and ears to hear. Only God can call us, and we cannot remove that blindness ourselves (John 15:16, Matthew 22:14). God calls the lost.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake.

“We preach not ourselves, but...and ourselves” - Paul is not just preaching himself, he is preaching himself and Jesus! John 5:43

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Amen!

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

Amen! The moon should not take credit for its light.

8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

Famous Pauline quote...

9 Persecuted, but not forsaken; cast down, but not destroyed;

...Such should be our attitude!

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

“The dying of the Lord Jesus” - we must take up our cross and follow Him. Matthew 10:38; Matthew 16:24; Mark 8:34; Luke 9:23; Luke 14:27, John 12:24

11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

“Always delivered unto death” - Hebrews 11, the “by faith” Chapter, features earthly success stories for those fighting for God, of course in addition to those who were sawn in two and suffered terrible fates.

“For Jesus' sake” - For Christ's sake!

12 So then death worketh in us, but life in you.

“Death worketh in us” - indeed Paul seems to be working on behalf of Gehenna.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

This is only a partial quote of Psalm 116:10, “I believed, therefore have I spoken: I was greatly afflicted:” This is about praying to God in affliction and believing that he can deliver us from this affliction. Paul cuts the quote short to make it seem as if believing and confessing with the mouth is what is needed to be saved.

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

“Shall raise up us” - to deternal life or to eternal shame? Cf. Daniel 12:2-3 - are we living righteously and leading others to righteousness?

15 For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

“All things are for your sakes” - this is a selfish, baby-like perspective on the world in which everything happens specifically for us. God allows free will. We pray, “thy will be done on earth”, and must work to make it so. We cannot pray this and then go sin. And there are certainly those in this world who neither pray this nor live righteously.

16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

“Our outward man...inward man” - Paul creates a bipolar personality split in all Christians. Our spirit is being renewed by God while our flesh remains corrupt - a type of gnostic teaching. It is possible to live righteously while in the flesh, and without any split personality that compartmentalizes sin into our “outward” parts while holiness is inward. Holiness and sin cannot mix, just like iron and clay. One is either living holy or not!

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

Whatever our afflictions may be on earth, it is worth enduring to attain eternal life!

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

“We look...at the things which are not seen” - a poetic statement which obviously cannot be taken literally. We expectfully do God’s will and meekly wait to inherit the kingdom.

SECOND CORINTHIANS CHAPTER FIVE

1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

John 14:1-4

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

I earnestly would prefer to be in heaven where I can live eternally in peace and joy! Not my will, but His will be done.

3 If so be that being clothed we shall not be found naked.

Naked, or improperly clothed, as in Matthew 22:12

4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

“Clothed upon...swallowed up” - both verbs are passive in the sense that we as believers are not putting clothes on, but we are clothed upon. Similarly our mortality is “swallowed up of life” by a force that is greater than ourselves. Does God really redeem us in our passivity, or must we clothe ourselves. In Matthew 22:12-14 one of the wedding guests “had not on a wedding garment”. This man, rather than being provided a garment - being “clothed upon” - was kicked out by the king. “Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth. For many are called, but few are chosen.” It would seem that God calling us does not necessarily “clothe us” in his righteousness, but that we must prepare ourselves for such a wedding feast!

5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

“Hath wrought us” - more passive language of God doing. John 15 does present God as the vine dresser pruning us, and Jesus providing the nutrients for us on the condition that we abide in Jesus. If we do not do our part of abiding in Him, then we will be cut off.

“The earnest of the Spirit” - having the Holy Spirit is interpreted by Saul the Pharisee as proof that we will be saved. God, however, withdrew his Spirit from King Saul, Samson, and Balaam, who later was condemned by the scriptures for misleading God's people (Numbers 23:5,16, Numbers 31:16, Judges 16:20, 1 Samuel 16:14-15, Jude 1:1, Revelation 2:14). God can withdraw his spirit and deny eternal life to those who do not endure to the end (Matthew 24:13).

6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

Why would it bring confidence to be absent from the Lord while living our earthly lives?

7 (For we walk by faith, not by sight:)

KJV Emoji. Paul encourages walking blindly, whereas the Word is a lamp unto our feet to guide our path per Psalm 119:105, Proverbs 6:23, Psalm 19:8, Psalm 43:3.

Submitted by KeepingWatch95:

Jesus teaches in Matthew 13:14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

Matthew 13:15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

Matthew 13:16 But blessed are your eyes, for they see: and your ears, for they hear.

Jesus taught in Luke 6:39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

Jesus would have had the foresight to see Paul was going to come and what Paul was going to teach.

Paul comes and teaches his followers in 2 Corinthians 5:7 (For we walk by faith, not by sight:)

For those that have eyes to see in 2 Cor 5:7 Paul writes the inclusive word “we” which includes himself as a “not by sight” leader.

Paul teaches his followers to be blind (not by sight) followers.

Thus it appears by Paul's own writings he is a blind leader of the blind

8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

How are we absent from the body except to die? Paul is confident and willing to die. But if it is God’s will that we should be alive here on the earth, then why should we focus on our willingness?

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

“We labour” - At least the conclusion of the previous nonsense is the correct one! Let us work to make the Father’s will be done on earth.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Hebrews 9:27, Hebrews 10:35, Jeremiah 51:56
Jeremiah 16:18, Jeremiah 25:14, Revelation 22:12,
Deuteronomy 32:35, Isaiah 35:4, Isaiah 59:18, Isaiah 65:6,
Isaiah 66:6, etc...see this link for more usage of the word

“recompense”

<https://sarata.com/bible/verses/about/recompense.html>

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

“The terror of the Lord” - Proverbs 9:10, Job 28:28, Psalm 111:10, Proverbs 1:7

“We are made manifest unto God” - were we hidden from God before? Cf. Proverbs 15:3

“Consciences” - “Conscience” - an almost entirely Pauline concept. A search of the word “conscience” in the KJV Bible shows that this Greek word almost exclusively is found in the writings of Paul. It is once written in the gospels, in John 8:9, although this word is never spoken by Jesus. It is used a number of times in Hebrews and thrice in 1 Peter. If the concept of a conscience is so important - why would it never be mentioned by Jesus or prior to Jesus? The concept of a conscience is an unnecessary addition to the concept of the “heart” being the guide of right and wrong. Additionally, the references in 1 Peter ought to be suspect in light of Yeshua’s prophecy in John 21:18, regarding Peter as he ages: “but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.” Perhaps the influence of Paul is part of the fulfillment of this prophecy?

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.

“We commend not ourselves...glory on our behalf” - Paul won’t commend himself. He is so humble that he will give you occasion to commend him.

“Which glory in appearance, and not in heart” - Isaiah 29:13, Ezekiel 33:31, Matthew 15:7-9, Matthew 23:25-26, Mark 7:6, Luke 11:39, Proverbs 26:23

13 For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.

“Beside ourselves” - is this to say, out of one’s mind, like Jesus’ family accused Him of being in Mark 3:21? (in contrast to being sober). Cf. 1 Peter 5:8

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

“If one died for all, then were all dead”. This is a non sequitur. Paul cannot be talking about a literal death, because this is as meaningless as saying, “Jim Jones died, then all before him were dead” - literally any name could be substituted alongside the fact that others have died before them. So if their literal meaning is meaningless, then perhaps Paul is suggesting that all were *spiritually dead* before Christ, which is contrary to a long list of those who were righteous prior to Christ (see the commentary on Galatians 2:2, for example). Additionally, Jesus calls his Father a God of the living, and not of the dead - which includes Abraham, Isaac, and Jacob, at the least. So these - and certainly others like Enoch - were not dead (Matthew 22:31-33, Mark 12:26-27, Luke 20:37-38).

15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

“He died for all” - Perhaps “for all” in the sense of being the way, the truth, and the light to get access to the kingdom of heaven (John 14:6) - which I believe has absolutely no population limit* - but very few will find or choose this path and be chosen by God in response (Matthew 7:13-14, Matthew 20:16, Luke 13:23-24). Many of those who believe they are being saved on judgement day will tragically find out otherwise (Matthew 7:21-23, Matthew 25:31-46).

*population limit - some have argued that the kingdom of heaven’s population is limited by the dimensions (measured in cubits) of the New Jerusalem. How one could define the

population density, the resurrected body dimensions, etc. is pure speculation.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

“Know we no man after the flesh” - seems like a willful ignorance of the fleshly nature that all humans must necessarily possess.

“Now henceforth know we him no more” - Speak for yourself Saul! You never knew him to begin with because you were never with him during his earthly ministry. We know him through the Holy Spirit: “the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (John 14:26).

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Popular Pauline prose.

“Old things are passed away” - if we have repented of sin, then the old, sinful nature can be put away

“All things are become new” - only those who are regenerated by being attached to the Divine vine are becoming new - John 15.

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

“All things are of God” - it would be a blasphemy to credit God for sin

“who hath reconciled us to himself by Jesus Christ” - we are not reconciled without repentance from sin because sin separates us from God (Isaiah 59:2).

“The ministry of reconciliation” is repentance from sins, and making restitution for any wrongdoing, if possible (i.e. returning that which was stolen, or the value thereof).

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

“Reconciling the world” - not the whole world, but only the few that shall be saved (Matthew 7:13-14, Matthew 20:16, Luke 13:23-24)

“Not imputing their trespasses unto them” - God will not justify the wicked, as this is an abomination to Him (Exodus 23:7, Proverbs 17:5, Proverbs 24:24, Isaiah 5:20, Psalm 5:4-6)

“The word of reconciliation” is really just one word: “repent!” Matthew 4:17

20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

“Ambassadors” - as the salt and light of the earth per Matthew 5:13-16

“Be ye reconciled to God” - Amen. Repent!

21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

“He hath made him to be sin for us” - this is blasphemy against a man who lived a sinless life (“who knew no sin”). Just as God does not impute righteousness to the unrighteous (Exodus 23:7, Proverbs 17:5, Proverbs 24:24, Isaiah 5:20, Psalm 5:4-6), neither will God impute unrighteousness to the righteous.

“That we might be made the righteousness of God in him” - Neither the Father nor the Son are going to force or impute righteousness upon us. We must live righteously and holy, and it is entirely within our power and free will to do so - Deuteronomy 30:11-14

SECOND CORINTHIANS CHAPTER SIX

1 We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

“Receive not the grace of God in vain” - it can be made vain by not enduring until the end per Matthew 24:13

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

Isaiah 49:8, loosely translated. I am having trouble piecing together the entire quote or locating all the sources. This seems to be a promise made specifically to the Messiah and not necessarily others.

3 Giving no offence in any thing, that the ministry be not blamed:

Cf. Matthew 18:7, Luke 17:1-4

4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

“Approving ourselves” - does it really matter if we approve ourselves? May our standard be to be approved by God!

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

In all circumstances...

6 By pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned,

Amen

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

Who can argue with all these nice things?

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;

“Honor and dishonor” - Honored by God and his saints but perhaps dishonored by the world. Similarly with regard to the “reports”

“As deceivers” - Paul admits to being such in this same epistle, in 2 Corinthians 12:16. Rather, we ought to be

completely without guile, as Nathaniel (John 1:47, Revelation 14:5, Psalm 32:2, Psalm 34:13, Zephaniah 3:13, Malachi 2:6)

9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

“As dying” - Matthew 10:38; Matthew 16:24; Mark 8:34; Luke 9:23; Luke 14:27, John 12:24

“As chastened” - Hebrews 12:6-7, Proverbs 3:12, 2 Samuel 7:14

10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

“As sorrowful” - Blessed are they who mourn (Matthew 5:4)

“As poor...as having nothing” - Jesus and his apostles seemed to lead a life of poverty, and were receiving support from others (Acts 3:6, Matthew 8:20, Matthew 19:27, Luke 8:3, Luke 9:58, Luke 18:22-23, James 2:5). Jesus called his disciples out of their careers in order to follow him (i.e. Matthew 4:20-22, Matthew 9:9).

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

“Our mouth is open unto you” - a strange statement. Paul's mouth is open to receive the Corinthians.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

According to other commentaries, this “straitened” or restricted relations between Paul and the Corinthians is their fault and not his. Paul's mouth and bowels are wide open to receive the Corinthians, however the Corinthians have closed their bowels - and presumably also their mouths - so as to prevent Paul from entering into that affection.

13 Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged.

Open up and be “enlarged” so as to recompense Paul with the same open-mouthed, open bowled affection which Paul lavishes on the Corinthians.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

Amen! It is unwise to marry outside of the faith, as the problems which invariably arise in relationships will be resolved based on different standards of right and wrong, forgiveness, etc. What's more, a believer in Yeshua must at times sacrifice loving his own family in order to seek to please his heavenly Father instead (Matthew 10:36-37, Luke 14:26, John 12:25).

“What communion hath light with darkness” - very little. While Yeshua ate with sinners, it is impossible to imagine him recommending a saint to marry a sinner. In the old testament, the Jews were repeatedly prohibited from marrying outside of their religion, and marrying foreign women led to worshipping their gods (Numbers 25:1-13, 1 Kings 11:4-9, Ezra 10, Nehemiah 13:23-31). In the case of Solomon in the 1 Kings passage, his wives were doing worship which included burning incense to their gods, which is a practice of eastern traditions but could also be applied to burning candles in front on shrines like larariums - which has been adopted as a common practice by catholics in their worship of Mary (Cf. Luke 11:27-28).

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

Amen! Cf. Luke 11:14-28

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Amen! Why then does Paul not prohibit eating food sacrificed to idols in 1 Corinthians 8 & 1 Corinthians 10? Jesus

in Revelation 2:14 and 2:20 confirms twice that he is against eating food sacrificed to idols.

“I will dwell in them, and walk in them” - misquote of Ezekiel 37:27, which reads, “My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.” God promises to dwell *with* us but not *in* us according to the prophet Ezekiel.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

Isaiah 52:11, Revelation 18:4

“And I will receive you” - Paul often puts two quotes back to back so as to make them seem like a singular statement. This last clause is not part of Isaiah 52:11

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

The closest quote is found in relation to David in 2 Samuel 7:14, and 1 Chronicles 17:13. This is not a generalized promise to all people, but rather a promise to David.

“Sons and daughters” is interjected into the previous verse reference from an unrelated passage in Isaiah 43:6. This is Paul’s attempt to universalize a statement made exclusively to one man - David. Talk about a deceitful handling of scriptures (2 Corinthians 4:2)!

SECOND CORINTHIANS CHAPTER SEVEN

1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Amen!

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

“Wronged...corrupted...defrauded...” - cf. 2 Corinthians 12:16. Contrast Galatians 2:10 with apparently the same story in Acts 15.

3 I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you.

What difference does it make to my eternal salvation if I am in Paul's heart or not?

4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

“My boldness” - contrast this with meekness, i.e. Matthew 5:5, Matthew 11:29, Matthew 21:5, Psalm 37:11, Isaiah 29:19

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

“Our flesh had not rest, but we were troubled on every side” - cf. Isaiah 48:22

“Within were fears” - 1 John 4:18, Deuteronomy 31:6, Joshua 1, Psalm 37:1-4, John 14:1

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

“That comforteth those that are cast down” - grammar Nazi in modern English: *who* comforts those *whom* are cast down. Proverbs 29:23, Luke 14:11, Luke 18:14, James 4:6, 1 Peter 5:6, Matthew 5:3, Matthew 18:4

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

“Not by his coming only” - this is a future event which has not yet occurred even 2000 years later; if it did already occur, then every human on earth would have witnessed it per Matthew 24:27 - in contrast to Paul's private desert experience with the two eternally unverifiable witnesses.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season.

“I do not repent, though I did repent” - Is Paul repenting of his repenting? Does that mean he has reverted to his unrepentant state, as in the case of a grammatical “double negative”?

“I made you sorry...hath made you sorry” - Reminds me of a heartless ex-girlfriend that was the first girl that I ever loved (due to ignoring the red flags and proceeding with sin). When I disagreed with her or was offended, she would snarkily say, “I’m sorry (that) you feel that way”. My ex-girlfriend and Paul had achieved the same brilliant realization that they can convincingly *pretend* to apologize without any actual repentance. Meditate that Paul admits, “I do not repent” even though he appeared as “though I did repent”. While humans are so easily fooled, is God, who sees the heart? Postscript: God mercifully ended my deception with her by *her* ending the relationship and beginning with a new, fornication-based boyfriend, which would be the only permissible grounds of divorce based on Matthew 5:32 and Matthew 19:9.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

“Ye sorrowed to repentance...after a godly manner” - this is the proper way to weep over sins and begin a true repentance and reconciliation to those who were wronged by sin. Sorrowing and weeping *alone* is not enough to obtain righteousness, but we also must reconcile with our enemies, live righteously, and do charity for our needy brothers - and quite possibly to the needy non-brothers (consider the Good Samaritan Parable).

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

“Godly sorrow...sorrow of the world” - an important distinction. The consequences of sin can cause a worldly individual to experience *worldly* sorrow, in the sense of losing a piece of jewelry or a collectible coin. The consequences of sin can cause a *godly* individual to do everything possible to reconcile with those against whom he sinned, and can cause him to desire never to violate that command *nor any other command of God* again.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.

A true Godly sorrow results in a “clearing of yourselves” from sin; an “indignation” of the sin and the possibility of repeating it; a “fear”, a “vehement desire”, a “zeal” and even a “revenge” against the sin itself by living righteously instead of committing the sin again!

“Ye have approved yourselves” - Does it matter if we approve ourselves by our standards, or does it rather matter if we are approved by the Sovereign's standards?

12 Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

“I wrote to unto you...that our care for you...might appear unto you.” - How humble! Cf. Proverbs 27:2, Proverbs 25:27

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

Titus is like the rookie in Paul's training camp, who shows a lot of promise - and not only that, but he impressed the local fans in the public training camp exhibition! Paul might

have a semi-worthy successor, after all...*Marcion, I'm looking at you!*

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.

“If I have boasted...I am not ashamed” - One who exalts himself shall be humbled. Proverbs 3:34, Proverbs 16:18-19, Proverbs 27:2, Proverbs 29:23, Luke 14:11, Luke 18:14, James 4:6, 1 Peter 5:6. Cf. Matthew 5:3, Matthew 18:4, Job 22:29

“We spake all things to you in truth, even so our boasting” - is boasting in line with the truth, or is not boasting a signature definition of the Adversary?

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

“His inward affection” - my text editor autocorrected this to *windward* affection - I believe God is giving me a very good joke that only His saints can appreciate.

“How with fear and trembling ye received him” - Isaiah 66:2,5 “to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.”

16 I rejoice therefore that I have confidence in you in all things.

“I have confidence in you” - Why should I care if Paul has confidence in me?

SECOND CORINTHIANS CHAPTER EIGHT

1 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

Remember the “grace of God” in Macedonia...

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

“Their deep poverty” - James 2:5 Acts 3:6 - Peter had neither Silver nor Gold. Copper or some other inferior metal is *some* inheritance in compensation for the best of this earth, say I tongue-in-cheek.

3 For to their power, I bear record, yea, and beyond their power they were willing of themselves;

“Beyond their power” - they were willing to submit to the will of God even when they did not know what to do.

4 Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

“That we would receive....and take upon us...” - this is the direction to which the earnest, covetous prayers are directed. Why should Paul be the recipient of covetous prayers, and why should not all earnest desires be given unto YHWH?

5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

“Not as we hoped, but first gave their own selves to the Lord” - in what way would someone first submitting to the Lord - before doing anything else - be an improper step? Perhaps not first reconciling with those who they have wronged? Matthew 5:23-24

“To the Lord, and unto us” - why must Paul’s followers also give themselves unto Paul? Is it not enough that they have given themselves unto the Lord?

6 Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

Titus is given responsibility to “finish in you” the work that “he had begun”. Why not assure the Corinthians that if they remain connected to the vine (John 15) that they will be guided into all truth by the Holy Spirit (John 16:13).

7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

“In this grace” - the aforementioned grace that Titus would be finishing in them? If grace is a free gift of God and we can do nothing to merit it, how then can a Corinthian abound in it? By modern Pauline logic this does not make any sense. Is this the same grace referenced in verse nine, in which “our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor”? Would Paul really encourage this voluntary poverty of the Corinthians, considering the fruits of the modern Pauline church is rather approving of earthly wealth and prosperity?

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

“I speak not by commandment” - Paul is offering guidelines - advice - but not any divine command that they must behave a certain way. When did Moses or Jesus qualify their speech by saying, “Now this isn’t a rule that God gave, but just my two cents...” This is not the authoritative manner in which the prophets are known for speaking.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

“Though he was rich” - being the only begotten son of God would be the greatest riches that any son could inherit (Luke 15:31, John 16:15)! He left the greatest position in the greatest circumstances on heaven and earth in order to be homeless (Matthew 8:20, Luke 9:58), hated (John 15:18-25) and hanged (on a stake) for being holy.

“Ye through his poverty might be rich” - to be rich, in the sense of true everlasting riches, we ought also to walk as he walked (1 John 2:6), deny ourselves (Matthew 10:38; Matthew 16:24; Mark 8:34; Luke 9:23; Luke 14:27), and sell what we have and give alms to the poor (Matthew 6:3-4, Luke 11:41-42, and the Parable of the Rich Young Ruler: Matthew 19:16-30, Mark 10:17-31, Luke 18:18-30). The disciples left all to follow

Jesus (Matthew 19:27, Mark 10:28, Luke 18:28). Why should a modern believer expect riches?

10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

I am completely lost in the King James phrasing of this statement. Other minds, greater at deciphering these things, teach that the Corinthians were the first to collect offerings, and over a year ago began this work while other churches had failed to do so for some time. This is to say, the Corinthians were closer to the ideal in Acts of believers sharing all possessions in common (Acts 2:44, Acts 4:32).

11 Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

“Therefore perform the doing of it” - this is the most important part of charity, or really of any type of action. It is not enough to be willing or *disposed* to do something, but rather to actually “take the plunge” and do it!

12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

“According to that a man hath” - consider a comparison to an apocryphal text of which I am fond: Tobit 4:7-11. God would never judge a man by what he was *not* given, as in the Parable of the Talents (Matthew 25:14–30, Luke 19:11–27). God did not praise or reward disproportionately based upon the original number of talents given; frightfully, neither did he forgive a comparatively insignificant number of talents. If God gave five, two and one talents, and gained five, two and zero more, respectively, should not God overall consider himself as profiting? Would it not seem easy enough to forget about the one talent after having gained many others? As a shrewd manager, as if a ruthless businessman, God judges individuals not relatively to others, but judges individually without

consideration of others. No matter how much or how little we are given, we must fearfully steward it in order to grow it! Even, and perhaps especially if we have few talents, we ought to covetously desire to use them well. Being given less than others does not decrease the importance of that which God gave, which, when used properly, could win one or more souls for eternity. Use a thought experiment to consider this, which is based upon the surprising generosity I have seen from very poor individuals in Mexico and Brasil: How far can a few dollars go to win a soul? I am certain that anyone who has practiced charity for more than a short time has experienced two surprises:

1. A huge sacrifice that in hindsight seems meaningless, forgotten, and even regretfully wasted in light of later *insight* into how it could better have been stewarded - though it was not intentionally wasted! Cf. Isaiah 1:11, Micah 6:6-8, Hosea 6:6
2. A small, simple, seemingly insignificant gift - money, time, attention, prayer, encouragement, etc. - that changed not only the recipient but the giver. Or perhaps only the giver - but this by no means is a loss, and God at times uses alms to purify the giver (Luke 11:41)!

In the United States, there are individuals who can donate thousands or millions to church projects which in essence are just real estate development; elsewhere, poor people sacrifice the very little they have to feed, clothe and shelter those with absolutely nothing to offer in return or to use as collateral except IOU's. Those humble deeds change hearts, while fancy church buildings at worst only add to the aesthetic appeal of a neighborhood. If I were the supreme world dictator, I would command that any church with valuable real-estate either sell it and give it to the poor, or at night convert the church into an overnight shelter. Surely the same

congregations which can afford to build elaborate buildings are also the same which have homes with space to host home Bible studies. If they cannot do home Bible studies, then why not meet in the park or a public space where a passer-by might hear the word preached or hymns being sung?

13 For I mean not that other men be eased, and ye burdened:

There ought to be equality in the church. Simply because some are more willing to sacrifice than others does not mean that their generosity ought to be exploited! Others should be eased by our efforts to the extent that they are raised up to our level, and not necessarily above it unless the Holy Spirit leads in that direction. "All ye are brethren" (Matthew 23:8) is sometimes forgotten by those who remember "all ye are gods" (Psalm 82:6, John 10:34). In the political and religious histories of mankind, the human heart is horrifically hesitant to trust and hope in an unseen God or ideal concept (i.e. "liberty", the free market's "invisible hand", the immune system's ability to balance itself, etc.), and would rather venerate a visible, if flawed, leader (1 Samuel 8:7).

14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality:

"But by an equality...that there may be equality" - amen!
Acts 2:44, Acts 4:32

15 As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

This is an out-of-context use for Exodus 16:18, which has to do with the Israelites gathering manna. God provided for the needs of everyone, so that no one would suffer lack. This has nothing to do with redistribution of goods among believers to achieve equality. Rather, gathering too much was greed that would go to waste per the following verse, Exodus 16:19. In the paradise of manna - which was perhaps gastronomically unimpressive (Numbers 11:4-9) - no one had to suffer a want of

food because *God* distributed sufficiently to everyone to gather for their needs. In the modern context, in which no divine manna falls for all mankind upon the earth to gather each day, some simply cannot gather enough for their own needs (perhaps through past mistakes or perhaps through forces outside their control) and thus rely upon the generosity of others. Thus the teaching in verse fourteen of this epistle is important in regards to sharing out of abundance with those who are in need.

16 But thanks be to God, which put the same earnest care into the heart of Titus for you.

To the extent that this “earnest care” leads to godliness, then Amen!

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

Titus acted with initiative to go unto the Corinthians.

18 And we have sent with him the brother, whose praise is in the gospel throughout all the churches;

“The brother” - who?

19 And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind:

“Chosen of the churches” - as opposed to Matthias being chosen of the apostles per Acts 1:21–26

“The same Lord” - which?

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

“That no man should blame us in this abundance” - Cf. 1 John 3:17, James 2:14-17

“Which is administered by us” - Judas administered the money for the disciples (John 12:6).

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

“But also in the sight of men” - why should we care about how things appear in the sight of men? Should not “the sight of the Lord” be the only thing that matters?

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you.

“whom we have oftentimes proved diligent in many things” - God tests those whom he loves (Deuteronomy 8:2, Jeremiah 17:10, Jeremiah 11:20, 1 Chronicles 29:17, Ecclesiastes 3:18, Psalm 11:4-5, Psalm 66:10, Proverbs 17:3, Job 7:18, Isaiah 48:10, James 1:3, Jeremiah 20:12) and apparently so does Paul.

23 Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.

Titus is Paul’s “partner”

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

Show “the proof of your love” - you had better treat Titus and the others well, otherwise we are boasting about you in vain. Do you hear Paul saying, you must treat them well, because you have a reputation to keep up?

SECOND CORINTHIANS CHAPTER NINE

1 For as touching the ministering to the saints, it is superfluous for me to write to you:

“It is superfluous for me to write to you” - then stop writing, Paul! But he continues...

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

The zeal of the Corinthians outdid the zeal of the Macedonians by at least a year (in regards to the collection of offerings), and perhaps have provoked many more than just the Macedonians to such deeds. Nevertheless do not forget that even though the zeal of the Corinthians exceeded the others, they were known for a terrible sin in 1 Corinthians 5:1. If this is the sin of the most zealous, then what of the others?!

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

“Let our boasting of you should be in vain” - The primary reason that Paul is sending the brethren is to do with his desire to protect his reputation in regards to his boasting. Should not the primary concern be for the edification of the souls of the Corinthians? Imagine a mother speaking in regards to her child in need, “I’m going to send you help so that you don’t embarrass me by dying! I don’t want my bragging about your achievements to have been in vain!” The focus, in this ridiculous example of a narcissistic mother, is that Paul is the narcissist sending the Corinthians help out of self-interest, rather than an altruistic desire to help without regard to personal benefit.

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

“Haply” - HAP’LY, adv. By chance; perhaps; it may be.

1. By accident; casually. (Definitions from [Webster's American Dictionary of the English Language, 1828.](#))

“And find you unprepared” - Paul seems quite concerned that the Corinthians are not behaving as they ought, and a surprise visit from the Macedonians could therefore be problematic. They must be warned in advance to be on their best behavior, presumably because there is a good chance that a random visit would not find them on their best behavior. While Jesus warned his followers to always be ready for the coming

of the day of the Lord, Paul warns his followers to be ready for the coming of the day of Paul and the Macedonians. Cf. Matthew 24:42-44, The Parable of the Ten Virgins in Matthew 25, especially verses 10 and 13, Mark 13:35-37, Luke 12:37.

“We...not ye should be ashamed” - The Corinthians must not behave in such a way so as to put Paul to shame. Note here that there is no mention of being pleasing to God the Father at all times, but rather to Paul or the Macedonians when they visit to audit the Corinthians!

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

Some others will go to Macedonia to prepare a gift which apparently the Corinthians “had notice before” - which other translations explain as something that was promised by the Corinthians.

“As a matter of bounty, and not as of covetousness.” - Paul wants to make sure that the gift that the Corinthians promised will be ready in time, so that he won't have to demand it from them when he arrives. It is better that they should voluntarily prepare it than to have to fulfill a debt to Paul.

6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

Charles Stanley has a great quote on reaping and sowing: “You reap what you sow, more than you sow, and later than you sow.” This is a basic farming principle which can be seen by sowing seeds in a garden or on farmland.

7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

“According as he purposeth in his heart” - this would be in regards to a freewill offering, such as mentioned in Exodus

25:2, 1 Chronicles 29:9,17. The modern Pauline church has become rather strict in regards to giving at least ten percent, whether one feels like doing so in their heart or not! There are multiple "tithes" referenced in the original testament and it is a bit difficult for me to unweave how they might or might not apply in the modern day. One of the tithes was purely for one's own enjoyment, as explained in Deuteronomy 14:22-29! Cf. Genesis 14:20 . To me it is amusing that the modern Pauline churches generally teach that all the old testament law has been done away with (it is old, after all) except for maybe the ten commandments - and the tithe! The preachers, pastors, priests, etc. in the modern day are the inheritors of the Levitical promises, according to common interpretation and justification for the tithe.

"God loveth a cheerful giver" - Deuteronomy 15:7-14,
Proverbs 11:25

8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

"All grace...all sufficiency in all things...every..." There are a lot of absolutes being promised in this verse. God does give us enough strength to meet the challenges which we are to face in a day, including to defeat all temptation so as to live holy. 2 Peter 2:9

"All grace" - the English word translated as "grace" often means special favor which God is preferentially giving to one person rather than another, such as in Genesis 6:8 in which "Noah found grace in the eyes of the LORD" while all his contemporaries were to be drowned in the deluge.

"May abound to every good work" - Amen! Let us be prepared to do good works and to help others as God has enabled us to do.

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

Psalm 112:9 - This is a beautiful psalm lauding the “man *that* feareth the LORD, *that* delighteth greatly in his commandments.” Such a man is righteous because he delights in doing the commandments of God! Such promises as “his righteousness endureth for ever” is based upon living a righteous and generous life!

10 Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)

KJV winky face. Isaiah 55:10, in part - loosely paraphrased with additional text that cannot be found written in the original testament. More or less it is a reasonable close paraphrase except that the original context speaks of God providing for the needy, whereas here Paul uses this as a promise that God will bless our generous deeds. Also noteworthy in this chapter of Isaiah, is the call to repentance in verses 6-7.

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

“Through us thanksgiving to God” - an awkward way to phrase, “which causes us to thank God”. It is as if God’s praise must be routed through man.

“Being enriched in every thing to all bountifulness” - consider Paul’s braggings about his sufferings in this same epistle, 2 Corinthians 11:16-33. Paul does recount suffering from lack in Philippians 2:30 which required others to send him help.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

The generosity of believers is meeting the needs “of the saints” and is also producing a great deal of thanksgiving unto God. Praise Yahweh!

13 Whiles by the experiment of this ministraton they glorify God for your professed subjection unto the gospel

of Christ, and for your liberal distribution unto them, and unto all men;

May Elohim be glorified through such generosity!

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks be unto God for his unspeakable gift.

Praise to our Father!

SECOND CORINTHIANS CHAPTER TEN

1 Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you:

Paul is humble when he is face-to-face with the Corinthians, but is very bold while he is away, such as in the writing of this epistle.

2 But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

Paul asks the Corinthians to reconsider their opinion that Paul and his companions “walked according to the flesh”. If they do not correct their mistaken opinion, then Paul shall be bold against some when he arrives.

3 For though we walk in the flesh, we do not war after the flesh:

Our warfare is not in the typical manner of guns, violence, etc.

4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

KJV wink emoji. Our weapons in this war are spiritual, as opposed to carnal, i.e. prayer and fasting. “Ten-four, Paul!”

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 Christ;

Amen! "Bringing into captivity every thought to the obedience of Christ" is quite a challenge. Thankfully, we are not judged according to what we think, but rather by what we *do* - while of course God does weigh the motives, intentions and desires of the heart.

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

"A readiness to revenge" - does Paul imagine revenge such as delivering others to Satan? (1 Corinthians 5:5, 1 Timothy 1:20). Are we not supposed to leave vengeance to Elohim? Leviticus 19:18, Deuteronomy 32:35

7 Do ye look on things after the outward appearance? if any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.

"After the outward appearance" - John 7:24, "Judge not according to the appearance, but judge righteous judgment."

"If any man trust to himself that he is Christ's..." - Only those who endure to the end are actually Christ's in the sense of salvation per Matthew 24:13

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

Paul would not be ashamed to boast more about his authority. Cf. Psalm 138:6. Proverbs 3:34, Proverbs 16:18-19, Proverbs 27:2, Proverbs 29:23. Matthew 23:12. Luke 1:52, Luke 14:11, Luke 18:14. James 4:6. 1 Peter 5:5-6.

"The Lord hath given us for (your) edification" - Is not the Holy Spirit given to us for this purpose - to guide us into all truth? John 16:13

"Not for your destruction" - Cf. 1 Corinthians 5:5, 1 Timothy 1:20

9 That I may not seem as if I would terrify you by letters.

Paul, you terrify me by your letters.

10 For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.

Paul has been insulted for having a weak bodily presence and “contemptible” speech. I am in agreement about the latter insult, but cannot confirm the former.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.

Paul warns those who think that “his bodily presence is weak” should be prepared to face the same “weighty and powerful” deeds such as are found in his writings. Do not forget, Corinthians, that Paul has sent no less than three men to Satan for “rehabilitation”, so to speak, per 1 Corinthians 5:5, 1 Timothy 1:20.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

“they measuring themselves by themselves, and comparing themselves among themselves, are not wise.” - Amen! May we measure ourselves not according to our own standards, in the sense of reviewing our New Year’s Resolutions, but let us rather measure ourselves according to El Shaddai’s standards.

13 But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

“Without our measure” - Paul will not boast beyond what he is entitled to boast, but will indeed boast “according to the measure of the rule which God hath distributed to us”. Are we to boast or exalt ourselves at all? Cf. Psalm 138:6. Proverbs 3:34, Proverbs 16:18-19, Proverbs 27:2, Proverbs 29:23. Matthew 23:12. Luke 1:52, Luke 14:11, Luke 18:14. James 4:6. 1 Peter 5:5-6.

14 For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ:

Paul claims that he is not overstretching his authority by claiming it over the Corinthians, because he was one of the first to travel to the Corinthians to preach his false “Jesus”.

15 Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

“Without our measure” - at least Paul has the good sense to not boast “of other men’s labours”

Paul looks forward to being “enlarged by you” - a type of exaltation of Paul’s authority and influence”

16 To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.

Paul, and perhaps also the Corinthians, are exhorted to expand the Pauline Church franchise “in the regions beyond you”.

17 But he that glorieth, let him glory in the Lord.

Amen!

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

Amen! Cf. Psalm 138:6. Proverbs 3:34, Proverbs 16:18-19, Proverbs 27:2, Proverbs 29:23. Matthew 23:12. Luke 1:52, Luke 14:11, Luke 18:14. James 4:6. 1 Peter 5:5-6.

SECOND CORINTHIANS CHAPTER ELEVEN

1 Would to God ye could bear with me a little in my folly: and indeed bear with me.

I shall not bear with Paul’s folly, not even a little! I will pounce like a wolf upon the ravenous wolf.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

“With a godly jealousy” - this is an intense jealousy as referenced in the Ten Commandments

“A chaste virgin” - Paul is speaking to the Corinthians, a gentile people who certainly all have sinned to a greater or lesser extent. Spiritually the gentiles could not be considered virgins in regards to keeping God’s commandments as their culture has no such tradition, and virtually all gentiles would have been breaking God’s commands prior to learning about these commands. At best, this is a metaphor for preserving a “born-again virgin” type virginity (which is not actual virginity), in the sense of the gentiles, now having turned to Christ, will from then on not violate the commands of the Son nor of the Father.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

“As the serpent beguiled” - in the next chapter Paul admits in verse 16, Paul boasts, “being crafty, I caught you with guile.”

“The simplicity that is in Christ” - indeed it is a beautiful and marvelous simplicity that requires a child-like faith in order to receive it (Matthew 18:3-4, Mark 10:15, Luke 18:17). The Sermon on the Mount, for example, teaches a carefree attitude of “Take no thought for your life” in Matthew 6:25. Stick to the simplicity that is in Christ and get away from the leaven of the Pharisees like Saul!

4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

“Another Jesus” - that is to say, the true Messiah, who Paul almost never quotes except in regards to the Lord’s supper, and an unverifiable quote about it being better to give

than to receive, which does not appear in any of the gospels. The only other time Paul quotes Jesus is when the alleged Jesus is commissioning him to be an apostle. Interestingly, the “kicking at the goads” quote of Jesus is a quote of a Pagan idol speaking within a greek play. Why would Jesus quote the words of a Pagan idol?

5 For I suppose I was not a whit behind the very chiefest apostles.

Paul considers himself to be right there with “the very chiefest apostles”. It is as if there is a scoreboard of apostles, perhaps featuring the original eleven plus Matthias at the top. Paul does not consider himself any less than these, in spite of virtually never quoting Jesus except to invent a new ceremony of communion to replace Yahweh’s Passover. Where to begin with refuting Paul’s assumption of being among “the very chiefest apostles”? This whole book is dedicated to the matter!

6 But though I be rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

“I be rude in speech” - Paul has elsewhere stated that he does not consider himself particularly gifted in speaking. Neither am I so gifted, and I do not take issue with this.

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

Paul boasts that he has humbled himself to exalt the Corinthians. Cf. Psalm 138:6. Proverbs 3:34, Proverbs 16:18-19, Proverbs 27:2, Proverbs 29:23. Matthew 23:12. Luke 1:52, Luke 14:11, Luke 18:14. James 4:6. 1 Peter 5:5-6.

8 I robbed other churches, taking wages of them, to do you service.

“I robbed other churches, taking wages of them” - Obviously this is not robbery in the sense of “thou shalt not steal”, *I hope*. It is strange that Paul should here admit to “taking wages” in exchange for his preaching, when elsewhere

in his epistles he brags about being independent and not needing to receive anything from others (Acts 20:33-35, 1 Corinthians 4:12, 1 Corinthians 9:12-18, 1 Thessalonians 4:11, 2 Thessalonians 3:6-12).

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.

“In all things I have kept myself from being burdensome unto you” - Paul does not seem to mind receiving from other churches, as in the case of the Macedonians and the Philippians (Philippians 4:15-18), but he seems to prefer to refuse from the very people to whom he is preaching. Why, once he leaves, is he then unashamed to ask for money? Is it possible that when Paul claims that he accepted nothing from certain places where he visited, that perhaps he simply was not offered anything, and thus had no choice but to work with his hands and wait for the support remitted from other churches?

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

“As the truth of Christ is in me” - another time Paul claims he is definitely not lying - see the list at the end of the book.

“No man shall stop me of this boasting...” Cf. Psalm 138:6. Proverbs 3:34, Proverbs 16:18-19, Proverbs 27:2, Proverbs 29:23. Matthew 23:12. Luke 1:52, Luke 14:11, Luke 18:14. James 4:6. 1 Peter 5:5-6.

11 Wherefore? because I love you not? God knoweth.

God knows Paul loves the Corinthians!

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

Paul will keep on keepin' on, in order to prevent others from bragging about having achieved the same level of

boasting that he has earned. It is as if Paul is in first place and has to keep striving further to maintain his position ahead of others.

13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

Paul projects himself onto those who disagree with him.

14 And no marvel; for Satan himself is transformed into an angel of light.

How should Paul know this except from his desert conversion experience in which he witnessed a blinding light? He could not see for days after seeing this angel of light.

15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

Paul again projects himself onto others who disagree with him. What if Paul was this wolf in sheep's clothing, who was deceptively transformed into a minister of righteousness even though he really is a minister of lawlessness and iniquity?

"Whose end shall be according to their works" - God is the God of recompense. Jeremiah 51:56, Revelation 22:12

16 I say again, let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

Even if you think Paul is a fool, at least let him be foolish and "boast myself a little". Cf. Psalm 138:6. Proverbs 3:34, Proverbs 16:18-19, Proverbs 27:2, Proverbs 29:23. Matthew 23:12. Luke 1:52, Luke 14:11, Luke 18:14. James 4:6. 1 Peter 5:5-6.

17 That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.

"I speak it not after the Lord, but as it were foolishly" - for all of those who think that Paul is the inspired word of God - here is Paul admitted that at least here he is *not* speaking "after the Lord"!

18 Seeing that many glory after the flesh, I will glory also.

Others are prideful, and so Paul uses that as his excuse to be prideful. But pride goeth before a fall. Cf. Psalm 138:6. Proverbs 3:34, Proverbs 16:18-19, Proverbs 27:2, Proverbs 29:23. Matthew 23:12. Luke 1:52, Luke 14:11, Luke 18:14. James 4:6. 1 Peter 5:5-6.

19 For ye suffer fools gladly, seeing ye yourselves are wise.

Suffering fools seems to be enjoyable as it is elevating (the appearance of) the wisdom of those who are tolerant and forbearing enough to listen to them.

20 For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

Matthew 5:38-48

21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

“I speak foolishly” - what more is there to say?

22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

Philippians 3:3-8

“the seed of Abraham” - Matthew 3:9, Luke 3:8, John 8:39

23 Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

“I speak as a fool” - what more is there to say?

“I am more: in labours more abundant” - Paul works harder than any other minister of Christ and therefore is more so a minister than any other

“Stripes, prisons, deaths” - while these can be marks of persecution, as in the case of Jesus, they can also be consequences of pure criminality and antisocial behavior. Persecution does not necessarily prove righteousness - it could just prove that one is violating the laws and norms of society.

24 Of the Jews five times received I forty stripes save one.

Paul begins to recount the horrors of his life. Is it, perhaps, sufferings is a just punishment based upon a lifetime of having persecuted the true church? This includes the killing of a righteous man, Stephen. Philippians 3:6, Acts 8:1, Acts 22:20, etc. Cf Acts 21

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

Perils everywhere

“False brethren” - who is the false brother here?

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

“In fastings often” - while fasting is unpleasant, it is a process by which the body can heal itself while eliminating toxins

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

“The care of all the churches” - rather than allowing the Holy Spirit or God the Father to care for his churches - consider John 10:27-30 and John 16:13 - Paul assumes that it is uniquely his responsibility to care for all the churches that he has planted. This goes against the church hierarchy which is forbidden by Yeshua in Matthew 23:8-10. Paul should not have hesitated to delegate responsibility in regards to the churches he founded, as “all ye are brethren”. Apparently Paul insists on maintaining a top-down semblance of order in which he is the head of many churches, rather than these churches becoming independent with their own internal leadership (or total equality, as it were).

29 Who is weak, and I am not weak? who is offended, and I burn not?

Paul glories in being weak!

30 If I must needs glory, I will glory of the things which concern mine infirmities.

Paul chooses, oddly enough, to brag in his very weaknesses.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

Paul definitely is not lying. See the list at the end of the book of the times when Paul assures you that he totally would not lie to you.

May God the Father be blessed forevermore!

32 In Damascus the governor under Aretas the king kept the city of the damascenes with a garrison, desirous to apprehend me:

The incident seems to be Acts 9:22-25

33 And through a window in a basket was I let down by the wall, and escaped his hands.

SECOND CORINTHIANS CHAPTER TWELVE

1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

It is not profitable for Paul to continue boasting. Looking at alternate translations, Paul is horrifically saying something along the lines of, "I must go on boasting" even though it doesn't benefit him.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

KJV winky emoji.

"whether in the body, I cannot tell; or whether out of the body, I cannot tell" - Paul's secondhand story about someone

else caught up to heaven lacks any details if this person was physically there or just spiritually there or was having an “out of the body” experience - as if a hallucination as a result of drug use. I have heard some pretty wild stories from the homeless and admitted drug users, but that doesn't mean I am going to take what they say about heaven or God as scripture. This man that Paul knew, in spite of having such an incredible story, is nameless and unverifiable - just like the witnesses to Paul's conversion. Shouldn't such a person be traveling around with Paul, or maybe be one of the other super apostles? Did such a person not experience any divine revelations to share with us, other than that he “heard unspeakable words”? If the story is true, then God took the man up to heaven only to show him paradise and then put him back down upon earth where he can't say a single thing about the experience to others. Ultimately, the story as a whole is secondhand and unverifiable and lacks any revelatory significance.

“The third heaven” - how many levels of heaven are there? Is the third heaven like first class on an airplane, while the lower levels of heaven are like economy seating?

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

“God knoweth ;)” with a wink. Which god? So again Paul met a man, perhaps different from the aforementioned man, and this guy also had a potentially drug-induced out of body experience, or maybe actually went to heaven in his flesh. Please note that in the original testament, when God needed to speak with a man God or an angel would leave heaven and come to earth to speak with them. I do not know of any prophet who physically went to heaven. Even in John's visions in Revelation, he did not actually go to heaven. Is Paul here talking about a vision? If so, why does this vision have “unspeakable words” unlike the vision of John which is a long book of prophecy about the end times?

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

“Unspeakable words” - perhaps like Paul’s babbling in tongues?

“Not lawful for a man to utter”? How is it that prophets like Ezekiel and apostles like John can have coherent visions, but this random unnamed man went to “paradise” (another name for heaven?) and did not hear anything understandable, or was not permitted to speak about it if he did understand it.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

“But in mine infirmities” - very strange for Paul to glory about that. Also, he does glory in his achievements, for example in the preceding chapter 11:5, “For I suppose I was not a whit behind the very chiefest apostles.” Certainly sounds like he is bragging about his strengths!

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

“I shall not be a fool” - how many times in the previous chapter does he call himself a fool or speak of doing something foolish? He does so at least in verses 1, 16, 17, 21 and 23.

“But I forbear” from bragging, announces Paul, so that others don’t see him elevated higher than he ought to be.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

“Lest I should be exalted above measure through the abundance of the revelations” - Paul receives so many more “revelations” than others that it would cause any normal person to feel extremely prideful

“A thorn in the flesh, the messenger of Satan to buffet me” - Paul experiences some sort of painful sore (Revelations 16:2) that could not go away, even when Paul repeatedly prayed for help.

“Lest I should be exalted above measure” - in other words, Paul knows that he would be boasting even more than he already does without this malady.

8 For this thing I besought the Lord thrice, that it might depart from me.

“Thrice” - I would probably ask more than three times, if it were me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

“My grace is sufficient for thee” - While Jesus in his lifetime healed others, including the lame, the blind, etc., here God is inflicting a punishment on one of his “super apostles”? This obviously is a matter of the Lord’s (which lord?) unwillingness to heal him, and not of the incapability of God to heal.

“My strength is made perfect in weakness” - by this logic, we ought to try to be as weak as possible, rather than strong, so as to allow Jesus’ strength to be made perfect.

“Will I rather glory in my infirmities” - by highlighting our weaknesses, we are potentially showing enemies - including the devil - how to take advantage of us. This is akin to someone in church confessing his sins to anybody and everybody who will listen. This is dangerous and could lead to exploitation if a wolf is among the sheep.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

“Persecutions” - Matthew 5:10-12, Luke 6:22-23, John 15:18-23, Acts 5:41

“When I am weak, then am I strong” - this is logically impossible. I remember a children’s song that we sang at church, “I am weak but He is strong. Yes, Jesus loves me...” This memorable hymn is good for children to sing. But for an adult to be glorying in weakness does not earn the same compassion as a child who is naturally weaker and not yet fully developed.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

“I am become a fool in glorying” - And how! Cf. Psalm 138:6. Proverbs 3:34, Proverbs 16:18-19, Proverbs 27:2, Proverbs 29:23. Matthew 23:12. Luke 1:52, Luke 14:11, Luke 18:14. James 4:6. 1 Peter 5:5-6.

“Ye have compelled me” - really, did the Corinthians incite him to brag?

“I ought to have been commended of you: for in nothing am I behind the very chiefest apostles” - Paul shouldn’t have to brag because you should already be bragging on him, dear Corinthians!

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

“in signs, and wonders, and mighty deeds” - Yeshua and Moses both warn that the false prophets and those who live lawlessly can do signs and wonders. Matthew 7:21-23, Deuteronomy 13:1-5

13 For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong.

“Forgive me this wrong” - is this sarcasm? Paul is asking to be forgiven for being independent, such that perhaps the Corinthians could not reap the spiritual rewards of supporting him. This apparently makes the Corinthians inferior. Perhaps Paul is slighting them as being inferior because they

were not contributing to his needs and therefore he had no choice but to not be burdensome.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours but you: for the children ought not to lay up for the parents, but the parents for the children.

Paul will not be seeking any recompense from the Corinthians on this his third visit.

"But the parents for the children" - Paul is again considering himself a spiritual father, which is a violation of Matthew 23:8-10. Yeshua forbid calling any man father as recorded in Matthew 23:9. While Paul's use of the title "Father" seems an innocent metaphor of the relationship between himself and others, such as Timothy, Titus, Onesimus, "my beloved sons" (1 Corinthians 4:14-17), etc., Paul is, in the context of other verses, clearly claiming to be a spiritual father and teacher, which is a violation of the commands of Yeshua. In 2 Timothy 1:11 Paul claims to be a preacher, an apostle and a teacher. In 1 Corinthians 4:15, Paul writes, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." He clearly claims that through the gospel he is their spiritual father. This, in addition to the claims of being a teacher in 2 Timothy 1:11 (and elsewhere) are a violation of the commands of Yeshua in Matthew 23:8-10, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ." Paul, in claiming to be a spiritual father, of course violates this command, but also violates the command to not be called Rabbi, which is to say teacher. Rather than all of these titles that Paul claims, he could be obedient to Jesus if he rather stated that he was just a brother, as just declared "all ye are brethren".

15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

Paul's love for the Corinthians is unrequited, or at least never repaid in full. So sad.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

Saul is an admitted liar who is giving false testimony. Was Jesus ever crafty, catching anyone with guile? Which of his apostles acted that way? It would make sense, however, if Paul were an apostle of someone crafty and filled with guile, such as The Adversary.

17 Did I make a gain of you by any of them whom I sent unto you?

Did Paul profit from any of those who he sent on his behalf after him?

18 I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

Did Titus profit off of you? Does Titus not behave as Paul does?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying.

"We speak before God in Christ" - yet another form of taking an oath. See the list at the end of the book for all the times when Saul would *never ever* lie to you, and then read verse 16 of this chapter again.

20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

"I shall not find you such as I would" - Paul thinks the Corinthians would fail a surprise audit because of their bad behavior. It sounds like they haven't repented of sins and

therefore have to be reminded to sweep those sins under the rug when they have a visitor.

“That I shall be found unto you such as ye would not” - a threat from Paul, that if he finds the Corinthians behaving contrary to what he taught, then he will punish them “as ye would not”

21 And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

If they have not repented, then they are not forgiven, nor are they saved.

SECOND CORINTHIANS CHAPTER THIRTEEN

1 This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

Paul, speaking as a witness for yourself two or three times does not count as having two or three witnesses.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

Paul is not going to spare those who have sinned on this next visit. So they had better repent! How tragic that Paul must threaten them in order to repent, as if his previous preaching were not sufficient to lead them to repentance. Jesus later has to warn many of the seven churches in Asia (Paul's territory) to repent in Revelations chapter two.

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

The Corinthians, like the good Bereans in Acts 17:11, are trying to find “proof of Christ speaking” in Paul. Hopefully they found out the truth!

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

“He was crucified through weakness” - when Jesus was on the cross many taunted him, including the thieves on the cross next to him. “Come down from the cross, if you are the Son of God!” they mocked (Matthew 27:40, Mark 15:29-31). Jesus had the power to come down from that cross, did he not? The real strength is shown by him remaining on the cross until he died, suffering a cruel torture.

“For we also are weak in him” - should it not rather be phrased that we are strong in him, who has set us free indeed? Those who are weak are the slaves to sin. John 8:34-36

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

“Examine yourselves” - by what standard? Should not the standard be that of obedience to God’s laws? In Paul’s “law of faith” what objective standards are there to evaluate and prove oneself?

“Except ye be reprobates” - such of course do not have the Holy Spirit as they do not live holy.

“Jesus Christ is in you” - no, not Jesus, but actually the Holy Spirit. Jesus did not promise that he would dwell in the hearts of his followers except in the indirect sense in which the Holy Spirit will remind us of his words per John 14:26.

6 But I trust that ye shall know that we are not reprobates.

Paul hopes the Corinthians don’t think Paul and his companions are reprobates...

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

“Ye do no evil” - by what standard is evil measured, when Paul has thrown out the law?

“Not that we should appear approved, but that ye should do that which is honest” - at least Paul gets that right!

“Though we be as reprobates” - Is Paul admitting that he and his companions are as reprobates? Or at least they seem that way?

8 For we can do nothing against the truth, but for the truth.

“We can do nothing against the truth” is not true in any literal sense. We can of course lie, hide the truth, attack those who speak the truth, etc. Satan and his followers are actively working against the truth each day!

9 For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection.

“We are glad when we are weak” - who is glad when they are weak?

“We are glad when...ye are strong” - fair enough to be glad about this!

“Your perfection” - Matthew 5:48, Leviticus 11:44,45, Leviticus 19:2, Leviticus 20:7,26, Isaiah 35:8, 1 Peter 1:16

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

“Lest being present I should use sharpness” - Paul gives this warning in advance so that the Corinthians repent beforehand and thus may be spared of Paul's wrath.

“The power which the Lord hath given me...not to destruction” - such as the destruction of pronouncing a curse, or turning others over to Satan? Galatians 1:8, 1 Corinthians 5:5, 1 Timothy 1:20

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

“Be perfect” - Matthew 5:48, Leviticus 11:44,45, Leviticus 19:2, Leviticus 20:7,26, Isaiah 35:8, 1 Peter 1:16

12 Greet one another with an holy kiss.

A very European style greeting.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

Amen.

GALATIANS

GALATIANS CHAPTER ONE

1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

Jesus selected the original twelve, including Judas. So when Paul says he was selected “not of men, neither by men, but by Jesus Christ”, superficially this seems to suggest that Paul’s apostleship was not confirmed by the other eleven, as was the case with Matthias. However, Paul, in saying that he was not selected by men, is suggesting the gnostic concept that Jesus was not a man. Was the selection of the original twelve invalid because Jesus did so as a man? Is selection by divine appointment somehow superior to the method Jesus used to select his apostles?

KJV winky face to Paul’s statement of being an apostle.

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

“For our sins” is somewhat ambiguous in context because there is no explanation of “how” this takes place. This passage does not go into the salvation formula as presented by Paul which is problematic but irrelevant to this passag. The

passage is essentially true. "If the Son therefore sets you free, ye shall be free indeed" (John 8:36).

5 To whom be glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

Paul acknowledges a competing gospel which as supplanted the one which he taught to the Galatian churches.

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

Who the real pervertor is, should be clear after detailed study of the gospel of Paul in light of the gospel of Jesus.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

"Let him be accursed." While Paul is zealous for the preaching of what he perceives as the true gospel, the Messiah forbid his disciples from cursing their enemies. The Master taught, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you," (Matthew 5:44). Where in the Son of Man's teachings can be found the authorization to curse someone with whom we disagree? Paul's zealously, while appearing to be a fervent desire to prevent souls from hearing a false gospel, is in fact an intemperate passion which ignores the attitude with which we ought to treat our enemies. Yes, someone teaching a false gospel is surely an enemy leading souls into hell!

9 As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.

A repetition for emphasis: "Let him be accursed!" Why not pray for the other man who is preaching the false gospel? If any man is in clear violation of the principles taught in the Sermon on the Mount, then can this man really be teaching the same gospel? Does any Christian, from the original disciples up

to any modern day believer, have the right to contradict the teachings of Jesus and yet call themselves one who follows Jesus? Does “following” not necessarily imply imitating Him and to “walk as He walked” (1 John 2:6)?

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

Amen, Paul! “Friendship of the world is enmity with God” (James 4:4). Unfortunately this quote is in the classic doublespeak nature of Paul, as elsewhere Paul admits his strategy is like that of a chameleon to be more pleasing to man. Cf. 1 Corinthians 9:19-22.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

Again, Paul is saying that the gospel being taught is “not after man”, which is to say that the Jesus he preaches is not a man. Jesus was a man and suffered death, and was resurrected as a man - and so convincingly that his own disciples thought he was an ordinary man after having been resurrected (Luke 24:16)!

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

No human taught it to him, which is to leave only the angelic or demonic beings as messengers, or of course Jesus himself as Paul alleges. Was Jesus not a man? Paul saying that he “received not” this gospel from man equates to admitting to have received the gospel from a different “Jesus” than the one who instructed the disciples, who lived and was resurrected as a man. This is further evidenced throughout his various teachings which contract the Jesus of the four gospels.

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

Yes, you did!

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

“I am a Pharisee” declares the man multiple times (Phillipians 3:5, Acts 23:6).

15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,

And did Yah set you, Paul, apart in the womb so that you would approve of Stephen being stoned to death? (Acts 22:20). Did God desire for the blood of innocents to be shed at your hand, and did YHWH desire that you should persecute his children who meekly follow his only begotten Son? Does the Creator intend for any human to do evil? Is this not the same deity as who spoke through Ezekiel (18:32), saying, “For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves and live ye.” And now, instead of alleging that his conversion was recent, he is also alleging that all acts in his life were planned by God from when Paul was formed in the womb, including the murder of Stephen and the other horrors of his persecution. “God is light, and in him is no darkness at all”. Far be it from Paul or the listener to understand that God separates any man from the womb in order to commit a single evil deed. “God hath made man upright,” (Ecclesiastes 7:29).

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

“...to the heathen”. The Great Commission already sent the disciples to the gentiles! The resurrected King commanded to the eleven, “Go ye therefore, and teach all nations...” (Matthew 28:19-20). To what “heathen” could Paul be commissioned to teach, which would not already be included in the “all nations” of the Great Commission?

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

Furthermore Paul did not seek nor want the advice of any man, including the apostles who would have known him best! What arrogance! Does it not seem odd that he is intentionally avoiding the most intimate sources of information about his alleged “Jesus”? When Jesus sent out the seventy-two, he sent them out two-by-two (Luke 10:1). Paul however is quite confident that with only a desert revelation, that he knows enough to preach as a lone wolf.

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

Only after three years does Paul finally meet an apostle, Peter and then James. The stories of Paul meeting the apostles in Acts is more complicated than it might at first appear, as will be illustrated in the following chapter of Galatians in which Paul’s visit to the apostles contradicts the account of the same event in Acts.

19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

Yeshua taught, “But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.” (Matthew 5:34-37. Cf. James 5:12). Paul’s letter to the Galatians would be better served if this verse were entirely omitted. “Behold,” proclaims Paul as an oath, “before God I lie not.” Yeshua forbade taking oaths. Verse twenty has no place in the writings of one led by the Spirit.

**21 Afterwards I came into the regions of Syria and Cilicia;
22 And was unknown by face unto the churches of Judaea which were in Christ:**

And no one in the churches run by the twelve disciples recognized who he was.

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

Although they had heard a rumor that Saul was now preaching what he formerly persecuted.

24 And they glorified God in me.

“And they glorified God” would be a wonderful ending to this account, however “in me” is added. Where in the scriptures are believers commanded to worship God “in” a pastor, a teacher, or even another brother or sister? The possibility of worshipping God “in” a person seems derived from Paul’s teaching in 1 Corinthians 6:19 that the body is a temple of the Holy Spirit. Nonetheless worshipping a person as a proxy for God is within precedent in the law and prophets, and by all appearances would be pure idolatry. “But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?” 1 Kings 8:27

GALATIANS CHAPTER TWO

1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

A significant confrontation will ensue. Cf. Acts 15

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

Paul preached the same gospel which he always preaches, including “privately to them which were of reputation”, which is to say the chosen apostles of Yeshua.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

Titus, a companion of Paul was uncircumcised

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

“False brethren...” meaning those who do not believe in the pure liberty of Paul’s grace gospel, but apparently believe that some restraints exist upon that liberty. These specific conditions of “bondage” are not listed but are presumably the Torah or commands of Jesus.

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

We didn’t even waste an hour talking to those heretics. Yes, Paul will travel the world to make a convert and endure torture like beatings, except no effort will be put forth if that convert belongs to the Christians in Judea who were taught by the disciples. Why is Paul in such a hurry to get out of Judea? And in such a hurry after fourteen years of absence there!

6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me:

“Those who seemed to be somewhat” is pretty clearly talking about the leaders of the religious movement in Judea, which is to say, the twelve apostles.

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

Supposedly the leadership of the believers in Judea confirmed that Paul had a unique gospel, the “gospel of the uncircumcision” while Peter had the “gospel of circumcision”. Where in the teachings of Jesus are there two separate gospels? The phrases regarding these two gospels are nowhere else found in the 66 book Bible - only in this one instance of Paul’s writings. If Jesus had two distinct gospel messages why did he only ever preach one?

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

Supposedly Peter was not qualified to teach the Gentiles with Jesus' gospel. KJV Smiley!

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

“Who seemed to be pillars...”! What a backhanded insult. They are perceived as being pillars by many - but they only appear to be so! Paul then claims that the apostles gave him the right hand of fellowship. In Acts 15:26, Paul and Barnabas are recorded as “men that have hazarded their lives for the name of our Lord Jesus Christ”. So it appears that the apostles are aware of an apparent conversion, although the following verses directly contrast what Paul taught, and so it is also clear that the apostles did not understand the gospel which Paul was preaching in its specifics. “That ye abstain,” reads the letter written to Antioch, “from meats offered to idols...”. Paul teaches his acolytes that it is no sin to eat meat sacrificed to idols as an “an idol is nothing” (1 Corinthians 8). Jesus in Revelation 2:14 and 2:20 confirms twice that he is against eating food sacrificed to idols, which matched with the prohibition written in this letter to Antioch, which Paul is supposed to carry. Whatever the acknowledgement may have been which represents Paul as a brother, the apostles were clearly not aware of Paul openly teaching contrariwise.

10 Only they would that we should remember the poor; the same which I also was forward to do.

“Only that we should remember the poor.” Douglas J. Del Tondo in his work, *Jesus Words Only* (2012) believes that “the poor” is a reference to the Ebionites. Regardless of whether the poor was a sect of believers or just ordinary poor

individuals, it's not particularly shocking to hear a reminder from the Torah in Deuteronomy 15:11, "For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." If, however, this story in Galatians is the same story as is represented in Acts 15, then it is a blatant lie, as the contents of that letter do not mention the poor, but rather a number of other things. Cf. Acts 15:29

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

While the Messiah taught, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone" (Matthew 18:15), it seems based on the context that "withstood him to his face" implies a public confrontation. Even if it were private, it is Peter, "Cephas", to whom Yeshua said in Matthew 16:18-19, "That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." And Paul has the gall to oppose "this rock", who spent years in face-to-face fellowship with Jesus! Additionally, the details of why Paul is opposing Peter are never disclosed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

In a strange reversal, the uncircumcised are afraid of the circumcised. Historically it would be the Jews shunning the uncircumcised.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

Barnabas, Paul's companion, got "carried away with their dissimulation". Some loyalty!

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

Peter is accused by Paul of living "after the manner of Gentiles" without Paul substantiating the accusation with any specifics. In what way was Peter acting as a Gentile? Paul affirms that Peter compelled "...the Gentiles to live as do the Jews". That is to say, Peter taught obedience to Torah.

15 We who are Jews by nature, and not sinners of the Gentiles,

Does Paul suggest here that "Jews by nature" are not sinners?

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ", says Paul. In direct response James 2:14-17 answers, concluding strongly in the final verse in contradiction, "What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him? If a brother or sister is naked and destitute of daily food, and one of you says to them, "Depart in peace, be warmed and filled," but you do not give them the things which are needed for the body, what does it profit? Thus also faith by itself, if it does not have works, is dead." If we take James' definition of faith at face value - that faith must have works (of doing the righteous will and law of God) - then here is how that substitutes into Paul's verse with James' definition: "Knowing that a man is not justified by the works of the law, but by the

faith which must have works of the law, even we have believed in Jesus Christ, that we might be justified by the faith which must have works of the law, and not by the works of the law: for by the works of the law shall no flesh be justified." Even James' example of charity is based upon Deuteronomy 15:11, and is not just abstractly based on the Second Greatest Commandment.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

Indeed God forbid that Christ is a "minister of sin". That would be your master Paul!

18 For if I build again the things which I destroyed, I make myself a transgressor.

Building what? Transgressing against what? Building obedience to the law perhaps?

19 For I through the law am dead to the law, that I might live unto God.

"Through the law dead to the law". Where in the Torah or in the prophets or in the teachings of Jesus is the law declared dead - for anyone?

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Obviously a metaphorical crucifixion. Believers yes, are to take up our stake (cross) daily and follow Him (Luke 9:23). If living by faith means "faith without works is dead" then yes we now live by this faith!

21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

"If righteousness come by the law, then Christ is dead in vain". Is Christ dead or is he resurrected? What of the men and women listed in the Bible as being righteous even before Jesus' crucifixion and resurrection? Was it not their obedience to the

law which God admired so as to call them righteous? Please confirm for yourself;

- Noah (Genesis 6:9)(Genesis 7:1)
- Lot (2 Peter 2:8)
- Joseph of Arimathea (Luke 23:50)
- Abel (Hebrews 11:4)(Matthew 23:35)(1 John 3:12)
- Joseph (Matthew 1:19)
- Cornelius (admittedly after the resurrection)
(Acts 10:22)
- John the Baptist (Mark 6:20)
- Zacharias and Elisabeth (Luke 1:5-6)
- Simeon (Luke 2:25)
- Daniel and Job (Ezequiel 14:14-20)(Job 1:1,8)
(Job 2:3)
- King Asa (1 Kings 15:14)
- King Josaiiah (2 Kings 22:2, 2 Chronicles 34:2)
- Enoch (Genesis 5:24)
- Elijah (not specifically declared righteous but raptured) (2 Kings 2)

With the list of righteous such as this, it should be clear that righteousness can be achieved by obedience (and was achieved). Christ however did not die in vain - he died for reasons different than what Paul assumed was the only reason he died.

GALATIANS CHAPTER THREE

1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

Great question! Who taught the Galatians differently than Paul? Also, this is not the only time Paul calls someone a fool which is problematic because Jesus specifically warned, "whosoever shall say, Thou fool, shall be in danger of hell fire,"

(Matthew 5:22). The anger behind calling someone a fool is the same as the anger which violates the commandment to not murder.

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

This question is akin to asking a first year medical student if they survived surgery by their own hand, or by the work of an experienced surgeon. The question is a red herring because the Galatians were a gentile people who would not have been educated in the Torah or the customs of the Jews. Even to the extent that some many have believed that they received the spirit by works of the law, the Holy Spirit is present throughout the “old testament”, which is to say that the gift of the Holy Spirit is not limited to faith in the death and resurrection of Jesus. Consider the following references to the Holy Spirit in the original testament:

- Numbers 27:18
- Judges 3:10, 6:34, 13:25, 14:6
- 1 Samuel 10:9-10. Note that while the Spirit was with Saul in his obedience, the Spirit left Saul in his disobedience! 1 Samuel 16:14
- 2 Samuel 23:2
- Ezekiel 2:2

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

Paul taught these people to “begin in the Spirit”, which is to say he converted them to the grace gospel, but not instead of sticking with the grace gospel of Paul they are “so foolish” to do the works of the flesh - presumably the law.

4 Have ye suffered so many things in vain? if it be yet in vain.

One of the two gospels is vain, that much is certain because they are directly opposed!

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

Does God give the Spirit by faith or by obedience? Is faith without obedience and works even faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness.

Abraham believed God, and that is exactly why he did the works God required of him. Hebrews 11:8-9 clarifies the specific actions taken by Abraham which are the works of his faith: "By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going. By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise." Please note that in order for God to reward this faith, Abraham "obeyed and went even though he did not know where he was going" and "made his home...like a stranger in a foreign country"! Abraham's faith was far from passive. He left everything that he had in his home land in order to be a stranger in a strange land who humbly "lived in tents."

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

"Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." John the Baptist in Matthew 3:8-9.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

The gospel is indeed available to all humans who have the courage to obey the commands of Jesus.

9 So then they which be of faith are blessed with faithful Abraham.

If indeed it is the same type of faith which compels such brave actions!

10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Yes, the quote is true, as it is written in Deuteronomy 27:26. It is, nonetheless, entirely leaving out the context of an obedience to the law that is entirely possible by ordinary human effort. Deuteronomy 30:11-20, which also is misquoted elsewhere by Paul, explains regarding obedience to the law, "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both

thou and thy seed may live: That thou mayest love the LORD thy God, and that thou mayest obey his voice.”

11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

Except for all those who were justified by the law. See commentary on Galatians 2:21.

12 And the law is not of faith: but, The man that doeth them shall live in them.

Yes, indeed the man who obeys the law shall live!

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Paul is writing to believers. This verse leaves out the “how” and “who” of salvation. Yes, we can be forgiven for past violations of Yah’s law. This forgiveness is achieved through repentance - that is, to stop sinning and instead do the righteous commands of the law - and this forgiveness is also achieved through forgiving our enemies (Matthew 6:14).

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Through faith, which without works is dead.

15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

An analogy, based upon forming a covenant (i.e. contract).

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

God made a contract not just to Abraham, but to his seed.

17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred

and thirty years after, cannot disannul, that it should make the promise of none effect.

Therefore even after the bondage in Egypt, some “four hundred and thirty years after”, the contract God made with Abraham could not be annulled.

18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

This is akin to saying that a last will and testament or a “living trust” is giving inheritance to the next generation by promise and not by law. Only a society with a stable law structure can have legal tools like a last will or trusts in order to “promise” assets to the next generation (or other benefactors). God making a promise is essentially law anyhow, as YHWH’s word never returns void (Isaiah 55:11). Yah’s word, whether it is called a “law” or a “promise” is always fulfilled if man meets the conditions of that law or promise - that is to say, if they are obedient! Genesis 17 contains conditions of God’s promise that must be kept by Abraham. Conditions are essentially laws that govern the promise. Paul uses the same argument in Romans 4:14.

19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

The law, according to Paul, is created because of transgressions. 1 John 3:4 defines sin as “the transgression of the law”. So using the 1 John definition of sin or transgression, Paul is saying: “The law was added because of transgression of the law”. Which came first, the law or the violations of the law? Can a law be violated that hasn’t yet been made or “added”?

20 Now a **mediator** is not a mediator of one, but God is one.

God is One.

21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have

given life, verily righteousness should have been by the law.

Was there not a law which could have given life, written about in Deuteronomy 30:15-20, "See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live..."

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Who reading this or who listening to Paul would have claimed to never have sinned? Cf. 1 John 1:8.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

So before Paul's "faith" gospel, all were under the law of Yahweh.

24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

The law points the way to life, and all the law and the prophets do contain prophecies which "bring us unto Christ". But how does one become "justified by faith"?

25 But after that faith is come, we are no longer under a schoolmaster.

Faith, which Paul has repeatedly tried to explain has nothing to do with works, frees us from obeying the law. Instead of doing God's will and obeying His commandments, the law of faith can be perhaps more accurately stated "do what thou wilt". Supposedly the law, including the ten commandments is no longer relevant because we have "graduated" beyond this schoolmaster through our higher gnosis.

26 For ye are all the children of God by faith in Christ Jesus.

Cf. Matthew 3:8-10. See verse 7.

27 For as many of you as have been baptized into Christ have put on Christ.

“Put on Christ” as if he is just a robe to wear to cover our filthy rags! Are we obeying Christ or just putting on an appearance of Him? Does not the baptism symbolize the death of the old self and the rebirth into a new life which has repented of the old deeds?

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Amen! It is worth noting however in different letters that Paul makes specific rules for women, who according to this verse are no less than men in Christ Jesus. Cf. 1 Corinthians 14:33-35, 1 Timothy 2:9-15, 1 Corinthians 11:3-9, Ephesians 5:22-30, and Colossians 3:18-19.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Cf. Matthew 3:8-10. See verses 7 and 29. Being “seed” is meaningless without righteous living.

GALATIANS CHAPTER FOUR

1 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

An analogy, of a young man, not yet having inherited anything of the father.

2 But is under tutors and governors until the time appointed of the father.

Until the time of inheritance - normally the death of the parents.

3 Even so we, when we were children, were in bondage under the elements of the world:

And in this analogy we are not yet able to inherit but were essentially servants to the father.

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

Interesting to acknowledge Jesus is made under the law!

5 To redeem them that were under the law, that we might receive the adoption of sons.

Paul is saying that Jesus redeemed those under the law to become sons of God. Jesus taught that the path to being a son of God is to be a peacemaker, (Matthew 5:9) which is not mentioned by Paul.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Yes, an heir if indeed our faith is true and endures to the end! (Matthew 24:13).

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

Before knowing God, false gods were served.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

How can you turn back to false gods to be enslaved again in sin? Excellent question!

10 Ye observe days, and months, and times, and years.

This could either be a veiled accusation that observing the feast days of Yah, which are required to be observed "throughout your generations" (Exodus 12:14), or could also be an accusation of observing Pagan holidays. (As a tangent Christmas, Easter, Halloween and other commonly observed days have pagan origins which predate Christ).

11 I am afraid of you, lest I have bestowed upon you labour in vain.

Paul should rather fear God, lest he labor in vain.

12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

“Be as I am.” Why not cut out the middleman (Paul) and just say be like Christ? Paul likes to be the middleman to imitate (1 Corinthians 4:16-17) because he supposedly imitates Christ (1 Corinthians 11:1).

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

Through weakness Paul continued to preach.

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

What temptation did Paul face? Paul was received “as an angel of God, even as Christ Jesus”! What a reception that must have been! What sort of reception should you or your church throw if Christ Jesus himself were to visit?

15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.

Such was the zealotness of this church in avoiding sin according to Jesus’ extreme teaching in Matthew 5:29-30.

16 Am I therefore become your enemy, because I tell you the truth?

Somehow this church became an enemy to Paul, after their initial beginning in faith alone.

17 They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.

The other preachers zealously affect the congregation, “but not well” in Paul’s opinion.

18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,

Interesting a single man without children using a metaphor of travailing in birth to explain his intense labor to see Christ “formed” in the church.

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

“Is it true you want to obey the law? I didn’t teach you that!”

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

Indeed there were two covenants for the two children.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

Neither Jew nor Gentile is free if they are enslaved to sin. Only those set free from sin are free. Some Jews at this time were free while others were not. Jerusalem as a whole was not free and was to be destroyed in fulfillment of the prophecies of Jesus in the gospels and in Revelation.

27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

If we truly have faith and obey!

29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

Cf. John 16:33

30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

Indeed, if we have repented and live righteously instead of continuing in sin!

GALATIANS CHAPTER FIVE

1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

Depending on who is reading this verse, it will have two different meanings, like a Rorschach test will have two images. For a Spirit filled believer, we are warned to not be entangled again with the yoke of bondage to sin. Amen! For a faith-alone believer who does no works, this person hears the logical conclusion of the previous chapters of Galatians, which is that we are not again to be brought under bondage to the law - that old schoolmaster.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

Amazing considering Paul had Timothy circumcised in Acts 16:3. Did Paul condemn Timothy to hell by doing what he had him to do?

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

So now Timothy is obligated to obey the whole law, because Paul put him in that position.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

And now Timothy and anyone like him who is circumcised has fallen from grace and is unjustified. Woe to all the babies in the world who are circumcised after birth by their parents (sarcasm).

5 For we through the Spirit wait for the hope of righteousness by faith.

May we not just passively hope for righteousness, but actively work for it and expect it! May His Kingdom come through our actions.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

This is beyond doublespeak. In the preceding verses Paul just claimed that “Christ will profit you nothing”, “ye are fallen from grace” and ye are “a debtor to the whole law” if you are circumcised. In Acts, Paul approved of Timothy being circumcised, apparently condemning Timothy to all the aforementioned. Now, in verse 6, well, circumcision doesn’t really mean anything one way or the other. Which way is it? Paul is for, against and neutral on the exact same issue. A classic example of Paul’s forked-tongue nature which is as consistent as the typical politician after taking office. He will say contradictory things to different people in order to please everyone. Cf. 1 Corinthians 9:20-24. To the Jews he had Timothy circumcised. Now to the gentiles he says circumcision is bad, terrible and you’ve fallen from grace...or maybe it doesn’t matter actually.

7 Ye did run well; who did hinder you that ye should not obey the truth?

Any mindful believer ought to be alert for anything hindering us from obeying the truth.

8 This persuasion cometh not of him that calleth you.

“This persuasion” could be an accusation leveled at Paul while of course this verse is Paul’s intention to accuse another of distracting from Jesus.

9 A little leaven leaveneth the whole lump.

Yes! And this is why Jesus warned about the leaven of Paul’s people - which is to say the Pharisees (Matthew 16:6-12), which Paul claims to be multiple times (Phillipians 3:5, Acts 23:6).

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

Amen! “Whoever he be!”

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

Is this a hypothetical? He is for, against and also neither for nor against it. See verse 6.

12 I would they were even cut off which trouble you.

Is it better to be comfortable in a pew or broken-hearted and troubled in the prayer closet?

13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

Yes, liberty is not to be used for our flesh, however Paul, not for the only time in his writings, pretends that the Greatest Commandment is to love one another. This is the Second Greatest Commandment according to Jesus (Matthew 22:36-40). The first and Greatest Commandment is ignored by Paul. “Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.” By focusing on using our liberty to love one another, Paul omits that our greatest use of the liberty should be directed towards loving God.

14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

Actually that is a lie according to Jesus. Note the word "two" in Matthew 22:40 - "On these two commandments hang all the law and the prophets." Paul leaves out the most important command.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

A fair warning.

16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

Amen!

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

Amen, the flesh has desires which are often contrary to what is Holy. It is not, however, impossible such that we "cannot do the things that ye would." In an abbreviated gospel message, God explains to Cain how to make up for his insultingly insufficient sacrifice: And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him." (Genesis 4:6-7). We cannot use the excuse of the flesh to say we "cannot do the things that ye would." We must see God's imploring to "rule over him" (sin).

18 But if ye be led of the Spirit, ye are not under the law.

Is the Holy Spirit, which is of God, contrary to the will of God - the law of God? It is akin to saying God's own Spirit is against His own law. God established his law through Moses and his judgements through the prophets. "For I am the Lord, I change not." (Malachi 3:6). See also Hebrews 13:8-25.

19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

A valid list of works of the flesh.

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

More evil things.

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

Even more evil things, however, drunkenness, while unwise and discouraged throughout the proverbs, is not expressly prohibited as something that leads to damnation. Noah is probably the most notable example of one who enjoyed drinking to excess on no less than one occasion (Genesis 9:21). Yet the same Noah is pronounced righteous in Genesis 6:9 and 7:1, and at no point in the law, prophets, or in any writings of the new testament does Noah meet any condemnation - except here in Paul's list of disqualifiers for the kingdom of God (1 Corinthians 6:10, Galatians 5:21). Jesus was accused of being a drunkard in Matthew 11:19 and Luke 7:34. His first miracle was to make wine (John 2:1-11).

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

I have no objection to Paul's fruits of the spirit.

23 Meekness, temperance: against such there is no law.

"Against such there is no law". Perhaps we live in a dystopian world, but there are indeed laws against types of charity in certain jurisdictions in the modern world, at the time of writing. Some jurisdictions have fairly benign laws, like saying no to panhandlers, in order to discourage panhandlers. A google search of "arrested for serving meals to homeless" turns up a number of news stories, and modifying this search would doubtless uncover more stories of charity being punished. For example NPR reporter Eliza Barclay wrote in a story titled, "Florida Activists Arrested For Serving Food To Homeless" (published November 6, 2014 12:28 PM ET), "a 90-year-old activist and two pastors from two churches in Fort Lauderdale,

Fla., were arrested at a park on Sunday and then again on Wednesday for doing what they've been doing there for years: serving meals to the homeless." The Tampa Bay Times published an article Jan. 10, 2017 by Kathryn Varn, "Seven arrested while serving food to homeless in Tampa without a permit", which reads, in part, that the crime of the seven who were arrested was to distribute food "without the required permit". And this is just in the modern "Christian" nation of America! Please do not tell the Christians who were in the concentration camps for protesting against the Nazis (i.e. Deitrich Bonhoeffer) or the Christians who suffered in the Soviet gulags (i.e. Richard Wurmbrand) that there are no laws against goodness or meek faith. Laws, when they are not just and fair, are an act of violence by the state against those whom the state opposes. There have been atheist or even antithetical religious kingdoms which do outlaw one or more of these things. Furthermore, as of today the very word of God (in the form of the Bible) is prohibited from being distributed in many Islamic States, such as Saudi Arabia. One Christian website estimates that Bibles are nearly inaccessible in about 52 countries (<https://lovepackages.org/bibles-dangerous-illegal-cover/> accessed 18/5/21). Their website reports that while not always overtly illegal, for these 52 countries the difficulty lies in the following three categories, "bibles are (1) difficult/dangerous to obtain, (2) illegal or highly restricted, and (3) strictly illegal and only available through covert smuggling." And if they treat an inanimate Bible this way, imagine how they treat the Christian! Good luck comforting the persecuted with this message from Paul.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

Amen to these concluding verses.

GALATIANS CHAPTER SIX

1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

Amen. Cf. Matthew 18:15-17

2 Bear ye one another's burdens, and so fulfil the law of Christ.

In the spirit of "love your neighbor as yourself" this has wisdom, although is immediately contradicted in verse 5.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

Cf. Psalm 138:6. Proverbs 3:34, Proverbs 16:18-19, Proverbs 27:2, Proverbs 29:23. Matthew 23:12. Luke 1:52, Luke 14:11, Luke 18:14. James 4:6. 1 Peter 5:5-6.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

We ought to be proved by our works, as in the final judgement Yeshua has pronounced, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (Revelation 22:12). The attitude of "rejoicing in himself alone" should be tempered in light of The Teacher's words in Luke 17:7-10. Specifically worth noting is the attitude of the servant illustrated in the final verse, which reads, "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

5 For every man shall bear his own burden.

See verse two.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

Let the congregation share their knowledge of the word.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Amen! Jeremiah 51:56 Cf. Proverbs 1:31, Proverbs 14:14, Proverbs 22:8, Job 4:8, Hosea 8:7, Hosea 10:12-13, Jeremiah 17:10

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Amen!

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

An excellent encouragement!

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Yes, especially to the household of faith, for "By this shall all men know that ye are my disciples, if ye have love one to another," (John 13:35). And not neglecting the others, but doing good to all, even our enemies (Matthew 5:44)

11 Ye see how large a letter I have written unto you with mine own hand.

Number five out of all thirteen epistles by word count.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

There are those teaching circumcision to these new converts.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

But interestingly the same people urging circumcision do not appear to be consistent about guarding the Torah.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

The cross is but a symbol of the death and suffering of the savior. Some believe that the torture device used to kill the Lamb of God was in fact a stake (greek: stauros). The problematic issue with a cross is that it had been used as a pagan worship symbol predating the life of the Savior, and was used in the worship of Tammuz. Glorifying in the cross risks elevating the cross above God himself as a form of an idol. Note that glory is not being given to God the Father nor the Son, but to the torture device.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

This is beyond doublespeak. In the preceding chapter in Galatians Paul just claimed that “Christ will profit you nothing”, “ye are fallen from grace” and ye are “a debtor to the whole law” if you are circumcised. In Acts, Paul approved of Timothy being circumcised, apparently condemning Timothy to all the aforementioned. Now, in verse 6, well, circumcision doesn’t really mean anything one way or the other. Which way is it? Paul is for, against and neutral on the exact same issue. A classic example of Paul’s forked-tongue nature which is as consistent as the typical politician after taking office. He will say contradictory things to different people in order to please everyone. Cf. 1 Corinthians 9:20-24. To the Jews he had Timothy circumcised. Now to the gentiles he says circumcision is bad, terrible and you’ve fallen from grace...or maybe it doesn’t matter actually.

16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

The true Israel of God is “whosoever shall do the will of God, the same is my brother, and my sister, and mother.” (Mark 3:35).

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

Which marks does he bear? Paul yes has suffered for his faith, although not to the extent of the Master.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

Amen!

EPHESIANS

EPHESIANS CHAPTER ONE

1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

“By the will of God” is an interesting statement in the context of free will. While Paul often claims to be an apostle, it is interesting that the proof used (here and elsewhere) is that it is God’s will. God allows angels and humans free will to do as they choose. Some angels serve God while others have rebelled and followed Satan. They are indeed to be condemned to hell, but up to the present day they appear to still have the ability to come and go from heaven in spite of their rebellion - until the day war breaks out in heaven (Revelation 12:7)! Carefully read 1 Kings 22:19-23 and note that even lying spirits can be commissioned by God in judgement, and these spirits can appear in his councils in which important decisions are made such as how to punish a whole kingdom! While Paul’s claim is religious in nature, theoretically this “by the will of God” could be claimed for any and every vocation under the sun. I have such-and-such job by the will of God; or, I am the leader of a company, of a church, or of a nation by the will of God. Not necessarily so, as God gives nearly unlimited freedom for all of his creation to take advantage of our circumstances. How many kings have claimed that they rule by divine right, and how many people I have heard in the United States and in Mexico repeat Proverbs 21:1 - “The king’s heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.” And how many more Christians and Jews ignore the very clear

condemnation of certain kings in Hosea 8:4, "They have set up kings, but not by me: they have made princes, and I knew it not". Simply because a man or woman is in a position of leadership, be it of a business, a country, a congregation, or whatever form of society, this does not necessarily imply God's approval. In fact, worldly success ought to rather be a warning against blindly following these leaders (John 15:19 - "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."). This world will not generally love those few who find the straight and narrow path, but will generally love those among the many who are on the broad way to destruction. Paul, in saying that he is approved by the will of God, is making a statement which cannot be definitively proven or disproven until judgement day (although I am prepared to place bets on the matter). It was supposedly God's will a few months ago that I was to be robbed, but this doesn't mean that God approves of the act of robbery nor of the robber. God expressly forbids stealing in the ten commandments (Exodus 20), just as God forbids following anyone who teaches contrary to his commandments (Deuteronomy 13:1-5). There exists an abundance of cults, false teachers, and swindlers who pass themselves off as men of God - sometimes quite convincingly. God, in his forbearance, does not immediately send lightning to zap these people off the face of the earth, but allows them to continue to exercise their free will. Satan continues with free will, and the "problem of sin" remains a stumbling block to those who do not understand why a good God would allow evil to continue - and in some cases to seemingly flourish. Forgive me for stating what should be obvious, but in order to avoid blasphemy, it is necessary to repeat that evil deeds and evil doers are not evidence that God's will is being done, but simply that all actors have the ability to choose how they behave - including when this will is contrary to God's will. God could never approve as his will

something which contradicts his commands - be it commands in the law and the prophets, or the commands of Jesus. Whether or not Paul is indeed an apostle is in dispute in this book as well as in the recommended readings.

2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

Amen!

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Another predestination proclamation by Paul. We should indeed “be holy and without blame before him in love”. Paul is correct in that God chooses us, rather than us choosing him (John 6:65), however there is no proof-text in the Bible to suggest that all humans were created (or at least the chosen ones) prior to the “foundation of the world”. The world was entirely void when God created it, and only after creating the world did God give life to Adam and Eve. It is unknowable if their existed some reservoir of souls to be given life at a future time, and there is no text that this author is aware of to suggest that all saved humans were already created and chosen “before the foundation of the world”. In fact, the existence of conditional prophecies (i.e. Jeremiah 18:7-10 and Ezekiel 33:21-28) seems to prove that humans are not “chosen” in the sense of having their destiny sealed before judgement day - whether for heaven or for hell.

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Paul explicitly states that God “predestinated us”. Yeshua in Matthew 24:13 warns us however, that we must “endure unto the end” to be saved. If we do not endure, we will

be among the many that are called, but sadly not among the few that are chosen (Matthew 22:14). In Revelation 2:16 one of the churches is rebuked as the Son of Man says, "Repent, or else..." This church in Pergamum must repent or they shall be destroyed in God's judgement of the Nicolaitians. If they do repent verse 17 holds the promises of salvation and eternal rewards. There is no reason for God to give conditional prophetic warnings if all is predetermined. Imagine a child playing a video game giving prophetic warnings to the characters in the game! The child playing the game is in complete control of the characters, and it would make no sense to warn the characters in the game of the consequences of their behavior, when in fact they are as responsible as marionettes. Such is man if he is predestined either to heaven or hell - just a marionette who must do what God has pre-programmed him to do in order to merit the final destiny. If, however, we have free will, then conditional warnings and statements like "choose ye this day whom ye shall serve" (Joshua 24:15) make sense! Additionally, it is worth noting that predestination could be blasphemy of God, because anyone predestined to hell is therefore created by God in order to do evil in this world. "God is light, and in him is no darkness at all" (1 John 1:5) and therefore God does not create anyone to do evil nor does he approve of any evil deed.

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Paul attributes graces at the means by which "wherein he hath made us accepted in the beloved".

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Notably, Paul leaves out repentance as part of the forgiveness formula. Acts 2:38, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Without repentance there is no forgiveness.

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

God's will is not a mystery, although gnosticism relies upon incommunicable mysteries! God's will is beautifully simple, and capable of being obeyed. See Deuteronomy 30:11-14. Verse 11 emphasizes that "it is not hidden from thee..." - it is not a mystery!

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

In the end times, all that is in Christ in heaven and on earth will be united in him.

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Again, the KJV is clear that Paul is talking about predestination. The question is how "we have obtained an inheritance".

12 That we should be to the praise of his glory, who first trusted in Christ.

All glory to God the Father!

13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise

Indeed if we are truly saved, we can receive the Holy Spirit, however we are not necessarily "sealed" as we still must "endure to the end" to be saved (Matthew 24:13).

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

The Holy Spirit is a sort of collateral, or a token of the promise of our future inheritance.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints

16 Cease not to give thanks for you, making mention of you in my prayers;

Same commentary as Philippians 1:4. Cf. Matthew 6:6 - is prayer to be publicly announced or a privately kept secret between man and God? Isn't it interesting how the disciples had to ask Jesus how to pray in spite of how much time they spent with him - and how much Jesus is recorded as having prayed!

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

Amen to verses 17-20.

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

Indeed, Christ, who humbled himself in obedience, is now above all.

22 And hath put all things under his feet, and gave him to be the head over all things to the church,

Cf. Matthew 28:18

23 Which is his body, the fulness of him that filleth all in all.

In a confusing metaphor, Christ is the head of the church - "which is his body". So, Christ is the head of his entire

body. Is he just the head or is he the whole body (“which is his body”)? The best way to appreciate the silliness of the metaphor is to apply it to an ordinary person, such as to say: I am the head, and my head is over all things which are my own body.

EPHESIANS CHAPTER TWO

1 And you hath he quickened, who were dead in trespasses and sins;

Those who live in “trespasses and sins” are spiritually dead, and destined for eternal punishment.

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

“The prince of the power of the air” - Satan. Also referred to by Jesus in John 14:30 as the “prince of this world” or the ruler of this world.

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

The “children of wrath” are those who chase after the lusts of the flesh and the lusts of the mind.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

Amen

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

The KJV translators included a wink emoji to Paul’s statement that “by grace ye are saved”. According to Paul, it is while we are still dead in sins that Christ saves us and quickens us. However forgiveness is not offered to anyone while they are still sinning. It is only through repentance that sins are forgiven

- the sin must first stop. Luke 17:3-4 details that in the case of sin, once an individual repents, then they can be forgiven!

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

Presumably, those who are saved will sit in heavenly places, although in the KJV this is translated in the past tense, suggesting that we already have sat or continue to sit in the heavenly places. While the angels have access to heaven, the Bible (outside of Paul) does not suggest that we have any physical access to being in heaven while in the flesh on earth.

7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

Cf. 1 Corinthians 2:9

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

We are saved by grace through faith, according to Paul, which is the gift of God. It is not our own efforts to achieve it. Contrast this with the definition of faith provided by James: "faith without works is dead" (James 2:26). So while we owe gratitude to God, and cannot be saved apart from his mercy - and neither can we be called to Yeshua except by him (John 15:16) - yet nonetheless we must do our part in order to act in obedience to Yah. What we do matters, which is why Jesus will "give every man according as his work shall be" (Revelation 22:12).

9 Not of works, lest any man should boast.

"Faith without works is dead" (James 2:26). According to Paul we are saved by grace through faith, but faith must have works. Substituting James' definition of faith, we are saved by grace through works! Nonetheless no man should boast in being saved, as salvation is based upon the grace of the eternal judge on judgement day. We must, after doing what we ought to do, have the attitude of the unprofitable servant (Luke 17:10).

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Interestingly, after saying that we are not saved by works, we are now the workmanship of God in order to do “good works”: For Paul it seems that “good works” follow faith and salvation, rather than being a part of the faith itself. Regardless of whether one believes in Paul’s definition of faith or James’ definition, works are apparently the purpose of the workmanship of God.

11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

Gentiles are derided for being uncircumcised by the Jews.

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

Gentiles were not part of God’s covenant to Israel, however there is precedent in the Original Testament of non-Jews becoming attached to the nation of Israel, as in the case of Rahab the harlot (Joshua 2). Hosea 2:23 records God as saying, “I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.” There is nothing inherently salvific about being Jewish; John the Baptist warned “And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.” Jews, Gentiles, and even stones have an equal chance of being the children of Yehovah, assuming that they keep his commandments. On judgement day there will be many Jews condemned to hell for failing to believe on Jesus, while many

Gentiles who do obey Jesus will be allowed to enter the kingdom of heaven.

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Paul repeatedly emphasizes the “blood” or death and resurrection of Jesus is how we are reconciled to God, however a sinner cannot be reconciled to God unless they cease to sin. If anyone goes to judgement still sinning Jesus will say to them, “depart from me, ye who work iniquity” (Matthew 7:23). In ceasing to sin we can be forgiven. When the woman was caught in adultery, the Jews asked Jesus if she shall be stoned to death, as this is the proper punishment for adultery in the Torah. The woman, freed from the death penalty was warned, “Go and sin no more” (John 8:11). Even sins which merit the death penalty can be forgiven, assuming that we do as Jesus says and “sin no more”. If this woman went back to the same man, and continued to live in adultery, would she be forgiven? Would she be obeying Jesus? Can someone who willfully disobeys Jesus be allowed into the kingdom of God? What is it that separates us from God but our sins (Isaiah 59:2)? If sin separates us from God, then ceasing to sin and being forgiven is what makes us “nigh” to Him.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

The middle wall of partition, is the separation of God from man. Isaiah 59:2 states, “But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.” Jesus indeed showed the path to reconciliation, but it is through our obedience to God that we are reconciled. According to the picture painted here by Paul, there was an inanimate wall separating God from mankind, such as the Berlin wall. However the Berlin wall, while itself just a man-made separation, represented an ideological separation which was supported by an entire nation on one side of the wall (and perhaps to a lesser extent allowed by the

nation on the other side). Similarly, while the separation of God and man could be presented as being just an arbitrary separation, nonetheless this separation is what prevents the outbreak of a greater war. Psalm 7:11 reminds us that “God is angry with the wicked every day.” In the same way that the Berlin wall prevented troops and immigrants from further escalating the conflict into what could have been a nuclear apocalypse, the separation between God and man is for man’s own good, that he has time to repent of his evil deeds before he is consumed in God’s wrath. God is Holy and no one, while living in sin, can be in his presence.

15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

Did Jesus abolish the law of commandments? “Think not that I am come to destroy the law, or the prophets: I am not come to destroy” (Matthew 5:17).

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

The “enmity thereby” would refer to the same enmity of the previous verse, which is of the law. Keep in mind that obedience to the law is entirely possible (Deuteronomy 30:11-14) and carries with it blessings (Deuteronomy 28). Only disobedience results in curses! So Paul is suggesting that Jesus set us free from the curses of the law, so that we may disobey without consequence. Paul, in this verse, does not mention if the blessings were also slain in addition to the “enmity” of the curses of disobedience.

17 And came and preached peace to you which were afar off, and to them that were nigh.

Jesus preached how to be reconciled to God! Do not forget that Jesus declared “I am come to send fire on the earth” (Luke 12:49). Furthermore, Yeshua explicitly stated, “Think not that I am come to send peace on earth: I came not to send peace, but a sword” (Matthew 10:34). Jesus, while appearing to

preach “peace”, is not preaching peace from a worldly perspective! Continuing in Matthew 10:35, “For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.” Some peace this is (tongue-in-cheek)! Jesus would be considered one of the worst “family therapists” in the history of the profession in spite of having saved souls! Our very salvation will cause the world to hate us (John 15:19). Jesus was murdered for his preaching, and just about all of his twelve disciples were murdered after him for the same reason! Finally, Paul’s hippy Jesus did not come to preach peace “to them that were nigh” because they were already nigh to God and didn’t need further instruction (Mark 2:17).

18 For through him we both have access by one Spirit unto the Father.

Cf. John 14:15-17,21-24.

19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

If we have truly repented and are living righteously!

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

Cf. 1 Peter 2:6-8.

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

Upon the cornerstone rock of Christ, we are framed into an holy temple.

22 In whom ye also are builded together for an habitation of God through the Spirit.

Cf 1 Corinthians 6:19.

EPHESIANS CHAPTER THREE

1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

“Prisoner of Jesus” - strange language to refer to a man who preached freedom!

2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

Paul sets the stage for the following verses, in which the current dispensation of God is given directly to Paul, to reveal to others.

3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

It is no mystery as to how to please God, nor is it exclusively Paul’s revelation. Same commentary as Ephesians 1:9. God’s will is not a mystery, although gnosticism relies upon incommunicable mysteries! God’s will is beautifully simple, and capable of being obeyed. See Deuteronomy 30:11-14. Verse 11 emphasizes that “it is not hidden from thee...” - it is not a mystery!

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

The emphasis here is on the knowledge of Paul being the guide to “the mystery of Christ”, whereas Jesus already promised us the Holy Spirit which will guide us into all truth (John 16:13).

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

Cf. Luke 10:24, “For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.”

6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

No one on earth, regardless of race, is prohibited from entering the kingdom of heaven, supposing that they are obedient to the laws of God and the commands of Yeshua.

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

Paul declares himself a “minister”, however this is a title akin to “teacher” which is forbidden by Yeshua. See Matthew 23:8-10.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

Paul, in possible false humility, refers to himself as “less than the least of all saints, which parallels Matthew 5:19, “Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.” Paul did teach that that law was annulled and thus that the commandments can be broken. Paul not only calls himself the least (and the name Paul is derived from “paulus” meaning least), but instead refers to himself as “less than the least” which is a testament to not only breaking one of God’s commands, but teaching to break all of his commands.

9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

Paul, rather than the Holy Spirit, is to “make all men see” the truth of Jesus.

10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

Assuming that our faith is not without works, otherwise it is dead (James 2:26).

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

Paul is enduring tribulations for your glory - rather than giving the glory to God.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

Just as a verbal confession of God is useless without having obedient deeds, so to is a physical feigning of faith.

15 Of whom the whole family in heaven and earth is named,

“Christians”, a term appropriated to really mean “Paulians”.

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

Amen

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

Amen

18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

Can we ever search out the depths of God? Job 11:7-8, “Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?”

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Can any person contain God? Can we “be filled with all the fullness of God”? “But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?” (1 Kings 8:27, 2 Chronicles 6:18).

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

Indeed he can do abundantly more.

21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Amen

EPHESIANS CHAPTER FOUR

1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

“Prisoner of the Lord” - captivity is the language of the devil while freedom is the language of YHWH.

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

Amen!

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

If indeed the spirit referenced here is the Holy Spirit.

4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

“One body” - tell this to the innumerable flavors of protestantism that currently exist!

5 One Lord, one faith, one baptism,

While Paul talks of one faith, James speaks of two: a faith with works and a faith without.

6 One God and Father of all, who is above all, and through all, and in you all.

This appears to be pantheism, which is to suggest that God is “through all, and in you all”. Some people lack the light of the Father. In fact, Jesus in Luke 13:23-24 responds to this question, “Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto

you, will seek to enter in, and shall not be able." The majority will miss salvation, and only few shall be saved.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

Is grace meted out "in measure"? Those who are forgiven much love much, in response (Luke 7:47).

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

Paul references Psalm 68:18. He misquotes "and gave gifts unto men" from the original "thous hast received gifts for men". And so instead of God receiving the gifts, perhaps as a sort of ransom, God is distributing the gifts. In the Psalms verse, God receives these gifts "for the rebellious also".

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?)

The lowest parts of the earth - did Jesus descend into hell with his death? Revelation 1:18 seems to suggest that he did.

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

The same resurrected Jesus is the same as the ascended Jesus, "that he might fill all things", which is a curious statement as it implies that Jesus also fills the grave from which he ascended. Is not eternal death and hell separation from God? How then could it be that Jesus fills hell or the depths from which he ascended?

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

Jesus did not create evangelists, pastors and teachers - he expressly prohibited anyone from using such titles of authority (Matthew 23:8-10) and commanded that we only be referred to as "brethren". Jesus appointed twelve apostles - none of them Paul - and when Judas fell away, the remaining eleven replaced Judas with Matthias - who is not Paul.

Prophets or “seers” predate Jesus in the Bible and therefore are not necessarily an appointment which Jesus has created.

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

We ought to strive to be “a perfect man, unto the measure of the stature of the fulness of Christ”. Yeshua showed the way to live so as to please God, and therefore we ought to imitate Him!

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

Amen! Such “children” are like those who build their house upon the sand (Matthew 7:24-27).

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

Paul yet again tries his metaphor of Christ being the head.

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

The body is “edifying itself”, in contrast to the metaphor of being connected to the vine in John 15.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

Walk not in vanity! Amen.

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

Cf. Isaiah 6:9, "Hear ye indeed, but understand not; and see ye indeed, but perceive not."

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

"Being past feeling" seems to be another reference to the conscience, which is almost uniquely spoken about by Paul. Here the conscience is so seared so as to be incapable of preventing these Gentiles from such evil works.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

Indeed, we should put off our deceitful lusts!

23 And be renewed in the spirit of your mind;

Amen!

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

Let us live "in righteousness and true holiness"!

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

Amen in regards to not lying, however we are not always "members of one another" as our neighbors can hold contrary beliefs.

Paul brags of lying in Romans 3:7

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

In an interesting reversal of seeking forgiveness immediately (Matthew 5:25), we ought not rest until we satisfy our anger against our brother. It is best to resolve this anger by means of forgiveness - and indeed to "sin not" in our anger.

27 Neither give place to the devil.

By remaining angry, we are providing a foothold for the devil to use that anger to manipulate us.

28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Amen! Additionally, the one who stole ought to first make recompense, if possible, by returning that which is stolen or the value (and then some - see Exodus 21:37, Exodus 22, Proverbs 6:30-31, Leviticus 6:1-7, Numbers 5:5-8) of what was stolen. After having done all possible restitution, indeed should the former thief "give to him that needeth"! What a beautiful transformation of a thief into one who is generous! The one who takes what he ought not now is now giving to those who lack!

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Amen! Cf. James 3:6 et seq.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

How does one grieve the Holy Spirit? Presumably it is by sinning and living in a way that is not holy! And this "seal" of the Holy Spirit is not necessarily permanent, as it is possible for one to backslide and to lose one's salvation. Matthew 24:13, "But he that shall endure unto the end, the same shall be saved."

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

Amen!

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Are we forgiven "for Christ's sake" alone, or because we have repented? (Acts 2:38)

EPHESIANS CHAPTER FIVE

1 Be ye therefore followers of God, as dear children;

Amen!

2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

Amen. Cf. 1 John 2:6 . Paul is using the same language of sacrifices as is used in the original testament, which describes how God appreciates certain sacrifices that are made. Cf. Exodus 29:18, Leviticus 1:9,17, Leviticus 3:5, Ezekiel 20:41, etc.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

Amen to verses 3-6! How does one discern which words are “vain words”? Is this not the same problem as discerning what is or isn't “scripture”, as reference by Paul in 2 Timothy 3:16? The same commentary is copied here: In a classic case of circular reasoning, many believers in Paul or in the infallibility of the Bible use this verse to prove that the Bible is perfect (especially as God spoke it in King James English) or that Paul deserves to be cannon. If I write in this commentary, “This book is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:” does that make it so? Anyone can write or print those words without the authorization of God - because God gave all humans free will which includes making claims such as this. How do we know what is scripture and what is given by God? The test of a

true prophet is twofold. Firstly, Deuteronomy 4:2, “Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.” And secondly, echoed in Deuteronomy 13:1-5, we must shun anyone enticing us to follow other Gods, and we “must follow the Lord your God and fear Him. You must keep His commands and listen to His voice; you must worship Him and remain faithful to Him”

7 Be not ye therefore partakers with them.

Amen! Avoid all the aforementioned sinners and vain talkers!

8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:

Amen. Cf. 1 John 2:6

9 (For the fruit of the Spirit is in all goodness and righteousness and truth;)

Amen, however the unfortunate editing of the KJV causes a winky-face emoji! Perhaps from Paul, the present-tense “chief of sinners” (1 Tim 1:15) it can only be said with a wink.

10 Proving what is acceptable unto the Lord.

Proving indeed, as the Bereans! Cf. Acts 17:11

11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

Interestingly, Paul commands to have no fellowship with the works of darkness. We should not do such works, but fellowship in this context is but a metaphor, as we can only have fellowship with other beings, and not works per se. Evil deeds ought to be reprovved. Jesus, in contrast, did fellowship with sinners (Mark 2:13-17 and Luke 5:32). Perhaps part of the ineffectiveness of modern churches to evangelize is its unwillingness to gear near anyone not already sterilized by the gospel. Only a few select people shall be the brave evangelists, without the burden of the great commission being placed on each and every member.

12 For it is a shame even to speak of those things which are done of them in secret.

And how!

13 But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.

While I will not rebuke this with scripture, I will only comment upon this through experience. "For whatsoever doth make manifest is light" implies that something brought to awareness is done so through forces that are benevolent, although there exist truths made evident through gossip, denunciations, etc. There exist exposés on crime and evil, which do not necessarily edify but only show evil for what it is. In fact, some depictions of evil committed can be rather salacious, such as true crime dramas on television. One could take notes based on certain manifestations of evil and not be the least bit edified or improved by becoming aware of the evil. YouTube and other internet platforms are replete with documentaries about the evils in the world, without guiding anyone to the truth or a solution. How many times do we see evidence of the failure of current systems just to see a new worldly system proposed - instead of a spiritual reawakening! Unfortunately with mass media and the printing press, there is a never-ending catalogue of evil which seems to expand with each passing day. While there is a legitimate purpose to this work, it fails to bear spiritual fruit for the kingdom of heaven if it does not teach righteousness or point the lost souls to the kingdom of God. A critique of communism may lead to capitalism, or vice versa, when the real economy of God has nothing to do with buying, profiting, taxing, redistributing (through government) or stealing, but rather the economy of God grows through individuals giving to those in need (Luke 18:22, Luke 12:33-34, Matthew 19:21, Mark 10:21, Luke 14:33).

Consider looking at

<https://howrichami.givingwhatwecan.org/how-rich-am-i> to compare one's wealth to the global statistics.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

Awake, ye who slumber!

15 See then that ye walk circumspectly, not as fools, but as wise,

Amen - be wise as serpents (Matthew 10:16).

16 Redeeming the time, because the days are evil.

Amen. Even Jesus said "Sufficient unto the day is the evil thereof." (Matthew 6:34).

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

Amen. Furthermore, we must not only understand what the will of the Lord is, but we must do the will of the Lord!

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

Amen. Cf. Prov 20:1

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

Amen!

21 Submitting yourselves one to another in the fear of God.

Amen. To be moderated by primary submission to God. Paul loves to emphasize the second greatest commandment and at times neglects to explain the first! Cf. Matthew 22:36-40

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

To be moderated by primary submission to God. Cf. Matthew 10:37. Should the husband command disobedience to Yah's commands, then Yah should be obeyed instead. Paul suggests obeying the husband "as unto the Lord", although this

is a mixed metaphor, as the Lord is without error in his commands, while other men do not have the divine sanction of "This is my beloved son: hear him" (Luke 9:35, Mark 9:7).

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

Paul loves the metaphor of Christ being the head of the church.

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing

"In every thing" - that is to say not disobeying anything!
See the commentary on verse 22.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

Amen!

26 That he might sanctify and cleanse it with the washing of water by the word,

Jesus sanctifies and cleanses by which word? The word that Jesus did not come to abolish the law? That if you love me, keep my commandments? Is the sanctifying of the word a passive process or do those sanctified and cleansed have their part to play?

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

"That he might present it to himself..." - an entirely passive sanctification in which God does the sanctification in order to make it pleasing to himself. "But that it should be holy and without blemish" - indeed it should be - but how does it become so? This verse does not suggest that the church does anything other than allow it to be purified.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

He that loveth his wife loveth himself, for they are no longer two distinct individuals but rather they are one flesh! (Genesis 2:24, Matthew 19:5, Mark 10:8).

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

This is not true, and is in fact against that command of Jesus that we ought to deny our own flesh (which would appear to be hating it). And in Paul saying that men “nourisheth and cheriseth” is against the command of fasting and the reality that there are many who neglect to do this! Cf. Matthew 16:24.

30 For we are members of his body, of his flesh, and of his bones.

We are, according to Paul, body parts of Jesus.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

This is Genesis 2:24

32 This is a great mystery: but I speak concerning Christ and the church.

Paul doesn't understand how the two become one because he has never married.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Amen!

EPHESIANS CHAPTER SIX

1 Children, obey your parents in the Lord: for this is right.

“Honor thy Father and thy Mother” (Exodus 20:12, Deuteronomy 5:16). However, the obedience to parents is not a blind obedience, as our earthly parents do not have the right to command us to disobey God's laws. Similar to Paul's command of wives to submit to husbands, or for citizens to submit to a government, we must first and foremost submit to God and

ignore any commands contrary to the will of God. "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." (Matthew 10:35,37). So children should follow the advice of their parents only to the extent that it does not contradict the will of God, the teachings of Yeshua, or the Torah.

2 Honour thy father and mother; which is the first commandment with promise;

Indeed, the other commands do not specifically have promises attached although the obedience of commandments are generally rewarded with blessings as enumerated in Deuteronomy 28.

3 That it may be well with thee, and thou mayest live long on the earth.

Cf. Exodus 20:12, Deuteronomy 5:16

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

The same commentary as Titus 2:9 is copied here: While it is taboo to talk about servants or slaves in the modern era, slavery was a common practice through most societies up to the modern era. The Torah even includes instructions on how slaves were to be treated. Most interesting to note is that while Paul is teaching slaves to be loyal to their masters, the Torah prohibits returning runaway slaves, which seems to be a thinly veiled encouragement to run away and be free.

Deuteronomy 23:15-16 declares, "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him

best: thou shalt not oppress him.” If anything, God’s people, while not enjoined to free slaves, are in fact required by Torah law to respect and allow the runaway slave to dwell freely (without oppression) among them. How many slaves throughout history were taught this aspect of the Torah? Additionally, a slave/servant ought never to do anything that they know to be contrary to the will of God, even if it requires disobedience of their earthly master.

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

Our services ought to be rendered as servants of God, assuming we are in fact “doing the will of God from the heart”.

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

Not just the good, but God is a “God of Recompense” who repays all deeds, including the evil deeds (Jeremiah 51:56). Cf. Revelation 22:12!

9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

While we do not allow slavery in the modern context, it may be helpful to think of this relationship as it still exists today, with so-called “wage slaves” and bosses - perjoratively called “slave drivers” if they are harsh. Bosses can threaten discipline including termination. In the case of my previous employer, he had given me two strikes and told me that the next strike he would have to fire me. I ended up quitting preemptively. Some employers are quick to remind certain employees of their replaceability. Jesus warned, “For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again” (Matthew 7:2).

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

Amen!

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

The popular “armor of God” metaphor.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Amen! Our battle primarily is spiritual rather than being against other humans. Cf. Daniel 10:13, Matthew 4:1-11

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Amen!

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

Paul begins to construct his description of the armor of God. Interestingly we must be protected by righteousness! How is this righteousness achieved? Is not the breastplate of righteousness forged in the fire of good deeds? Do not evil deeds destroy this breastplate? Cf. Ezekiel 3:20, Ezekiel 18:24

15 And your feet shod with the preparation of the gospel of peace;

Paul’s “gospel of peace” probably proceeds from the “Christ of peace” as opposed to the “Christ of contention”. The same commentary of Philippians 1:16 is copied here: Is it possible that Christ was in fact contentious and divisive? Consider Matthew 10:34, “Think not that I am come to send peace on earth: I came not to send peace, but a sword.” And Luke 12:51-53, “Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son,

and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.” Must we assume that division and contention is necessarily bad? Was not the “protestant reformation” - for all of its flaws - nonetheless a necessary division of the sheep and the wolves (especially at that time due to the abuses of the roman catholic church)? At the time being it seems that the protestant church as much as the catholic church is currently guilty of being dominated by the leaven of the Pharisees. Paul’s criticism of a “Christ of contention” seems to be based out of the flawed concept that Jesus/God “loves everyone”, when in fact “God judgeth the righteous, and God is angry with the wicked every day” (Psalm 7:11)!

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

With faith we can withstand the temptations to not trust in the promises of God. We remember and are confident that God is faithful to those who righteously wait for Him.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

The “helmet of salvation” - can we be confident that we are saved prior to judgement day? Cf. Matthew 24:13, Luke 13:23-24, Hebrews 4:12

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

We ought indeed to persevere in prayer for the other saints.

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

Paul’s beloved phrase “the mystery of the gospel”. The same commentary of Ephesians 1:9 is copied here: God’s will

is not a mystery, although gnosticism relies upon incommunicable mysteries! God's will is beautifully simple, and capable of being obeyed. See Deuteronomy 30:11-14. Verse 11 emphasizes that "it is not hidden from thee..." - it is not a mystery!

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

"In bonds" - Paul's refrain of bondage is in contrast to Yeshua who gives freedom.

21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

Paul sends Tychichus to give a report of Paul...

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

Amen! "In sincerity!"

PHILLIPIANS

PHILIPPIANS CHAPTER ONE

1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

"Servants" - a humbler than normal introduction for Paul. It is odd that Paul repeatedly uses language of slavery while Jesus uses language of freedom, although admittedly Jesus does use the metaphor a servant most notably in the parable of the "unworthy servant" (Luke 17:7-10)

2 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

Paul's classic greeting, repeated verbatim in some churches as a welcome

**3 I thank my God upon every remembrance of you,
4 Always in every prayer of mine for you all making request with joy,**

Cf. Matthew 6:6 - is prayer to be publicly announced or a privately kept secret between man and God? Isn't it interesting how the disciples had to ask Jesus how to pray in spite of how much time they spent with him - and how much Jesus is recorded as having prayed!

5 For your fellowship in the gospel from the first day until now;

6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

This is a passive representation of what it means to be transformed by the holy spirit or to be growing as a result of being connected to the true vine (John 15). This confidence is only merited to the extent that a believer is doing their part in the salvation process. Staying connected to the vine, while it seems passive, is in fact an active effort to deny ourselves and to go contrary to the way in which the worldly majority live. Only he who continues abiding, and "endures to the end, the same shall be saved" (Matthew 24:13). And additionally there may be many who have a false confidence in being saved, as "many are called but few are chosen" (Matthew 22:14). "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." (John 15:10). We must obey the commandments of Yeshua (who affirmed the commandments of Yah in the Torah)!

7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and

in the defence and confirmation of the gospel, ye all are partakers of my grace.

“My grace” says Paul - apparently taking credit for the forgiveness of sins!

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

“Bowels...”

9 And this I pray, that your love may abound yet more and more in knowledge and in all judgment;

10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ.

Amen

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

Amen! We must show fruits of righteousness or otherwise be cut off. Cf. John 15 and Matthew 3:10, “And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.”

12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;

Everything that has happened thus far to Paul just furthers the gospel (of Paul).

13 So that my bonds in Christ are manifest in all the palace, and in all other places;

“Bonds in Christ” - more language of slavery.

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

Many are inspired by Paul to continue to spread the word Paul has been preaching...indeed.

15 Some indeed preach Christ even of envy and strife; and some also of good will:

Some twist Jesus Christ out of their envy and cause strife, while others teach Jesus out of good will. It seems rather to me that this is describing two different Christs being taught - one of which being Paul's Christ and the other Christ of those who disagree with Paul, namely the twelve apostles.

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

Paul's "bonds" to Christ are increased by these false teachers of a "Christ of contention". Is it possible that Christ was in fact contentious and divisive? Consider Matthew 10:34, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." And Luke 12:51-53, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law." Must we assume that division and contention is necessarily bad? Was not the "protestant reformation" - for all of its flaws - nonetheless a necessary division of the sheep and the wolves (especially at that time due to the abuses of the roman catholic church)? At the time being it seems that the protestant church as much as the catholic church is currently guilty of being dominated by the leaven of the Pharisees. Paul's criticism of a "Christ of contention" seems to be based out of the flawed concept that Jesus/God "loves everyone", when in fact "God judgeth the righteous, and God is angry with the wicked every day" (Psalm 7:11)!

17 But the other of love, knowing that I am set for the defence of the gospel.

Paul is prepared to defend the Jesus of love against than the Jesus of contention.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

Apparently even when the false Jesus is preached "in pretence" Paul still is rejoicing, just as when Jesus is preached in truth. This sentiment is expressed and popularized by the ecumenical movement, suggesting that all flavors of protestants and catholics are on the same team, as they have the same Jesus (supposedly).

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

Paul is saved, at least in part, "through your prayer" and "the support of viewers like you!"

20 According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.

Amen - if we are talking about the same true Yeshua!

21 For to me to live is Christ, and to die is gain.

Not a particularly bad expression, assuming that we are walking as he walked (1 John 2:6), and in light of the sentiment of the tribulation period of Revelation 14:13, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

Paul doesn't know which of the two following is better (next two verses):

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

Either to depart to heaven and be with Christ, which is far better (for Paul)...

24 Nevertheless to abide in the flesh is more needful for you.

Or to abide in the flesh, because the Philippians (and others who are reading this letter) need Paul in order for their spiritual growth. Both options, expressed in this and the preceding verse, are based upon Paul's perspective of what Paul would prefer. Paul does not mention this from the perspective of understanding what God's will is in the matter.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

Paul decides, therefore, that since he is still attached to this mortal coil, he might as well abide with the Philippians - although he would rather be dead (verse 23) than with the Philippians, admittedly. It is worth Paul sacrificing his deathwish to instead be with the Philippians, as it is for their "furtherance". The furtherance, however, is promised to be accomplished by the Holy Spirit, who "will guide you into all truth" (John 16:13).

26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

Using sentence diagramming, the prepositional phrases in this passage can be identified and extracted. "In Jesus Christ", a prepositional phrase, is not integral to the meaning of the verse. The subject, the Philippians, and the verb, rejoicing are the essential meaning of the sentence. Why are they rejoicing? For Paul - "for me by my coming to you again"!

27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

Amen

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

Indeed, we should not fear any adversaries, but should only have a holy fear of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

We will suffer in this world. "In the world ye shall have tribulation" (John 16:33).

30 Having the same conflict which ye saw in me, and now hear to be in me.

The same types of persecutions suffered by (and formerly inflicted by) Paul.

PHILIPPIANS CHAPTER TWO

1 If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

"Bowels" - a beloved word by the KJV translators

2 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.

Everyone must be of the "same love...of one accord, of one mind"...which is to say not in disagreement with Paul!

3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

Amen

4 Look not every man on his own things, but every man also on the things of others.

Love your neighbor as yourself

5 Let this mind be in you, which was also in Christ Jesus:

Amen

6 Who, being in the form of God, thought it not robbery to be equal with God:

"Jesus answered them, Is it not written in your law, I said, Ye are gods?" (John 10:34 et seq., quoting Psalm 82:6).

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

Gnosticism subtly introduced in the verse. He was only in the “form of a servant” and only in the “likeness” of being human. Or was he not actually both of these things?

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

“In fashion as a man...” - see the commentary on verse 7. And indeed he did so humble himself, being obedient even to an unjust accusation of crime against him.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

Cf. Matthew 23:12

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

I have heard Christians interpret this verse to mean that one day all will be saved, including those “under the earth”, which presumably would be the dead. Others suggest that even the condemned will bow and acknowledge the Lordship of Yeshua. Paul seems to say, based on the following verse that on judgement day all will be obliged to give honor to Yeshua as “Lord”. However, this is doubtful as many will expect to enter into heaven but will not, in spite of calling Jesus “Lord, Lord!” (Matthew 7:21). Certainly these individuals will feel disappointed and betrayed, and some will undoubtedly have an anger worthy of the hell into which they will be cast.

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Cf. Matthew 7:21, “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven.” Therefore even with every tongue confessing that Yeshua is Lord, certainly not every one will be

saved. It is worth noting in the gospels that even the demons recognized who Yeshua was. See Mark 1:24, 1:34, 3:11. A recognition of who Yeshua is is insufficient to being saved from eternity in hell, as faith without works is dead (James 2:26). Only those who obey Yeshua by doing works of righteousness will be saved. Please read carefully and prayerfully the parable of the sheep and goats in Matthew 25:31-46.

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.

Amen! "And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear" (1 Peter 1:17).

13 For it is God which worketh in you both to will and to do of his good pleasure.

He works in us, in the sense of the vine feeding the branches (John 15) and through the guidance of the Holy spirit which will guide us into all truth (John 16:13).

14 Do all things without murmurings and disputings:

Amen

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

Amen

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

We must hold that word of life, obey it, and endure to the end in order to be saved (Matthew 24:13).

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man likeminded, who will naturally care for your state.

Timothy is the best man to care for them in their current state.

21 For all seek their own, not the things which are Jesus Christ's.

Is Paul accusing the Philippians when he says "all seek their own"? What a selfish bunch!

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

Timothy served with Paul as a son with the father. Yeshua forbid calling any man father as recorded in Matthew 23:9. While Paul's use of the title "Father" seems an innocent metaphor of the relationship between himself and others, such as Timothy, Titus, Onesimus, "my beloved sons" (1 Corinthians 4:14-17), etc., Paul is, in the context of other verses, clearly claiming to be a spiritual father and teacher, which is a violation of the commands of Yeshua. In 2 Timothy 1:11 Paul claims to be a preacher, an apostle and a teacher. In 1 Corinthians 4:15, Paul writes, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." He clearly claims that through the gospel he is their spiritual father. This, in addition to the claims of being a teacher in 2 Timothy 1:11 (and elsewhere) are a violation of the commands of Yeshua in Matthew 23:8-10, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ." Paul, in claiming to be a spiritual father, of course violates this command, but also violates the command to not be called Rabbi, which is to say teacher. Rather than all of these titles

that Paul claims, he could be obedient to Jesus if he rather stated that he was just a brother, as just declared "all ye are brethren". See also 2 Corinthians 12:14

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

God healed the man Epaphroditus who nearly died of sickness.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

Epaphroditus nearly died in his efforts to help Paul. As if to insult the Philippians, Paul notes that Epaphroditus' near-death experience was caused by "your lack of service toward me". While many verses in this passage seem to honor Epaphroditus, this final verse seems to suggest Paul was disappointed in not receiving the service which he believed that he deserved.

PHILIPPIANS CHAPTER THREE

1 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

Paul does not tire of writing the same things.

2 Beware of dogs, beware of evil workers, beware of the concision.

Dogs - that is to say homosexuals (Revelation 22:15, Deuteronomy 23:18, Leviticus 18:22, Leviticus 20:13). The "concision" appears to be a derisive reference to circumcision, suggesting "those mutilators of the flesh" as it is phrased in the NIV.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

A circumcision of the flesh apparently means nothing, in spite of it being a command in the Torah that a male child undergo this on the eighth day after birth (Genesis 17:12, Leviticus 12:3). Of course, the circumcision could be carried out later in life if one were to choose to do so. However Paul has no confidence in a physical circumcision, presumably as a result of his gnostic beliefs about the flesh being inherently corrupt, and only the spirit being redeemable.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

But Paul could have confidence in the flesh if he wanted, and in fact he would have more confidence than the audience hearing this letter in Philippi...

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

...because Paul was circumcised exactly as any Jew (and especially a Pharisee!) would have been - according to the law on the eighth day. According to the website,

<https://www.premierchristianradio.com/Topics/Church/Apologetics/How-circumcision-shows-God-exists>, the significance of the eighth day is that the baby's blood is more efficient at clotting so as to cause less potential complications with the procedure, such as excessive blood loss.

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

Indeed he did persecute with zeal! And now he misdirects with zeal! Paul claims to be righteous and blameless by God's law, which is strange considering in the epistle of first Timothy Paul claims to be the present tense "chief of sinners" (1:15).

7 But what things were gain to me, those I counted loss for Christ.

Whatever zeal, circumcision, righteousness, etc. Paul had prior, he counts as a loss due to his understanding of Christ.

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

All things are worth losing for the sake of following Yeshua - amen! Cf. Luke 14:33.

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Paul is righteous not by his "own righteousness" of obedience to the law, but rather is righteous by "the faith of Christ". Many Christians believe that "Christ is our righteousness" or that we are "clothed with his righteousness." But the only way to receive the love of Jesus and the Father is to keep his commandments (John 15:10).

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

We should expect to share in the sufferings of Jesus, as “the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.” (John 15:20).

11 If by any means I might attain unto the resurrection of the dead.

“By any means”! By any righteous means, I hope!

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Paul’s attitude is commendable, and we ought to pursue the kingdom “not as though...already attained”. We ought always to press forward.

13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

Amen! We ought not be bound by the guilt of the past - assuming we have properly repented by ceasing to sin and making amends for wrong. Rather let us keep our eyes forward and continue to do the work Yah and make his kingdom come!

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

Amen

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

Let us have the attitude presented in the preceding verses.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

To the extent that we have attained it, may we continue in this.

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

Be followers, not of Yeshua but “of me”, and “ye have us for an example”.

18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

There are many enemies not of Christ himself, but of the cross of Christ. Considering the cross was a symbol for the worship of Tammuz prior to Christ, we ought to be wary of the cross as a religious symbol. I have chosen to avoid it altogether. The word translated as cross could also be translated as a stake, which does not have any occult or pagan associations. We ought to in fact be on guard against enemies of Christ himself.

19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

Such are characteristics of earthly, carnal individuals.

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

As opposed to those who mind earthly things, referenced in the previous verse, we have our conversation on things above - that which is pure, noble, etc.

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Paul's gnosticism reads like body image issues. To Paul, the body itself is inherently vile and unredeemable; because it cannot be redeemed it must be transformed into the image of Christ, which is at best a metaphor, but at worst a gnostic fallacy that we are incapable of being righteous while in

the flesh. Additionally, calling the body “vile” is insulting the Creator, in whose image we are formed!

PHILIPPIANS CHAPTER FOUR

1 Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

Paul requests special help for the women who had labored with Paul.

4 Rejoice in the Lord always: and again I say, Rejoice.

Amen!

5 Let your moderation be known unto all men. The Lord is at hand.

Indeed, we should not be self-indulging in any way that is immoderate.

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

The english of the King James version is a bit misleading, but “careful” is in the sense of being anxious or worried. We should surrender all worry and care to this world - literally “take no thought for your life” (Matthew 6:25). Through prayer we shall confidently express our needs to God, who knows what we need even before we ask of him.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Amen! Cf. John 14:27 et. seq. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

These are indeed wonderful things to think of, however we must not think of these things at the expense of facing an unpleasant reality, such as Yeshua's terrifying descriptions of hell.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

Follow Paul, rather than follow Jesus.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

You are taking wonderful care of me now, unlike when I gave the backhanded insult to you in chapter two verse 30.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

Amen! How important is this to happiness!

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

Paul is prepared for abundance as well as lack. Such should be the attitude of a believer, while so many modern Christian churches only focus on the abundance!

13 I can do all things through Christ which strengtheneth me.

A favorite verse of many Christians - but what does it mean? First, can we literally do all things? No, the obvious

literally interpretation of this verse would imply sinning as well; theft, murder, or breaking any of God's commands. So a more rational interpretation would be that we can do all things which are righteous (or at least not in any way contrary to the will of God) through Christ. However, even this leads to a logical fallacy that can be disproven by the "by faith" chapter of Hebrews (11). What we can do is a matter of our will, but it may not be God's will for a thing to be done. When I typically hear a Christian quoting this verse, it is spoken in the way a self-help mantra would be spoken, or as a motivational quote. It is typically repeated as encouragement when facing a large obstacle or unlikely circumstances. In fact it is not our will that matters, but only doing God's will. But note that Paul doesn't say that he can do God's will through Christ who strengthens me, but rather "all things", which is why it is so easily interpreted to include our own will and desires. Hebrews 11 very poetically proposes that by faith some are conquerors and some are conquered. The outcome of the battles we fight and the things we do are trivial in comparison to ensuring that we are fighting the battles for the winning army, and is trivial in comparison to ensuring that we are not violating any of God's laws. In Hebrews 11 some appear to be vanquished, slaughtered and tortured - however they have entered into an eternal rest in Heaven. It is not that the verse is essentially wrong, but it is worded so ambiguously as to have no specific link to obedience to Yeshua or the Torah - which Paul preaches against in other epistles. Additionally, just because we can or can't do something doesn't necessarily mean that it is God's will. For example, I can spend time helping the homeless, or I can spend time learning Russian. Thankfully I have never had to choose between the two, but I use the example of something morally neutral and practically useful - learning the Russian language. While it is a formidable goal, by focusing myopically on my will and what goals I want to achieve, I may miss out on leaving the house and helping someone in need (and perhaps

at times it is important to stop all planning in order to focus on the promptings of the Holy Spirit)! Furthermore, in addition to choosing between two such things, we can also choose among self-indulgent or sinful options. We can choose to sin just like Satan elected to rebel against God. We have free will to do whatever we want to do. Do not forget, of course, that we are judged for it! In conclusion, if we do something, it is not necessarily proof that we did it through Christ nor that God approves of it, or that it was the best of all possible options. This is at best a motivational quote suggesting that we can endure all things through Christ if we are obedient to the Son of God.

14 Notwithstanding ye have well done, that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

“No church communicated with me...” - strange. Why does no one except this church maintain communication with Paul?

16 For even in Thessalonica ye sent once and again unto my necessity.

This church has been supporting Paul in his necessity, even though in other epistles to other churches he brags about being independent and working with his own hands, so as to not need to receive anything (Acts 20:34, 1 Thessalonians 4:11-12, 2 Thessalonians 3:6-12). Apparently working with his own hands means receiving from other churches - just not the one where he is currently.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

Don't all preachers love this one! Donate to the church, donate to my ministry, or donate even to me directly! Not because I want it, but because I want you to have more

treasures in heaven! Be wary of anyone who tells you they can convert your earthly riches into eternal wealth. The humblest and simplest help to someone in need is worth more than vast sums of money being given to those who distort the true gospel of Yeshua. Some of the “richest” giving experiences of my life were not the times when I made a big sacrifice to a charity, but rather the simpler times of trusting someone who said they are in need. At times beggars just take advantage of people like me, but there are those who legitimately have ordinary needs that are unmet - perhaps yes due to bad choices - but then they use well what they receive. There are excellent charities and ministries to donate and help, of course. One I love is Christian Aid Ministries (<https://christianaidministries.org/>). Nonetheless, while respectable charities and ministries exist, and are worth supporting, be very careful of anyone claiming, like this, to convert your earthly wealth for eternal riches. How many prosperity gospel Christians will find themselves not only without heavenly riches, but also without eternal salvation for not having repented of sin.

18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

Paul uses' Gods language about the pleasing smells of sacrifices. Evidence that God is a meat eater.

19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

Amen

20 Now unto God and our Father be glory for ever and ever. Amen.

Amen

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

Do not just greet the saints. “And if ye salute your brethren only, what do ye more than others? do not even the publicans so?” Matthew 5:47.

22 All the saints salute you, chiefly they that are of Caesar's household.

**23 The grace of our Lord Jesus Christ be with you all.
Amen.**

COLOSSIANS

COLOSSIANS CHAPTER ONE

1 Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother,

“By the will of God” is an interesting statement in the context of free will. While Paul often claims to be an apostle, it is interesting that the proof used (here and elsewhere) is that it is God’s will. God allows angels and humans free will to do as they choose. Some angels serve God while others have rebelled and followed Satan. They are indeed to be condemned to hell, but up to the present day they appear to still have the ability to come and go from heaven in spite of their rebellion - until the day war breaks out in heaven (Revelation 12:7)! Carefully read 1 Kings 22:19-23 and note that even lying spirits can be commissioned by God in judgement, and these spirits can appear in his councils in which important decisions are made such as how to punish a whole kingdom! While Paul’s claim is religious in nature, theoretically this “by the will of God” could be claimed for any and every vocation under the sun. I have such-and-such job by the will of God; or, I am the leader of a company, of a church, or of a nation by the will of God. Not necessarily so, as God gives nearly unlimited freedom for all of his creation to take advantage of our circumstances. How many kings have claimed that they rule by divine right, and how many people I have heard in the United States and in Mexico repeat

Proverbs 21:1 - "The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will." And how many more Christians and Jews ignore the very clear condemnation of certain kings in Hosea 8:4, "They have set up kings, but not by me: they have made princes, and I knew it not". Simply because a man or woman is in a position of leadership, be it of a business, a country, a congregation, or whatever form of society, this does not necessarily imply God's approval. In fact, worldly success ought to rather be a warning against blindly following these leaders (John 15:19 - "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."). This world will not generally love those few who find the straight and narrow path, but will generally love those among the many who are on the broad way to destruction. Paul, in saying that he is approved by the will of God, is making a statement which cannot be definitively proven or disproven until judgement day (although I am prepared to place bets on the matter). It was supposedly God's will a few months ago that I was to be robbed, but this doesn't mean that God approves of the act of robbery nor of the robber. God expressly forbids stealing in the ten commandments (Exodus 20), just as God forbids following anyone who teaches contrary to his commandments (Deuteronomy 13:1-5). There exists an abundance of cults, false teachers, and swindlers who pass themselves off as men of God - sometimes quite convincingly. God, in his forbearance, does not immediately send lightning to zap these people off the face of the earth, but allows them to continue to exercise their free will. Satan continues with free will, and the "problem of sin" remains a stumbling block to those who do not understand why a good God would allow evil to continue - and in some cases to seemingly flourish. Forgive me for stating what should be obvious, but in order to avoid blasphemy, it is necessary to repeat that evil deeds and evil doers are not evidence that

God's will is being done, but simply that all actors have the ability to choose how they behave - including when this will is contrary to God's will. God could never approve as his will something which contradicts his commands - be it commands in the law and the prophets, or the commands of Jesus. Whether or not Paul is indeed an apostle is in dispute in this book as well as in the recommended readings.

2 To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

Cf. Matthew 6:6. Are we to announce to others that we are praying for them?

4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

Cf. John 15:4-5 "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing".

7 As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

Cf. Matthew 6:6. Are we to announce to others that we are praying for them?

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

Amen to verses 10-13.

14 In whom we have redemption through his blood, even the forgiveness of sins:

How are sins forgiven? How do we receive this redemption and how do others miss this redemption? Acts 3:19 "Repent, then, and turn to God, so that He will forgive your sins". Through ceasing with sin and by turning to God to obey Him, we can receive forgiveness.

15 Who is the image of the invisible God, the firstborn of every creature:

"The firstborn of every creature". Part of Paul's predestination theory seems to hinge upon Jesus having been created before the beginning of the world - even before Adam. Cf. Isaiah 53:1. Hebrews 1:3.

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Blasphemy. Cf. 1 Samuel 8. It was not God's intention that his people should have a king, the 20th century alone shows how evil governments can be.

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Jesus is the “head of the...church”

19 For it pleased the Father that in him should all fulness dwell;

Cf. Philippians 2:5-8

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

Jesus reconciled “all things unto himself” according to Paul, however consider the commentary of 1 Timothy 4:10, copied here: “The Saviour of all men, specially of those that believe”. This goes back to a strange phrasing in 1 Timothy 2:6 claiming that Jesus came to ransom “all” when Jesus said he was, in fact, a ransom for “many” (Matthew 20:28, 22:14). Jesus claimed, “I am the way, the truth, and the life: no man cometh unto the Father, but by me,” (John 14:6). If someone does not follow Jesus, then they have no access to the Father. How can someone cut off by the Father be saved by the Father? If he is the Saviour of all, then are none going to hell? Jesus is not “specially” the Saviour of those who believe in him and obey him, Jesus is exclusively the Saviour of such a people, and the Saviour of no others!

21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

Wicked works had alienated us from God.

22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:

Paul makes it seem as if Jesus does all the work and so we are just passively made holy and unblameable and unproveable. Cf. John 14:15

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye

have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

“I Paul am made a minister,” in case you forgot!

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

I missed at first what Paul is saying here. A brother pointed this verse out to me after already having passed the chapter in my commentaries. Other translations make what Paul is saying more clear, such as the ASV, “Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church;” So Paul is completed the work that was “lacking” in what Christ began in his afflictions. The Douay-Rheims states that Paul will “fill up those things that are wanting of the sufferings of Christ, in my flesh...”. In what way was the sacrifice of Jesus inadequate? Assuming that it was so - is Paul the one to complete and perfect it?

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

Did you forget in verse 23 that Paul is affirming being a minister?

26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

Cf. Luke 10:24

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

Amen.

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

COLOSSIANS CHAPTER TWO

1 For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

3 In whom are hid all the treasures of wisdom and knowledge.

Cf. Proverbs 2:3-5

4 And this I say, lest any man should beguile you with enticing words.

Cf. 2 Corinthians 12:16

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

While Paul seems to suggest that his heart or spirit is so linked to these people, that his spirit remains even when he is physically absent.

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:

Amen! 1 John 2:6

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

Amen

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

Amen! Cf. Mark 7:6-13

9 For in him dwelleth all the fulness of the Godhead bodily.

Contrast this with Paul's description of Jesus in Philippians 2:7

10 And ye are complete in him, which is the head of all principality and power:

“Is the head of all principality and power” suggests that divine wisdom is guiding the political leadership of the world. For the incredible atrocities of Stalin, Hitler, Mao and others, would you care to ascribe their leadership as having their “head” in Christ? It is possibly blasphemy to suggest that God cares for his followers by having them tortured and killed solely for being his followers! This is the world of Satan. Verse ten here is an echo of the same sentiment expressed in more detail in Romans 13.

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

This represents for Paul a “spiritual” or metaphorical circumcision. The death of the Christ is what separates our soul from our “body of the sins of the flesh”. Presumably this is a call to no longer continue in sin, however Paul’s writings at times seem to have gnostic influence. This passage suggests that our soul is saved by being separated from our body, which by its nature is prone or perhaps enslaved to sin. Cf. Ecclesiastes 7:29

12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

The baptism represents the burial of the old life and the resurrection into the new life.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

Amen! And we are forgiven by forgiving others and repenting of evil deeds. Cf. Mark 11:25-26.

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

The “handwriting of ordinances” in context signifies the law for Paul, although could be interpreted to mean the

traditions of man (see verse 8). Supposedly the ordinances against us were nailed to the cross. While Christ supposedly abolished the law in his death and resurrection, he himself clarified that he did not come to abolish the law (Matthew 5:17).

15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

Matthew 28:18 affirms that Jesus has this power, although his earthly ministry was marked by an entirely different attitude than how Paul explained, “he made a shew of them openly, triumphing over them in it.” In fact, Jesus often downplayed his own identity and discouraged individuals who were healed from speaking openly about it. Cf. Matthew 13:30, Mark 1:44, Mark 7:36, Luke 5:14. Furthermore Jesus warned his disciples in Luke 10:20, “Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.”

16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

I have heard this ambiguous verse used both for and against Sabbath, as well as both for and against eating only food declared clean in the Torah. An interesting note is that the new moons marked a new calendar month for the Jews and the original testament records celebrations at new moons (Numbers 28:11, Numbers 10:10, Nehemiah 10:31, 1 Samuel 20:5). Paul’s statement “let no man judge you” can be cherry-picked to be in support of or against these very things, and is ambiguous without context...

17 Which are a shadow of things to come; but the body is of Christ.

...and the context of the preceding verse is that these old testament ordinances and observances were only a shadow of what was to come - which is to say only in form something that pleases God without necessarily having the substance which is pleasing to God.

18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

Indeed may the angels not be worshipped, but only Yahweh!

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

Being connected to Christ, the “head” or the “vine” is the key to the increase of God. Cf. John 15

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

Christ set us free from the rudiments of the world, so why would you be “subject to ordinances”? Paul asks this question which has two perplexing consequences. If we are not to be subject to man-made ordinances, such as laws, why does Paul write in Romans 13, that men should be subject unto the higher powers? If Paul is instead talking about the ordinances of God, then why does Paul write in Romans 3:31 that we uphold the law?

21 (Touch not; taste not; handle not;

Some of these Torah prohibitions are quite reasonable, for example touch not a dead body (Numbers 19:11), eat not pork or shellfish (Leviticus 11:27) or the blood of an animal (Leviticus 17:11), and handle not unclean things such as excrement or bodily fluids (Leviticus 15).

22 Which all are to perish with the using;) after the commandments and doctrines of men?

Even obeying the commandments, a man still perishes, per Paul. Or perhaps he is saying that the everlasting ordinances of God perish with the using? Cf. Leviticus 22:11, Deuteronomy 6:17. KJV emoji.

23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body: not in any honour to the satisfying of the flesh.

Amen.

COLOSSIANS CHAPTER THREE

1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Amen!

2 Set your affection on things above, not on things on the earth.

Amen! Cf. Matthew 6:21.

3 For ye are dead, and your life is hid with Christ in God.

Dead in a metaphorical sense but obviously not literally, as Mark 12:27 reminds us that God is not the God of the dead, but of the living! It is our "old self" that has died, as is symbolized in the baptism. A believer is to "deny himself, and take up his cross daily, and follow" Jesus, daily remembering his death sentence (Luke 9:23).

4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Cf. John 15:5-6

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

Amen

6 For which things' sake the wrath of God cometh on the children of disobedience:

Amen

7 In the which ye also walked some time, when ye lived in them.

Indeed, Christians may have previously succumbed to these sins and must therefore especially be on alert against it.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

Amen! Cf. James 3

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

Amen. Cf. Exodus 20:16

10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

Putting on the new man, for Paul, seems to symbolize wearing Jesus as if a garment.

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

Salvation is not limited to any one class of people, i.e. the Jews, however there is still a distinction between circumcised and uncircumcised. Cf. Acts 21:28-30. Paul nearly was killed by Jews who believed him to have instructed Trophimus that an uncircumcised Greek could enter a holy part of the temple.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

14 And above all these things put on charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Amen to verses 12-16. And if the word of Christ dwells within us, then we are connected to the vine (John 15) and we

will see fruits (good deeds and converts) as a result of keeping his commandments.

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

All words and deeds should be focused on “thy kingdom come, thy will be done on earth as it is (done) in heaven”.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Excellent, although “obedient to their own husbands” should be tempered by obedience primarily to the will of God. Cf. Matthew 10:37. Should the husband command disobedience to Yah’s commands, then Yah should be obeyed instead.

19 Husbands, love your wives, and be not bitter against them.

Amen. Cf. Matthew 19:6, “Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.”

20 Children, obey your parents in all things: for this is well pleasing unto the Lord.

Only obey up to the point at which disobedience to God or His Spirit is mandated. “Honor thy Father and thy Mother” (Exodus 20:12, Deuteronomy 5:16). However, the obedience to parents is not a blind obedience, as our earthly parents do not have the right to command us to disobey God’s laws. Similar to Paul’s command of wives to submit to husbands, or for citizens to submit to a government, we must first and foremost submit to God and ignore any commands contrary to the will of God. “For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.” (Matthew 10:35,37). So children should follow the advice of their parents only to the

extent that it does not contradict the will of God, the teachings of Yeshua, or the Torah.

21 Fathers, provoke not your children to anger, lest they be discouraged.

22 Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God;

While it is taboo to talk about servants or slaves in the modern era, slavery was a common practice through most societies up to the modern era. The torah even includes instructions on how slaves were to be treated. Most interesting to note is that while Paul is teaching slaves to be loyal to their masters, the Torah prohibits returning runaway slaves, which seems to be a thinly veiled encouragement to run away and be free. Deuteronomy 23:15-16 declares, "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him." If anything, God's people, while not enjoined to free slaves, are in fact required by Torah law to respect and allow the runaway slave to dwell freely (without oppression) among them. How many slaves throughout history were taught this aspect of the Torah? Additionally, a slave/servant ought never to do anything that they know to be contrary to the will of God, even if it requires disobedience of their earthly master.

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

Amen - assuming one is doing good and not evil!

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

Amen. Cf. Revelation 22:12.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Amen.

COLOSSIANS CHAPTER FOUR

1 Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

Amen. Better yet, give them freedom!

2 Continue in prayer, and watch in the same with thanksgiving;

Amen

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

Paul is "in bonds" to the mystery of Christ. Paul at times likes to refer to himself as a prisoner of Christ (see Titus and Philemon). It is interesting that Christ proclaimed freedom (John 8:32,36. Luke 4:18 and Isaiah 61:1)

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

Amen

6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

Amen

7 All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

KJV emoji.

11 And Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.

Paul's fellow workers include the circumcised! Paul stated in Galatians 5:2,4 that "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

FIRST THESSALONIANS

FIRST THESSALONIANS CHAPTER ONE

1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

Paul's classic "grace and peace" greeting.

2 We give thanks to God always for you all, making mention of you in our prayers;

Cf. Matthew 6:6. Are we to announce to others that we are praying for them?

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your election of God.

Cf. Matthew 22:14, "For many are called, but few are chosen."

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

Paul reminds the Thessalonians that "our" gospel arrived not just in words, but in powerful deeds. And yet the Lamb that was slain warns us that, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" (Matthew 7:22). But these will be cast out for they work iniquity (verse 23). While Paul and others may have worked deeds in power, this does not necessarily mean that they are operating by the Holy Ghost if they are working iniquity.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.

Yet another attempt to be the middleman by Paul - why not just follow the Lord? See commentary on Galatians 4:12.

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

Cf. Matthew 5:16, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

Their fame has spread far abroad.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

The fruits of Paul's labors, which is to say "the manner of entering in we had unto you", are that the Thessalonians have turned to God from idols. Praise God!

10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

Amen

FIRST THESSALONIANS CHAPTER TWO

1 For yourselves, brethren, know our entrance in unto you, that it was not in vain:

Paul pats himself on the back that his efforts there were not in vain.

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

Paul was mistreated but continued boldly to speak the Gospel.

3 For our exhortation was not of deceit, nor of uncleanness, nor in guile:

"I lie not". Cf. Galatians 1:20. 2 Corinthians 11:31. Romans 9:1. 1 Timothy 2:7.

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

Jeremiah 17:10, "I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings."

5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness:

"God is witness" is possibly used here as a form of oath/swearing. "God is my witness" - as if to say, I am not lying, or "I swear". To call upon God as a witness appears to be a form of an oath, or swearing. Even if it is not, it still goes beyond the "Yea, yea or nay, nay" that is commanded by Jesus in Matthew 5:34-37. Cf. James 5:12.

Cf. Proverbs 15:3, "The eyes of the Lord are in every place, beholding the evil and the good."

6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

An additional reminder that Paul and his companions are apostles.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

How does one impart one's own soul to another?

9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

Paul preached night and day.

10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:

Paul behaved blamelessly among them.

11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,

A metaphorical father-and-son relationship. Cf. Matthew 23:9. While Paul's use of the title "Father" seems an innocent metaphor of the relationship between himself and others, such as Timothy, Titus, Onesimus, "my beloved sons" (1 Corinthians 4:14-17), etc., Paul is, in the context of other verses, clearly claiming to be a spiritual father and teacher, which is a violation of the commands of Yeshua. In 2 Timothy 1:11 Paul claims to be a preacher, an apostle and a teacher. In 1 Corinthians 4:15, Paul writes, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." He clearly claims that through the gospel he is their spiritual father. This, in addition to the claims of being a teacher in 2 Timothy 1:11 (and elsewhere) are a violation of the commands of Yeshua in Matthew 23:8-10, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ." Paul, in claiming to be a spiritual father, of course violates this command, but also violates the command to not be called Rabbi, which is to say teacher. Rather than all of these titles that Paul claims, he could be obedient to Jesus if he rather stated that he was just a brother, as just declared "all ye are brethren". See also 2 Corinthians 12:14

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

Amen

14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have

suffered like things of your own countrymen, even as they have of the Jews:

Amen

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

And Paul was formerly among this band of people doing likewise.

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

Paul was forbidden to speak to the Gentiles, which heaps up further sins on those who prohibited him. It is thought-provoking to consider that Paul was forbidden to speak to the Gentiles, which was supposedly his only commission. Who forbade him? If the Jews who persecuted and killed Jesus did so to preserve Judea, why would they care if the Gentiles were to receive this gospel, considering that the Gentiles were considered an unclean people anyhow?

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

While separated, their hearts were still focused on the Thessalonians.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

Satan hindered Paul. Why is Paul being hindered by Satan? If Paul is serving Jesus, then he should know that he declared "all power is given unto me in heaven and in earth" (Matthew 28:18). If Jesus has all power, then Satan would be powerless to prevent something that is of the will of God. Either it was not God's will that Paul should return, or perhaps Paul's blinding-light "Jesus" in the desert could have in fact been Lucifer. In Paul's own words in 2 Corinthians 11:14, "And no marvel; for Satan himself is transformed into an angel of light."

Only a servant of Satan would be restricted by the authority of Satan.

19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

Indeed, what is our hope or joy?

20 For ye are our glory and joy.

Cf. Revelation 7:12, "Praise and glory and wisdom and thanks and honor and power and strength be to our God for ever and ever."

FIRST THESSALONIANS CHAPTER THREE

1 Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

Paul sends Timothy in his place "to establish you, and to comfort you". It is not the role of Paul or Timothy to "establish" anyone in their faith. The Holy Spirit is the one who shall "guide you into all truth" (John 16:13). And Jesus proclaimed, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28). Here Paul seems to take responsibility of what belongs to the Holy Spirit or Jesus. Additionally, Jesus already promised "the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

Cf. John 16:33, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

Paul is cautiously monitoring his flock to ensure that no one shall steal his labors such that his labor is "in vain". Paul operates in the spirit of Proverbs 27:23, "Be thou diligent to know the state of thy flocks, and look well to thy herds." While this is an important stewardship principle, this is not directly applicable to "shepherding" over people as many pastors consider their work. There is only one Shepherd, the Lamb of God, and as followers of him we are not directly responsible for whether or not the sheep remain faithful, as this is the duty of the shepherd. While Paul is jealous to make sure that no "tempter" has snatched his flock away, Jesus reminds us that "my sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one" (John 10:27-39). So Paul need not worry about "laboring in vain" if he is doing the will of God. No man nor demon can snatch one of the sheep from the Father's hand.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:

All appears to be well.

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

8 For now we live, if ye stand fast in the Lord.

Standing fast and enduring to the end is the requirement to live eternally (Matthew 24:13). Somehow here *Paul's* life seems dependent on if the *Thessalonians* stand fast.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

Cf. Matthew 6:6. Are we to announce to others that we are praying for them? Is it Paul's responsibility to perfect what is lacking in a person's faith? Did not Yeshua promise the Holy Spirit to "guide you into all truth" (John 16:13)? It is the role of the Holy Spirit to continually guide and teach and perfect what is lacking in a person's faith, as this person remains obedient to God's will.

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:

Amen!

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Amen.

FIRST THESSALONIANS CHAPTER FOUR

1 Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.

"Ye have received of us". Paul's writings continually emphasize himself as the example to follow.

2 For ye know what commandments we gave you by the Lord Jesus.

Paul's commandments are limited compared to God's commandments. Generally, do what thou wilt.

3 For this is the will of God, even your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

Amen to verses 3-7.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

Amen! Cf. 1 John 4:20-21, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

Indeed, increase in brotherly love.

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

In contrast to the Great Commission, Paul seems to be creating his own commission. Instead of "Go ye therefore, and

teach all nations”, Paul says “study to be quiet”. Instead of forsaking all to follow Jesus (Luke 14:33), we are to “do your own business”. Instead of “Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed,” (John 6:27), we are to “work with your own hands”.

12 That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

If we only “first the kingdom of God, and his righteousness” (Matthew 6:33) we will not need to worry about food or clothing and will “have lack of nothing”.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

Asleep, meaning dead.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

If indeed they were righteous.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

The righteous dead are resurrected before the living believers are raptured, according to Paul.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Cf. Revelation 19

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

A rapture proof-text. Based on Revelations 19, it seems that when Jesus returns, his first order of business is to war with the beast and his followers. There is no mention in this

passage of the righteous being rapture out of the earth, but rather the wicked upon the earth being killed.

18 Wherefore comfort one another with these words.

FIRST THESSALONIANS CHAPTER FIVE

1 But of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

Cf. Matthew 25:1-13

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

Paul's account of the destruction suggests that it is sudden and unexpected, aligning with Mark 13:33-37.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

Our lamps ought to be burning in preparation.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

Cf. 1 John 1:5-7

6 Therefore let us not sleep, as do others; but let us watch and be sober.

Cf. Mark 13:33-37.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

As a rule of thumb yes, although some people do sleep and drink during the day.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

Amen

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

For those of us who are not just called, but chosen (Matthew 22:14), yes!

10 Who died for us, that, whether we wake or sleep, we should live together with him.

It appears Paul is expressing the sentiment found in Psalm 121:3

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

Amen

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

Those who “are over you”, as in to respect the leadership. Church hierarchy is forbidden by the Master in Matthew 23:8-12. “All ye are brethren”

13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

If their work is worthy, then praise God!

14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

16 Rejoice evermore.

Amen to this and the preceding two verses.

17 Pray without ceasing.

Practically I do not understand how this is possible. Jesus set himself apart in lonely places to pray, but was actively involved in ministry so as to not exclusively dedicate himself to prayer. Because prayer is supposed to be a private affair between man and God alone (Matthew 6:6), this would imply that a man does not enter public life, but privately devotes himself to God. Most modern Christians have suggested that this is a meditative state of mind. Prayer, however, is different

than the Psalmist's interpretation of focusing on God all day and night, which was based on meditating upon "the law of the Lord" (Psalm 1:2, Psalm 119:97). Additionally God has forbidden repetitive prayers (Matthew 6:7-8), and praying all day certainly runs the risk of being repetitive unless one has an enormous variety of things for which to pray. Admittedly, the author of this work is quiet and talks very little, so the task of praying without ceasing for me is as complicated as making an introvert behave like an extrovert.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

Amen!

19 Quench not the Spirit.

How does it get quenched? Through disobedience, I suppose. Is it possible to put out the fire of the Holy Spirit?

20 Despise not prophesyings.

But test them if they are true! Deuteronomy 13:1-5, "If a prophet or someone who has dreams arises among you and proclaims a sign or wonder to you, and that sign or wonder he has promised you comes about, but he says, 'Let us follow other gods,' which you have not known, 'and let us worship them,' do not listen to that prophet's words or to that dreamer. For the Lord your God is testing you to know whether you love the Lord your God with all your heart and all your soul. You must follow the Lord your God and fear Him. You must keep His commands and listen to His voice; you must worship Him and remain faithful[a] to Him. That prophet or dreamer must be put to death"

21 Prove all things; hold fast that which is good.

Be as the Bereans, searching the scriptures! (Acts 17:11).

22 Abstain from all appearance of evil.

Even the appearance, as well as the doing of evil!

23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Amen!

24 Faithful is he that calleth you, who also will do it.

Amen!

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

Optional.

27 I charge you by the Lord that this epistle be read unto all the holy brethren.

Paul commands “that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ be with you. Amen.

SECOND THESSALONIANS

SECOND THESSALONIANS CHAPTER ONE

1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

Praise God!

4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

It is interesting how the KJV translates Paul as to say “glory in you”. Glory is due to God alone, and so the phrase in

modern English implies a glory within a person, although perhaps it is intended to imply glorifying God because of you.

5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

Amen! Cf. John 15:19 "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

Jehovah Gmolah - the God of Recompense (Jeremiah 51:56).

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

Which is why it is of such importance to know the gospel of our Lord Jesus Christ! Cf. Isaiah 24:1-23, especially verses 5-6, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

The punishment is eternal. Cf. Matthew 25:41,46. Jude 1:7. Revelation 14:9-11, 20:15 and 21:8.

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Perhaps it is the differences in the English used by the translators of the KJV and modern English, but it would seem more fitting to say “glorified by his saints, and to be admired by all them...” rather than to use the word “in.”

11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:

Amen!

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

Paul wishes the name of the Lord Jesus to be glorified in believers, but interestingly enough reverses his words (perhaps as a rhetorical device) to say that we believers be glorified in him. In Revelation 4:11 glory is attributed only to the Lord, “Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.” It is not to the creation to receive that glory. Rather followers of the Lamb are instructed to have the attitude of the “Unworthy Servants” explained in Luke 17:1-10.

SECOND THESSALONIANS CHAPTER TWO

1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Cf. Matthew 24:5,26-27. “For many shall come in my name, saying, I am Christ; and shall deceive many. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the

west; so shall also the coming of the Son of man be.”

Interestingly, in verse 26 Jesus warns about false claims that he has appeared in the desert, as Paul went to Arabia following his conversion experience.

3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

Interestingly Paul seems to uniquely identify a falling away from the faith, which does not have evidence in the prophecies of Revelation. In 2 Thessalonians 2:11, Paul emphasizes the “strong delusion” sent to deceive the masses. Nonetheless, the book of Revelation seems to make it rather straightforward that an ultimatum will be placed on the masses to take the mark or else (Revelation 13:16). Jesus does not suggest that many will fall away but rather that few even are in a place of salvation to begin with, “because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it,” (Matthew 7:14). It is quite possible that Paul’s prophecies relate to current events in which religion and faith in a higher power are being supplanted by faith in science (“pharmakeia”) and state authority; admittedly such a falling away is not falling from a place of true faith. Consider also the rising popularity of atheism and agnosticism among the youth, and more generally in the population as a whole. The “man of sin” or the “son of perdition” seems to be a prophecy of the beast of revelation.

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

This “man of sin” will elevate himself in place of God, “shewing himself that he is God”. Revelations 13 is full of references to worship of the false beast, and so it is clear that in the final days there will be an entity claiming to be God, “And there was given unto him a mouth speaking great things and

blasphemies,” (Revelation 13:5). Read the entire chapter of Revelation and see the repeated confirmation of this worship.

5 Remember ye not, that, when I was yet with you, I told you these things?

Not the first warning of this kind Paul has given.

6 And now ye know what withholdeth that he might be revealed in his time.

The Holy Spirit is restraining this.

7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

Yes, indeed, there was hardly a respite after the resurrection for the true followers of Jesus before competing gospels attempted to lead them astray, as evidenced by Paul's own battles against gospels different than his.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Yes, however this beast has power “given unto him to continue forty and two months” in the midst of a seven year tribulation period. While the Lord of Hosts (1 Samuel 1:3) does win in the end, believers must be prepared for a horrific tribulation. “And it was given unto him to make war with the saints, and to overcome them. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints,” (Revelation 13:7,10).

9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

Cf. Deuteronomy 13:1-5, Matthew 7:22-24 and Revelation 13:11-15 “And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down

from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.”

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

Cf. Zechariah 7:12, “They made their hearts like flint so that they could not hear the law and the words which the Lord of hosts had sent by His Spirit through the former prophets; therefore great wrath came from the Lord of hosts.”

11 And for this cause God shall send them strong delusion, that they should believe a lie:

Does God send delusions or deceptions? “God is light and in him is no darkness” (1 John 1:5). However it is worth reviewing the story in 1 Kings 22:19-23. In this passage Yahweh authorizes a lying spirit to persuade the false prophets to lead King Ahab astray. Please note that Yahweh only authorizes the lying spirit after Ahab had rejected the true prophet Micaiah. I particularly enjoy the story of Micaiah because he is only prophet I know of to employ sarcasm, saying “Go, and prosper: for the LORD shall deliver it into the hand of the king. And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD?” (1 Kings 22:15-16). Apparently Micaiah has this reputation of speaking tongue-in-cheek as the exasperated King sighs, “how many times...” Micaiah then delivers the true prophecy, which the King rejects. Only then does the possibility of sending a false, lying spirit take place. Note that God himself is not the author of any lie and only has his prophet Micaiah to speak the true. A lying spirit presents

himself in front of God to offer his services. Do not forget that until the prophecies of Revelation are complete, the fallen angels and Satan seem to have the ability to come and go from heaven - until the day war breaks out in heaven (Revelation 12:7). In order to avoid blasphemy in this passage of Paul it must be noted that God himself does not invent delusions or lies - that would be the work of Satan and his subjects. God is "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die" (Ezekiel 33:11. See also Ezekiel 18:23). While this verse is on the heels of a "falling away" in verse 3, God by no means would ever allow the enemy to snatch one of his chosen out of his hand (John 10:27-39). Whoever is falling away and being persuaded by a "strong delusion" were never really His in the sense of being "in His hand".

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

"But had pleasure in unrighteousness", which is to say the practicing of sin, rather than living righteously. Paul here is in rare agreement with the Messiah on who is damned and who is not. Matthew 7:23 is as follows: "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

Seems to suggest predestination in the phrase "from the beginning chosen you to salvation..." Predestination is not supported outside of Paul's writings, and God's knowledge is at times presented as limited throughout the Bible. In the story of the tower of Babel, for example, "the LORD came down to see the city and the tower, which the children of men builded" (Genesis 11:5). If God knew all events and predestined all

things, why did he have to come down from heaven to verify what was happening? Again God descends from heaven to verify the prayers of the saints in the case of Sodom and Gomorrah. In Genesis 18:20-21, "And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." Why must God (or an angel of God) descend to Sodom and Gomorrah to know for certain what is happening if God has perfect predestined knowledge of all events? Furthermore, please read Jeremiah 18:7-10 and Ezekiel 33:21-28. In these two passages God can pronounce judgements against a man or nation, but if the nation repents, then God will repent of his judgement. Fearfully also we must remember that if a righteous man or nation repents of being righteous, God will repent of blessing and instead punish this person or nation! All of these passages evidence that God appears to be living and experiencing reality "in real time" with those on earth who have free will, and God reacts appropriately according to his laws and judgements. God of course has prophesied certain events, such as the final destruction of the earth and the mark of the beast. Nonetheless, while God can bring about such prophecies through his power (or by not restraining Satan from destroying and doing evil), while still allowing individual free will such that no human is predestined to hell. Forgive me for repeating that God does not take pleasure in the wicked dying and therefore would not have created anyone to be predestined to hell (Ezekiel 33:11. Ezekiel 18:23). There is no shortage of real estate in heaven such that it would create any sort of logistical problem for God if every human ever created were to repent of sin and live righteously. We humans have the same gift that God gave all the angels - free will. Thus we have Satan and other fallen angels, and sinful humans who also disobey the will of Yah.

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

“Our gospel” - another personal attribution for what Paul does not have the right to claim as his own, if it is really the gospel of Jesus. Why not call it “Jesus’ gospel” if that is what it is?

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

“Hold the traditions”? Yeshua warned against traditions supplanting the commands of God, teaching, “For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.” (Mark 7:8-9,13).

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

Amen!

17 Comfort your hearts, and stablish you in every good word and work.

SECOND THESSALONIANS CHAPTER THREE

1 Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:

May the word of the Lord be glorified and have free course! Amen.

2 And that we may be delivered from unreasonable and wicked men: for all men have not faith.

Cf. Psalm 91. Psalm 37:15.

3 But the Lord is faithful, who shall stablish you, and keep you from evil.

Cf. John 17:15, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

Paul is confident that the Thessalonians will heed his commands.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

Amen!

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

Withdraw from them only who do not heed discipline as Jesus prescribed it in Matthew 18:15-17. "And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (verse 17). This is Paul's recommendation for an alleged "brother that walketh disorderly", however Jesus did actively seek out the lost (Luke 5:32) - those who would not have claimed to have been brothers or sisters.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

The Thessalonians know how to "follow us" - that is to say Paul and his people. But do they know how to follow Jesus?

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

Paul was not a freeloader, but a hard worker who earned his keep. However Jesus taught his disciples, "And in the same house remain, eating and drinking such things as

they give: for the labourer is worthy of his hire. Go not from house to house” (Luke 10:7). It would seem a disciple of Jesus would have no problem to “eat any man’s bread” because it is not for “naught” but is a proper recompense of preaching the word. Partly due to Pauline verses like these, many Christians try to serve both God and mammon, believing that they must provide for all their own needs and only preach in their free time.

Shockingly, as Paul claims to not be chargeable to the Thessalonians, he was receiving support from the Philippians per Philippians 4:16. The commentary of which is copied here: This church has been supporting Paul in his necessity, even though in other epistles to other churches he brags about being independent and working with his own hands, so as to not need to receive anything (Acts 20:34, 1 Thessalonians 4:11-12, 2 Thessalonians 3:6-12). Apparently working with his own hands means receiving from other churches - just not the one where he is currently.

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

“To follow us”. Paul again demands that he be followed, in place of the Good Shepherd being followed. See the “middleman” commentary on Galatians 4:12.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

See Luke 10:7. When Jesus sent the disciples to preach, their work is the preaching itself. When Paul says, “if any would not work, neither should he eat” he attracted a variety of acolytes from John Smith in the founding of the Jamestown colony, as well as followers like Vladimir Lenin who quoted Paul verbatim citing this a “socialist principle”. Jesus, in fact, seemed to preach a lifestyle of carelessness (Matthew 6:25) and exemplified “the lilies of the field, how they grow; they toil not, neither do they spin” (Matthew 6:28). Jesus instructed his audience not to work per se, “But seek ye first the kingdom

of God, and his righteousness; and all these things shall be added unto you.” (verse 33). The entire passage (Matthew 6:25-34) is otherworldly and naïve in contrast to Paul’s worldly advice, which seems like a caricature of what an earthly father might say to an unruly son - or, as it turns out, what a number of politicians have said verbatim to their subjects. Translated more simply, Paul says “work or starve”. See Philippians 4:16 that Paul at times relied upon charity “in his necessity” although there is no mention of that in this chapter.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

No one likes a busybody.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

Paul commands people not to quit their day jobs (do it quietly and without complaining!) and thus they may eat the fruits of their own labor. Jesus invites his disciples to enjoy the abundance and simplemindedness of solely seeking the Kingdom and God’s righteousness.

13 But ye, brethren, be not weary in well doing.

Amen!

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

Shun anyone who disagrees with this epistle of Paul.

15 Yet count him not as an enemy, but admonish him as a brother.

Admonish anyone who disagrees with this epistle of Paul.

16 Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

Amen!

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

Greetings from Paul.

**18 The grace of our Lord Jesus Christ be with you all.
Amen.**

FIRST TIMOTHY

FIRST TIMOTHY CHAPTER ONE

1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;

Paul refers to himself as an apostle no less than once in almost all epistles.

2 Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

To Timothy, my son. Paul likes to refer to others as his son. See Philemon verse 10 and see also Titus 1:4. While Paul's use of the title "Father" seems an innocent metaphor of the relationship between himself and others, such as Timothy, Titus, Onesimus, "my beloved sons" (1 Corinthians 4:14-17), etc., Paul is, in the context of other verses, clearly claiming to be a spiritual father and teacher, which is a violation of the commands of Yeshua. In 2 Timothy 1:11 Paul claims to be a preacher, an apostle and a teacher. In 1 Corinthians 4:15, Paul writes, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." He clearly claims that through the gospel he is their spiritual father. This, in addition to the claims of being a teacher in 2 Timothy 1:11 (and elsewhere) are a violation of the commands of Yeshua in Matthew 23:8-10, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ." Paul, in claiming to be a spiritual father, of course violates this

command, but also violates the command to not be called Rabbi, which is to say teacher. Rather than all of these titles that Paul claims, he could be obedient to Jesus if he rather stated that he was just a brother, as just declared "all ye are brethren". See also 2 Corinthians 12:14

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

May no other doctrine be preached that what Paul puts forth.

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

Amen!

5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

I assume he would mean the Second Greatest Commandment (Matthew 22:39-40).

6 From which some having swerved have turned aside unto vain jangling;

"Vain jangling" is a salacious translation which appears to signify making noise about anything contrary to Paul's understanding of the gospel.

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

Some intend to be teachers without understanding what they teach.

8 But we know that the law is good, if a man use it lawfully;

The law is good! How, I wonder, does one use the law unlawfully?

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

Paul asserts that the law is not made for righteous man, however righteousness would mean living according to God's law. 1 John 3:4 defines sin as "transgression of the law", and so therefore a righteous man lives by not transgressing the law, while the following list of sinners is of course people who transgress. It's akin to saying God made the law "Thou shalt not steal" for thieves. The law is for all humans to follow, but only thieves are the transgressors. Theoretically the righteous would not steal even absent the ten commandments, which seems to be the point Paul is making in the spirit of a quote attributed to Plato, "Good people do not need laws to tell them to act responsibly, while bad people will find a way around the laws." "The law is not made for a righteous man," is like saying, embezzlement laws only exist for white collar criminals. No, embezzlement laws are for everyone who has ever been empowered such that they are capable of committing the crime. Just because someone has not transgressed a certain commandment or has not yet violated human law does not exempt them from being subject to those laws and the penalties thereof in the event of violation.

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

Committed to "my" trust. Here Paul neglects to give credit to anyone else to whom may be entrusted this gospel, which at the least ought to include the twelve apostles. Paul's use of personal possessives is one of the hallmarks of his writing. This one is the primary reasons why I do not consider Hebrews to have been written by Paul, in addition to its eloquence.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

Another reminder from Paul that Christ Jesus put him in the position of ministry.

13 Who was before a blasphemmer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

Yes, Paul was those things. Supposedly he received mercy for having done these things ignorantly, which begs the question: Is mercy possible for sins committed intentionally? Are not all sins to some extent a result of unbelief, as a believer who fear God too much to break his commandments?

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

Amen

15 This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

“I came not to call the righteous, but sinners to repentance,” (Luke 5:32). “Of whom I am the chief” sinner, declare Paul. It is spoken in the present tense “I am” rather than the past tense “I was” or “I had been”. This choice of verb tense is troubling for those believing in an infallible Bible. Not only does Paul claim that he is a sinner, which most church-going Christians are trained to claim that they are, but Paul claims he is the greatest sinner.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

Paul was chosen by God specifically because of how sinful he was, so that God’s patience can be shown in reforming even the worst known sinner. God of course can reform any person who has a heart to repent.

17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

Amen!

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

“Son” - See verse 2.

19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

Amen!

20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

Where in the law, prophets, or in the gospel of Jesus are we to “deliver” anyone “unto Satan”? Supposedly Hymanaeus and Alexander will learn not to blaspheme from the supreme blasphemer of all time. How is Satan, who is at war with God, going to reform an individual so that they become righteous? Is there a single instance in the Bible of Satan helping anyone to do what is right instead of what is contrary to God’s will? There is no mention of other interventions or disciplinary measures taken by Paul, so it is unknown if this is a “last-ditch” effort to impose discipline. Even supposing that Paul followed Jesus’ instructions up to that point for a sinner brother, did Jesus ever subject anyone to an evil spirit - or worse Satan himself? The only time souls are “delivered unto Satan” by God is in the event they are condemned to hell. Does Paul give Satan some temporary lease on these souls that he can revoke so as to get them back into the flock of believing Christians? To suggest that Paul has the right to give these souls to Satan also seems to assume that Paul has power over Satan to get them back once they have learned “not to blaspheme”.

FIRST TIMOTHY CHAPTER TWO

1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

Amen

2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

This would be ideal!

3 For this is good and acceptable in the sight of God our Saviour;

Amen

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

Amen

5 For there is one God, and one mediator between God and men, the man Christ Jesus;

Many scriptures affirm Christ sitting at the right hand of God (Acts 7:55-56, Hebrews 10:12, Hebrews 12:2, 1 Peter 3:22). It is important here to note the difference between intercession and being the object of Prayer. Jesus, when he taught the masses how to pray in the Sermon on the Mount, instructed them to pray to “Our Father who art in heaven...” (Matthew 6:9). At no point did Jesus instruct anyone, including his disciples, to pray directly to him; nor did he suggest praying to saints, Mary, etc. for intercession. The one and only Source to whom Jesus prayed is the exact same one and only YHWH to whom he instructed the masses and his disciples to direct their prayers. Having said this, Hebrews 7:25 and Isaiah 53:12 affirm that he “made intercession for the transgressors”. Nonetheless, all prayers are directed to the Father. Perhaps Jesus’ intercessory function is a foil to Satan’s role as the accuser.

6 Who gave himself a ransom for all, to be testified in due time.

Technically, Jesus' claimed, " For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45, Matthew 20:28) as opposed to "all". Surprisingly, this matches the description that "many are called, but few are chosen" (Matthew 22:14) - suggesting that not all are called to salvation by God.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

On a lighter note, virtually all KJV Bibles contain a winky-face emoji in this verse - see if you can spot it! He affirms three times in one verse that he is definitely not lying "I speak the truth, and lie not;)..." and in "verity".

Submitted by KeepingWatch95:

Paul fails to follow Jesus' sayings, teachings and instructions.

Paul proclaims (in 1 Timothy and 2 Timothy) I am "ordained/appointed" to be a preacher, an apostle, and a teacher.

1 Timothy 2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

2 Timothy 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

For those that do not read or follow Jesus' commandments closely, the error(s) in what Paul has proclaimed can be easy to overlook.

Here are some of Jesus's commandments:

Matthew 23:8 But be not ye called Rabbi: for one is your Master, Christ; and all ye are brethren.

Matthew 23:9 And call no man your father upon the earth: for one is your Father, which is in heaven.

Matthew 23:10 Neither be ye called masters: for one is your Master, Christ.

(Matthew 23:8 & 10 Master,G2519) καθηγητής From a compound of G2596 and G2233; a guide, that is, (figuratively) a teacher: - master.

Matthew 23:8 But be not ye called Rabbi: for one is your [Teacher], Christ; and all ye are brethren.

Matthew 23:9 And call no man your father upon the earth: for one is your Father, which is in heaven.

Matthew 23:10 Neither be ye called [teachers]: for one is your [Teacher], Christ.

In Matthew 23:8 Jesus makes it clear he is the one Teacher (for one is your [Teacher], Christ)

In Matthew 23:10 Jesus makes it clear to neither be called teachers (Neither be ye called [teachers]).

Also in verse 10 Jesus repeats what he had just said in verse 8. (...for one is your [Teacher], Christ)

Paul fails to keep Jesus' commandment "neither be ye called [teachers]..." even (in the same verse and in conjunction) as he proclaims himself to be an apostle.

In other words; Paul is breaking Jesus' commandment not to be called teacher(s) at the same time as declaring himself as an apostle.

1 Timothy 2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

Paul repeats this claim as an apostle and a teacher in 2 Timothy 1:11.

2 Timothy 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

Once again Paul is breaking Jesus' commandment not to be called teacher(s) all while claiming himself to be an apostle.

Furthermore in 2 Timothy Paul proclaims; " Whereunto I am appointed..."

#1 Question: Who had appointed Paul "a teacher;" after Jesus had instructed not to be called such; in Matthew 23:10 Neither be ye called [teachers]: for one is your [Teacher], Christ.

Paul claims likewise in 1 Timothy 2:7 Whereunto I am ordained...

Moreover #1 Question: Who (against Jesus' commandment of (Matt 23:10) not to be called a

teacher) “ordained” and or “appointed” Paul as “a teacher?”

None of Jesus' disciples would have had the authority to break any of Jesus' commandments, and to go and “ordained” or “appointed” Paul as “a teacher.”

#2 Question: Or is it perhaps, we are to believe that Jesus broke his own commandment and came to Paul privately (came to him secretly as it were) and “ordained” and “appointed” Paul as “a teacher” against Jesus' own commandment?

#3 Question Or worst, should we assume that God “ordained” and “appointed” Paul as “a teacher” against Jesus' commandment? However If this were true (being beforehand Jesus declared he is our one Teacher; for one is your Teacher, Christ) this would mean God “ordained” and “appointed” Paul in the position of an Antichrist (which means in the place of Christ or instead of Christ.)

The above questions are mere speculations which seemingly can not fit as explanations as to Paul's claims.

The important fact to remember is; for in effort to conform with Paul's statements (found in 1 Timothy 2:7 and 2 Timothy 1:11) it is of a necessity to break Jesus' commandment; Neither be ye called [teachers]: for one is your [Teacher], Christ.

Paul's statements in 1 Timothy and 2 Timothy break Jesus' commandment. Thus does not follow Jesus'

teachings and Paul is a usurper of his self claimed position of teacher of the Gentiles.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

Amen

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

Commands without precedent in the Torah. Braided hair is lovely and Paul arbitrarily outlaws it.

10 But (which becometh women professing godliness) with good works.

Amen!

11 Let the woman learn in silence with all subjection.

Without precedent in the Torah. Paul is banning women from talking, in spite of numerous women having been used by God as prophetesses and in spite of women such as Elisabeth being declared righteous (Luke 1:5-6). Shall Paul censor all of these women and prevent them from speaking? Is God limited to using only men as a channel?

Women called prophetess in the Bible

- Miriam (Exodus 15:20)
- Deborah (Judges 4-5)
- Huldah (2 Kings 22:14-20)
- Isaiah's wife (Isaiah 8:3)
- Anna (Luke 2:36-38)

And of course this list is only of prophetesses, which is not to mention the women of renown in the Bible, such as Ruth and Esther. Imagine Paul attempting to silence such women were they to be found in one of his congregations!

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

Imagine telling Moses' wife to bite her tongue!

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

False. Adam was indeed deceived just as Eve was. If only Eve had eaten the fruit, and not Adam, then Adam would never have been cast out of the garden of Eden - only Eve.

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

“Saved in childbearing” seems to imply that women receive salvation through giving birth. It is unclear the fate of one who does not bear children. Of course no one can argue against “faith and charity and holiness with sobriety.” The first clause in this verse is troubling. In the Torah the act of childbirth is an unclean event, and the mother would have to separate herself for a period of time in which she is unclean. However, in a reversal of God’s laws of cleanliness, the act of birth seems to purify a woman such that she is saved from the sin and uncleanness which would otherwise separate her from God.

FIRST TIMOTHY CHAPTER THREE

1 This is a true saying, if a man desire the office of a bishop, he desireth a good work.

The office of bishop is created by Paul, and is not a part of the intention of Yeshua, that “ye are all brethren” (Matthew 23:8-12). While bishop is used in the book of Acts, it is not in any way codified nor is it necessarily a position of authority over others in the sense of commanding obedience of others.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

Abraham, Jacob and David could not have been bishops, for having more than one wife.

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

Interestingly, Jesus was accused of being a wine-bibber and could not have been a bishop based upon this almost-certainly exaggerated slander (Matthew 11:19, Luke 7:34), which nonetheless had some relevance because Jesus did not abstain from wine.

4 One that ruleth well his own house, having his children in subjection with all gravity;

God does not hold fathers guilty if the son sins. Part of the commentary of Titus 1:6 is copied here: Elders must be monogamous, and have “faithful” children. While good parenting can result in well behaved children, good parenting is no guarantee of the outcomes of the children, especially as they age. While Paul is establishing rules for church leadership, it is worth remembering that fathers and children are uniquely responsible for their own behavior in YHWH’s judgement. Ezekiel 18:20 states, “The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.”

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

A question framed entirely within the assumption that a church hierarchy is necessary.

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

A bishop must not be a novice.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

A follower of Jesus is more likely to be hated than of “good rapport of them which are without” (Matthew 10:22).

8 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

Deacons are another church position which has no precedent in the commands of Jesus, like bishop.

9 Holding the mystery of the faith in a pure conscience.

Without Paul it is quite simple and not a mystery!

10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

Test deacons to know for sure if they are trustworthy.

11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

And be sure his wife's character is good.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

Must be monogamous. Abraham, Jacob and David could not have been deacons.

13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Holding the office of the deacon is akin to purchasing boldness in the faith, per Paul.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

Behave yourselves while I'm gone.

16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Is godliness a mystery? Obey God!

FIRST TIMOTHY CHAPTER FOUR

1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

Cf. Matthew 24:24 “ For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.”

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

Sin “hardens the heart” or “sears” it.

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

Paul does not forbid marriage although he strongly discourages it. While he may be referring to vegetarians, based on the following verse Paul appears to be bringing up meats considered unclean by the Jews. Food sacrificed to idols is a separate issue and doesn't appear to be relevant here.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

See the list of unclean animals in Leviticus 11. God declared certain animals unclean for humans to eat. Some of these are obviously less desirable like snakes and bats, while some are highly coveted for their meat such as pigs. Fun fact: locusts are clean!

5 For it is sanctified by the word of God and prayer.

Unclean food technically isn't even food. Only something clean could be considered food. God never intended for pig or shrimp to be food based on his dietary laws. The word of God and prayer would not sanctify a lobster to be fit for eating.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished

up in the words of faith and of good doctrine, whereunto thou hast attained.

Remind the brothers they can add bacon to just about any entree or side dish.

7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

Amen!

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

Amen, but bodily exercise is still important.

9 This is a faithful saying and worthy of all acceptance.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe

“The Saviour of all men, specially of those that believe”.

This goes back to a strange phrasing in 1 Timothy 2:6 claiming that Jesus came to ransom “all” when Jesus said he was a ransom for “many” (Matthew 20:28, 22:14). Jesus claimed, “I am the way, the truth, and the life: no man cometh unto the Father, but by me,” (John 14:6). If someone does not follow Jesus, then they have no access to the Father. How can someone cut off by the Father be saved by the Father? If he is the Saviour of all, then are none going to hell? Jesus is not “specially” the Saviour of those who believe in him and obey him, Jesus is exclusively the Saviour of such a people, and the Saviour of no others!

11 These things command and teach.

12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

Amen!

13 Till I come, give attendance to reading, to exhortation, to doctrine.

Amen

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Do not neglect your spiritual gift, Timothy, which you received by the laying on of the hands.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

Meditate upon and upon wholly Paul's word. Paul, who can ignore God's demands to obey his words, can issue demands to others to obey his own. "I am come in my Father's name, and ye receive me not" explains Yeshua (John 5:43). "If another shall come in his own name, him ye will receive."

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

Do take heed unto the true doctrine! "And them that hear thee" suggests that merely hearing true doctrine is enough to save, although perhaps "hear" here has the significance suggesting "heed" or obey.

FIRST TIMOTHY CHAPTER FIVE

1 Rebuke not an elder, but intreat him as a father; and the younger men as brethren;

The distinction here between rebuke and intreat seems to be primarily one of attitude towards the elder. Matthew 18:15-17 has no rules for brothers and sisters based upon age.

2 The elder women as mothers; the younger as sisters, with all purity.

Amen!

3 Honour widows that are widows indeed.

Amen, and all widows! In a different epistle Paul qualifies at which age widows are to be respected as widows.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

It is noble to requite one's parents.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

Such as Anna (Luke 2:36-38)

6 But she that liveth in pleasure is dead while she liveth.

Amen! Spiritually dead also the man who seeks pleasure in sin!

7 And these things give in charge, that they may be blameless.

Amen!

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

While it may be rare, and not the norm, Jesus taught that his followers must be prepared to neglect even their own family for the sake of the Kingdom (Luke 14:26). If Jesus bids a man to follow him at the expense of his family, Jesus must be obeyed. Anyone who obeys Jesus in this manner has certainly not "denied the faith" nor is he or she "worse than an infidel". In the future, anyone not taking the mark of the beast will likely be slandered with this verse. Any man not taking the mark would be unable to buy and sell, and therefore unable to provide for his own house. Would such a man be denying the faith, and would he be worse than an infidel?

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man.

According to Paul if a woman is under sixty, she should not be considered a widow or receive any benefits for being a widow. The Torah has no specific age limit on being a widow.

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed

the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

Paul puts specific conditions on which widows we will care for. The torah does not specify any behavioral requirements of being a widow.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

If a woman is fifty-nine or younger, she has too much lust to remain a widow, and must remarry. She will not receive any benefits as a widow and we will not consider her one even though she has lost her husband. Those lusty quinquagenarians wax wanton...

12 Having damnation, because they have cast off their first faith.

I really don't understand how remarrying would imply casting off their first faith. Paul seems to be implying that for a woman to remarry it is a rejection of Christ being their "husband". Conspicuously absent from this chapter is discussions about widowers (male) remarrying. Apparently a widow of fifty-nine years or younger who remarries has damnation.

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

Paul clarifies in the next verse that he is speaking about younger women here.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

In Paul's estimation, the best way for a young woman to avoid the problems of verse thirteen, she must follow this advice - but only if she is not a widow (see verse 12).

15 For some are already turned aside after Satan.

Some women have turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

Amen! A man or woman should take care of the widows in their own family if they are able, and if not then the church shall be there to support them.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

Give double honor to the elders that “rule well” even though no one should be ruling over the other, as “ye are all brethren” (Matthew 23:8).

18 For the scripture saith, thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

Well, now it is ok to give spiritual leaders recompense, whereas before Paul commanded that all eat only from the labors of their own hands. See 2 Thessalonians 3:8-10.

19 Against an elder receive not an accusation, but before two or three witnesses.

Cf. Deuteronomy 19:15.

20 Them that sin rebuke before all, that others also may fear.

Which is fine assuming the rules of church discipline are being followed (Matthew 18:15-17).

21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

Amen

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

Amen

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

Paul recommends a little wine.

24 Some men's sins are open beforehand, going before to judgment; and some men they follow after.

Does he mean to say some sins are revealed before judgement and other sins are not revealed until judgement day?

25 Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

Good deeds are supposed to be done in secret (Matthew 6:1).

FIRST TIMOTHY CHAPTER SIX

1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

While it is taboo to talk about servants or slaves in the modern era, slavery was a common practice through most societies up to the modern era. The torah even includes instructions on how slaves were to be treated. Most interesting to note is that while Paul is teaching slaves to be loyal to their masters, the Torah prohibits returning runaway slaves, which seems to be a thinly veiled encouragement to run away and be free. Deuteronomy 23:15-16 declares, "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him." If anything, God's people, while not enjoined to free slaves, are in fact required by Torah law to respect and allow the runaway slave to dwell freely (without oppression) among them. How many slaves throughout history were taught this aspect of the Torah? Additionally, a slave/servant ought never to do anything that they know to be contrary to the will of God, even if it requires disobedience of their earthly master.

2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

If anyone disagrees with Paul...

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

...“He is proud, knowing nothing...”

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

Further characteristics of those who disagree with Paul about slaves and masters.

6 But godliness with contentment is great gain.

Amen!

7 For we brought nothing into this world, and it is certain we can carry nothing out.

Not entirely true, as we can store up treasures in heaven while we are here (Matthew 6:19-20). Furthermore, Jesus commands us to “Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations” (Luke 16:9). The Luke verse is especially interesting to me, as we are not only storing up wealth but potentially friends in heaven - or at least that is how it reads.

8 And having food and raiment let us be therewith content.

Amen!

9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

Amen! Matthew 13:22, "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful."

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

Other translations read "the root of all kinds of evil", rather than to say it is the root of evil per se. It would probably make sense to say that pride is the root of all evil, as this was what caused Satan to rebel; in pride we sin, thinking we can decide contrary to God's will. In any case Mammon is indeed a seductive master; whatever a person has they almost always need more.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

Amen

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Amen

13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

14 That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ:

Amen

15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

Amen

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

Amen

17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

Amen! Furthermore, charge them to do as Jesus commanded of the rich young ruler (Matthew 19:16-26, Mark 10:17-27, Luke 18:18-27, Luke 12:21,31-33).

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

Amen. This is the true riches.

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

Laying up in store on this earth, or in heaven?

20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

21 Which some professing have erred concerning the faith. Grace be with thee. Amen.

SECOND TIMOTHY

SECOND TIMOTHY CHAPTER ONE

1 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

Did you forget that Paul was an apostle? Same commentary as previously for this claim: "By the will of God" is an interesting statement in the context of free will. While Paul often claims to be an apostle, it is interesting that the proof used (here and elsewhere) is that it is God's will. God allows angels and humans free will to do as they choose. Some angels serve God while others have rebelled and followed Satan. They are indeed to be condemned to hell, but up to the present day they appear to still have the ability to come and go from heaven in spite of their rebellion - until the day war breaks

out in heaven (Revelation 12:7)! Carefully read 1 Kings 22:19-23 and note that even lying spirits can be commissioned by God in judgement, and these spirits can appear in his councils in which important decisions are made such as how to punish a whole kingdom! While Paul's claim is religious in nature, theoretically this "by the will of God" could be claimed for any and every vocation under the sun. I have such-and-such job by the will of God; or, I am the leader of a company, of a church, or of a nation by the will of God. Not necessarily so, as God gives nearly unlimited freedom for all of his creation to take advantage of our circumstances. How many kings have claimed that they rule by divine right, and how many people I have heard in the United States and in Mexico repeat Proverbs 21:1 - "The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will." And how many more Christians and Jews ignore the very clear condemnation of certain kings in Hosea 8:4, "They have set up kings, but not by me: they have made princes, and I knew it not". Simply because a man or woman is in a position of leadership, be it of a business, a country, a congregation, or whatever form of society, this does not necessarily imply God's approval. In fact, worldly success ought to rather be a warning against blindly following these leaders (John 15:19 - "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."). This world will not generally love those few who find the straight and narrow path, but will generally love those among the many who are on the broad way to destruction. Paul, in saying that he is approved by the will of God, is making a statement which cannot be definitively proven or disproven until judgement day (although I am prepared to place bets on the matter). It was supposedly God's will a few months ago that I was to be robbed, but this doesn't mean that God approves of the act of robbery nor of the robber. God expressly forbids stealing in the ten commandments

(Exodus 20), just as God forbids following anyone who teaches contrary to his commandments (Deuteronomy 13:1-5). There exists an abundance of cults, false teachers, and swindlers who pass themselves off as men of God - sometimes quite convincingly. God, in his forbearance, does not immediately send lightning to zap these people off the face of the earth, but allows them to continue to exercise their free will. Satan continues with free will, and the "problem of sin" remains a stumbling block to those who do not understand why a good God would allow evil to continue - and in some cases to seemingly flourish. Forgive me for stating what should be obvious, but in order to avoid blasphemy, it is necessary to repeat that evil deeds and evil doers are not evidence that God's will is being done, but simply that all actors have the ability to choose how they behave - including when this will is contrary to God's will. God could never approve as his will something which contradicts his commands - be it commands in the law and the prophets, or the commands of Jesus. Whether or not Paul is indeed an apostle is in dispute in this book as well as in the recommended readings.

2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

While Paul's use of the title "Father" seems an innocent metaphor of the relationship between himself and others, such as Timothy, Titus, Onesimus, "my beloved sons" (1 Corinthians 4:14-17), etc., Paul is, in the context of other verses, clearly claiming to be a spiritual father and teacher, which is a violation of the commands of Yeshua. In 2 Timothy 1:11 Paul claims to be a preacher, an apostle and a teacher. In 1 Corinthians 4:15, Paul writes, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." He clearly claims that through the gospel he is their spiritual father. This, in addition to the claims of being a teacher in 2 Timothy 1:11 (and elsewhere) are a violation of the commands of Yeshua in Matthew 23:8-10,

"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ." Paul, in claiming to be a spiritual father, of course violates this command, but also violates the command to not be called Rabbi, which is to say teacher. Rather than all of these titles that Paul claims, he could be obedient to Jesus if he rather stated that he was just a brother, as just declared "all ye are brethren". See also 2 Corinthians 12:14

3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

Prayer is supposed to be done in secret (Matthew 6:5-6).

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

Paul reminding Timothy that his gift was received by the laying on of hands.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Amen!

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

It is interesting how Jesus came to set us free, but Paul refers to himself here and elsewhere as a prisoner of Jesus.

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own

purpose and grace, which was given us in Christ Jesus before the world began,

See the commentary on 2 Thessalonians 2:13 regarding predestination, reposted in the following paragraph. "Which was given us in Christ Jesus before the world began," suggests that not only Jesus, but we also we created before the world began and thus this gift could be given to us. Aside from the issue of predestination, is the confusing matter of "a holy calling, but not according to our works..." How does one live holy if our works are not holy? To be called to live holy is to live without sin, which is to say without transgressing the law (1 John 3:4).

Commentary on 2 Thessalonians 2:13, copied:
 Predestination: God's knowledge is at times presented as limited throughout the Bible, which would be surprising to most modern Christians. In the story of the tower of Babel, for example, "the LORD came down to see the city and the tower, which the children of men builded" (Genesis 11:5). If God knew all events and predestined all things, why did he have to come down from heaven to verify what was happening? Again God descends from heaven to verify the prayers of the saints in the case of Sodom and Gomorrah. In Genesis 18:20-21, "And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." Why must God (or an angel of God) descend to Sodom and Gomorrah to know for certain what is happening if God has perfect predestined knowledge of all events? Furthermore, please read Jeremiah 18:7-10 and Ezekiel 33:21-28. In these two passages God can pronounce judgements against a man or nation, but if the nation repents, then God will repent of his judgement. Fearfully also we must remember that if a righteous man or nation repents of being righteous, God will repent of blessing and instead punish this person or nation! All of these passages evidence that God appears to be living and experiencing reality

“in real time” with those on earth who have free will, and God reacts appropriately according to his laws and judgements. God of course has prophesied certain events, such as the final destruction of the earth and the mark of the beast.

Nonetheless, while God can bring about such prophecies through his power (or by not restraining Satan from destroying and doing evil), while still allowing individual free will such that no human is predestined to hell. Forgive me for repeating that God does not take pleasure in the wicked dying and therefore would not have created anyone to be predestined to hell (Ezekiel 33:11. Ezekiel 18:23). There is no shortage of real estate in heaven such that it would create any sort of logistical problem for God if every human ever created were to repent of sin and live righteously. We humans have the same gift that God gave all the angels - free will. Thus we have Satan and other fallen angels, and sinful humans who also disobey the will of Yah.

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

In Revelation 1:18, Jesus proclaims “ I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.” Jesus, however, did not “abolish death” as Paul claims. Many are on the path to eternal ruin and unfortunately this means not just an earthly death but an eternal death in hell. Eternal life is offered for those who come to the Father through Yeshua, but eternal suffering for those who do not.

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

Did you forget that I am an apostle?

Submitted by KeepingWatch95:

Paul fails to follow Jesus' sayings, teachings and instructions.

Paul proclaims (in 1 Timothy and 2 Timothy) I am “ordained/appointed” to be a preacher, an apostle, and a teacher.

1 Timothy 2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

2 Timothy 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

For those that do not read or follow Jesus' commandments closely, the error(s) in what Paul has proclaimed can be easy to overlook.

Here are some of Jesus's commandments:

Matthew 23:8 But be not ye called Rabbi: for one is your Master, Christ; and all ye are brethren.

Matthew 23:9 And call no man your father upon the earth: for one is your Father, which is in heaven.

Matthew 23:10 Neither be ye called masters: for one is your Master, Christ.

(Matthew 23:8 & 10 Master, G2519) καθηγητής From a compound of G2596 and G2233; a guide, that is, (figuratively) a teacher: - master.

Matthew 23:8 But be not ye called Rabbi: for one is your [Teacher], Christ; and all ye are brethren.

Matthew 23:9 And call no man your father upon the earth: for one is your Father, which is in heaven.

Matthew 23:10 Neither be ye called [teachers]: for one is your [Teacher], Christ.

In Matthew 23:8 Jesus makes it clear he is the one Teacher (for one is your [Teacher], Christ)

In Matthew 23:10 Jesus makes it clear to neither be called teachers (Neither be ye called [teachers]).

Also in verse 10 Jesus repeats what he had just said in verse 8. (...for one is your [Teacher], Christ)

Paul fails to keep Jesus' commandment "neither be ye called [teachers]..." even (in the same verse and in conjunction) as he proclaims himself to be an apostle.

In other words; Paul is breaking Jesus' commandment not to be called teacher(s) at the same time as declaring himself as an apostle.

1 Timothy 2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

Paul repeats this claim as an apostle and a teacher in 2 Timothy 1:11.

2 Timothy 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

Once again Paul is breaking Jesus' commandment not to be called teacher(s) all while claiming himself to be an apostle.

Furthermore in 2 Timothy Paul proclaims; "Whereunto I am appointed..."

#1 Question: Who had appointed Paul "a teacher;" after Jesus had instructed not to be called such; in Matthew 23:10 Neither be ye called [teachers]: for one is your [Teacher], Christ.

Paul claims likewise in 1 Timothy 2:7 Whereunto I am ordained...

Moreover #1 Question: Who (against Jesus' commandment of (Matt 23:10) not to be called a teacher) "ordained" and or "appointed" Paul as "a teacher?"

None of Jesus' disciples would have had the authority to break any of Jesus' commandments, and to go and "ordained" or "appointed" Paul as "a teacher."

#2 Question: Or is it perhaps, we are to believe that Jesus broke his own commandment and came to Paul privately (came to him secretly as it were) and "ordained" and "appointed" Paul as "a teacher" against Jesus' own commandment?

#3 Question Or worst, should we assume that God "ordained" and "appointed" Paul as "a teacher" against Jesus' commandment? However If this were true (being beforehand Jesus declared he is our one Teacher; for one is your Teacher, Christ) this would mean God

“ordained” and “appointed” Paul in the position of an Antichrist (which means in the place of Christ or instead of Christ.)

The above questions are mere speculations which seemingly can not fit as explanations as to Paul's claims.

The important fact to remember is; for in effort to conform with Paul's statements (found in 1 Timothy 2:7 and 2 Timothy 1:11) it is of a necessity to break Jesus' commandment; Neither be ye called [teachers]: for one is your [Teacher], Christ.

Paul's statements in 1 Timothy and 2 Timothy break Jesus' commandment. Thus does not follow Jesus' teachings and Paul is a usurper of his self claimed position of teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

Whatever we suffer will surely be recompensed by our God.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

Paul has the “form of sound words”.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

Amen

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

Those who are in Asia turned away from Paul. It is very interesting to note that one of the Asian churches to which Paul

wrote an epistle, Ephesus, is the same church singled out by Jesus in Revelations 2:1-7. Paul in his letter to Ephesus identifies himself as an apostle, although now in this letter to Timothy, Paul is admitting that he was rejected in Asia. Jesus commended the Ephesians saying, "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars." Amazing that self-proclaimed apostle Paul was rejected in Asia, and here is Jesus' confirmation that one of the churches in Asia, Ephesus, did the right thing in rejecting a false apostle!

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

Onesiphorus is a hospitable fellow.

17 But, when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

SECOND TIMOTHY CHAPTER TWO

1 Thou therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

Spread the message Paul has been preaching.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

Amen!

4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

Amen!

5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

A competitor must compete according to the rules. Cf. John 10:1

6 The husbandman that laboureth must be first partaker of the fruits.

Not necessarily, but more than likely the husbandman will enjoy the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

In fact it is the Holy Spirit who “will guide you into all truth” (John 16:13).

8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

He was also raised from the dead according to the gospels of Matthew, Mark, Luke, John. Why does Paul insist so often in using possessives like “my”?

9 Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.

Paul has suffered much, as if an evil doer.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

Paul endures all things for the sake of helping other souls attain salvation.

11 It is a faithful saying: For if we be dead with him, we shall also live with him:

In this life we are carrying our crosses, and therefore dead to the world. “But he that shall endure unto the end, the same shall be saved” (Matthew 24:13).

12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:

In context, it should be clarified “if we suffer” for the sake of the Kingdom then we shall reign with him. Cf. Matthew

10:33-35, "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

13 If we believe not, yet he abideth faithful: he cannot deny himself.

"But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matthew 10:33). This verse has been used as a proof-text for the "once saved always saved" argument. Even if we fail to believe in Christ Jesus, supposedly "yet he abideth faithful" with us, because for him to not continue abiding with us would mean Christ denying himself. That Christ "cannot deny himself" is a red herring to distract from the absurdity of the previous clause. Christ warned directly and also in parables that only "he that shall endure unto the end, the same shall be saved" (Matthew 24:13). In the Parable of the sower (Mark 4:1-20), there are many places where the seed is sown, but only the seed on good ground brings forth fruit. They are "such as hear the word, and receive it, and bring forth fruit" (20). However the seed on the way side was snatched away by Satan, the seed on the stony ground had no root to remain, and the seed among thorns was choked by riches, lusts and the cares of this world. None of these seeds, though they are examples of believing for a while, have continued to abide in Christ. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." (John 15:4,6). Jesus' warning is clear that if we do not continue to abide in him then we will be cast out "into the fire and...burned".

14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.

Remember these things...

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Amen! And thus we are here doing this line by line study!

16 But shun profane and vain babblings: for they will increase unto more ungodliness.

Amen. "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise" (Proverbs 10:19).

17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;

Those who disagree with Paul speak words that "eat as doth a canker".

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

I believe this "resurrection" talk would have to do with the second coming of Christ, because it is not clear why it would be controversial to talk about the resurrection of Christ, which Paul also preaches.

19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity.

Amen!

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

Certainly. Some kitchens have all of this variety in one place.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

Based on the preceding verse, supposedly there are vessels of dishonor. However in verse 19 Paul speaks about

departing from iniquity, so I believe that he is emphasizing again the need to stop sinning.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

Amen!

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

If a question is asked in good faith, then it would not be expected to “gender strifes”.

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

Yes, but it is important to understand that here strive would mean striving against other men, such as in contentions or provocations. Elsewhere, the KJV uses the same word strive, as a positive command from Jesus of something we must do. “Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able” (Luke 13:24). Clearly in context the same English word has a different meaning in this verse in Paul, while not forgetting the other meaning of this word that we are required to observe as followers of Jesus.

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

Amen

26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Amen! John 8:34, “Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.”

SECOND TIMOTHY CHAPTER THREE

1 This know also, that in the last days perilous times shall come.

Confirmed in Revelations!

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Indeed. Cf. Matthew 24:37-39 “But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.” With regards to disobedient to parents, the same commentary of Ephesians 6:1 is copied here: “Honor thy Father and thy Mother” (Exodus 20:12, Deuteronomy 5:16). However, the obedience to parents is not a blind obedience, as our earthly parents do not have the right to command us to disobey God’s laws. Similar to Paul’s command of wives to submit to husbands, or for citizens to submit to a government, we must first and foremost submit to God and ignore any commands contrary to the will of God. “For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.” (Matthew 10:35,37). So children should follow the advice of their parents only to the extent that it does not contradict the will of God, the teachings of Yeshua, or the Torah.

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

“Without natural affection”, homosexual. How many Pauline churches now overlook this? Is it not the infallible word of God?

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

Indeed many are. Hedonism is the philosophy *du jour*.

5 Having a form of godliness, but denying the power thereof: from such turn away.

Only a form of godliness, but not a true godliness.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

Fake godly people are seducing silly women.

7 Ever learning, and never able to come to the knowledge of the truth.

Leonard Ravenhill quipped about highly-educated pastors, "You can have thirty-two degrees and still be frozen." All the degrees and diplomas do no good without the anointing of the Holy Spirit. And some people can intellectually assent to certain facts about God but it fails to penetrate their heart. Cf. Ezekiel 12:2, Matthew 13:13

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

The Egyptian magicians in Exodus 7:11-8:19.

9 But they shall proceed no further: for their folly shall be manifest unto all men, as their's also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

Paul begins to pat himself on the back as being patient, charitable... "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips" (Proverbs 27:2)

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

The Lord delivered Paul out of all his persecutions.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

Amen. Cf. John 16:33

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

So it seems, worse and worse...

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

Importantly, "knowing of whom thou hast learned them!" "My sheep hear my voice, and I know them, and they follow me:" (John 10:27).

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

Amen!

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

Amen, but how do we know what is scripture or not? In a classic case of circular reasoning, many believers in Paul or in the infallibility of the Bible use this verse to prove that the Bible is perfect (especially as God spoke it in King James English) or that Paul deserves to be cannon. If I write in this commentary, "This book is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:" does that make it so? Anyone can write or print those words without the authorization of God - because God gave all humans free will which includes making claims such as this. How do we know what is scripture and what is given by God? The test of a true prophet is twofold. Firstly, Deuteronomy 4:2, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you." And secondly, echoed in Deuteronomy 13:1-5, we must shun anyone enticing us to follow other Gods, and we "must follow the Lord your God and fear Him. You must keep His commands and listen to His voice; you must worship Him and remain faithful to Him"

17 That the man of God may be perfect, thoroughly furnished unto all good works.

Amen.

SECOND TIMOTHY CHAPTER FOUR

1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

Cf. Revelation 20:12.

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.

Amen

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

And so it is in the modern day! Teachers who teach what people want to hear!

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

Cf. Matthew 13:15

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

Amen

6 For I am now ready to be offered, and the time of my departure is at hand.

To be offered for what? He seems ready to die, but death is not an offering per se.

7 I have fought a good fight, I have finished my course, I have kept the faith:

Only he who endures to the end will be saved! Matthew 24:13.

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall

give me at that day: and not to me only, but unto all them also that love his appearing.

Jesus will give crowns to anyone who “love his appearing”. Jesus, however, taught “If ye love me, keep my commandments” (John 14:15). It is not enough to love the appearance of Jesus, but to have been obeying his commandments in our earthly life. Cf. Revelation 2:10 and Revelation 4:9-11.

9 Do thy diligence to come shortly unto me:

Visit soon.

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

Demas fell away to temptation.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

Only Luke is now with Paul, as in Acts.

12 And Tychicus have I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

I left my cloke at Troas, please return it! Bring my books and parchments too.

14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:

God does indeed repay according to our works. The Spirit of forgiveness that Jesus taught his followers is, “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;” (Matthew 5:44).

15 Of whom be thou ware also; for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.

“All men forsook me”. Same as the commentary on 1 Tim 1:15. “I came not to call the righteous, but sinners to repentance,” (Luke 5:32). “Of whom I am the chief” sinner, declare Paul. It is spoken in the present tense “I am” rather than the past tense “I was” or “I had been”. This choice of verb tense is troubling for those believing in an infallible Bible. Not only does Paul claim that he is a sinner, which most church-going Christians are trained to claim that they are, but Paul claims he is the greatest sinner.

17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

Praise God who is able to deliver!

18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

To Yahweh believe the glory for ever and ever!

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

See commentary on 1 Corinthians 3:17. Could Paul not heal Trophimus? Is Trophimus being punished for defiling the temple?

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

TITUS

TITUS CHAPTER ONE

1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

Approximately the twelfth and final proclamation by Paul in his epistles that he is an apostle.

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

Indeed, "God is light, and in him is no darkness at all." (1 John 1:5). Amen! It is only strange that Paul would know that eternal life was promised before the world began, as there exists no testimony of God's plans prior to the creation account in Genesis.

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

Preaching is not God's method of communication with mankind, but rather man's method of communication with mankind. God communicates directly through prophets, although it is fair to say that anointed preachers are inspired by the spirit of God to share His word. But God's Word, when it is uniquely and first manifested, is manifested through prophets. As it is written in Hebrews 1:1-2, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son..." So while Spirit led preaching does indeed spread the word of Yah, it is only manifested by prophets, which Paul does not ever claim to be.

4 To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

While Paul's use of the title "Father" seems an innocent metaphor of the relationship between himself and others, such as Timothy, Titus, Onesimus, "my beloved sons" (1 Corinthians 4:14-17), etc., Paul is, in the context of other verses, clearly claiming to be a spiritual father and teacher, which is a violation of the commands of Yeshua. In 2 Timothy 1:11 Paul claims to be a preacher, an apostle and a teacher. In 1 Corinthians 4:15, Paul writes, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." He clearly claims that through the gospel he is their spiritual father. This, in addition to the claims of being a teacher in 2 Timothy 1:11 (and elsewhere) are a violation of the commands of Yeshua in Matthew 23:8-10, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ." Paul, in claiming to be a spiritual father, of course violates this command, but also violates the command to not be called Rabbi, which is to say teacher. Rather than all of these titles that Paul claims, he could be obedient to Jesus if he rather stated that he was just a brother, as just declared "all ye are brethren". See also 2 Corinthians 12:14

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

Paul left them to establish the church hierarchy he prescribed...

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

"Elders" are being "ordained" for leadership positions, therefore it is necessary to bear in mind that elder elsewhere in scripture refers generally to all who are aged. In 1 Peter 5:5 it is clear that the relationship between elders and others is specifically in regards to age and not a hierarchy per se:

“Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility”. Paul’s elders in contrast are appointed leaders, chosen among the larger population of the elderly.

Furthermore, any church hierarchy is forbidden by the Master in Matthew 23:8-12. “All ye are brethren” declares the Son of Man. Elders must be monogamous, and have “faithful” children. While good parenting can result in well behaved children, good parenting is no guarantee of the outcomes of the children, especially as they age. While Paul is establishing rules for church leadership, it is worth remembering that fathers and children are uniquely responsible for their own behavior in YHWH’s judgement. Ezekiel 18:20 states, “The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.”

7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

Church hierarchy is forbidden by the Master in Matthew 23:8-12. “All ye are brethren” declares the Son of Man. A bishop ought to be blameless and humble.

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

Excellent characteristics of a leader

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision

There are indeed “many unruly and vain talkers and deceivers”! Yes, there are many like this. Paul has a bone to pick with those who are of circumcision, which is interesting

that he continues to rag on this in all his letters, after having had his companion Timothy circumcised (Acts 16).

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

Paul accuses others of teaching for Mammon (riches), which surely is no less true of our day than was of his. Some preachers now have private jets!

12 One of themselves, even a prophet of their own, said, the Cretians are always liars, evil beasts, slow bellies.

Slander against the Cretians. Also it is a funny bit of circular logic. A Cretian prophet says Cretians are always liars. Is the prophet lying?

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

Apparently Paul confirms the slander against the Cretians, calling them "always liars, evil beasts, slow bellies". This goes above and beyond the prohibition in Matthew 5:22, "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."

14 Not **giving** heed to Jewish fables, and commandments of men, that turn from the truth.

Amen!

15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

How many times have I heard this verse cherry picked to support everything from drug use to pornography! Who shall declare their heart pure? Cf. Jeremiah 17:9: "The heart is deceitful above all things, and desperately wicked: who can know it?" To the pure all things are pure? Or are there still objective standards in the Torah for that which is clean and

unclean? Pure surely would not contradict the Ten Commandments, would it?

16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

Amen! A profession alone is worthless if a man denies God in works!

TITUS CHAPTER TWO

1 But speak thou the things which become sound doctrine:

Amen!

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

Excellent advice for men of any age. The advice to be “grave” perhaps has roots in Stoicism.

3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

Excellent advice.

4 That they may teach the young women to be sober, to love their husbands, to love their children,

Wonderful!

5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

Excellent, although “obedient to their own husbands” should be tempered by obedience primarily to the will of God. Cf. Matthew 10:37. Should the husband command disobedience to Yah’s commands, then Yah should be obeyed instead.

6 Young men likewise exhort to be sober minded.

Amen. An especially needful warning in the modern day of alcohol, marijuana, tobacco, caffeine, and countless other illicit substances which are widespread in use.

7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,

Amen! "Shewing thyself a pattern of good works!"

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

Amen. James 3:2 reads, "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." and James 1:26 is like it: "If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain."

9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;

While it is taboo to talk about servants or slaves in the modern era, slavery was a common practice through most societies up to the modern era. The torah even includes instructions on how slaves were to be treated. Most interesting to note is that while Paul is teaching slaves to be loyal to their masters, the Torah prohibits returning runaway slaves, which seems to be a thinly veiled encouragement to run away and be free. Deuteronomy 23:15-16 declares, "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him." If anything, God's people, while not enjoined to free slaves, are in fact required by Torah law to respect and allow the runaway slave to dwell freely (without oppression) among them. How many slaves throughout history were taught this aspect of the Torah? Additionally, a slave/servant ought never to do anything that they know to be contrary to the will of God, even if it requires disobedience of their earthly master.

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

Amen!

11 For the grace of God that bringeth salvation hath appeared to all men,

It is available to all men.

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Zealous of good works - may it be so!

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

“Let no man despise thee?” Yeshua warned that his followers would be hated. “If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” (John 15:18-19). Probably the intent of the words is to let no man have cause to despise thee due to poor behavior.

TITUS CHAPTER THREE

1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

While being “ready to every good work” is desirable, the remainder of the verse is questionable. Cf. Romans 13. As in the case of wives obeying husbands (See commentary on Titus 2:5), obedience must always be first to Yah and then only secondarily to any earthly authority. When the authorities demanded that Peter and the other apostle cease preaching in the name of Jesus, “Then Peter and the other apostles

answered and said, "We ought to obey God rather than men," (Acts 5:29). While obedience is often a sign of meekness, only the voice of the shepherd should be followed by the sheep. Any time that "principalities and powers" and magistrates contradict the will of God, they ought to be disobeyed! Cf. Hosea 8:4

2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

Amen

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

Yes, those who are now followers of the lamb ought not cast the first stone as we have shamefully committed such sins.

4 But after that the kindness and love of God our Saviour toward man appeared,

However, now we have seen the kindness and love of God...

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Yes, it is by God's mercy that we are not consumed in our sins. "It is of the LORD'S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness," (Lamentations 3:22-23). And yet this same Savior who through mercy suffered for us, mandated, "If ye love me, keep my commandments," (John 14:15). To be "saved" by works of righteousness is to put the cart before the horse, as only Yah can decide whose name shall be written in the book of life or blotted out from the book. Yah saves, and we respond in humble obedience, doing works of righteousness in holy fear. As 1 Peter 1:17 explains "And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear."

6 Which he shed on us abundantly through Jesus Christ our Saviour;

The mercy is abundantly available to all men.

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

“Justified by grace” is in specific contrast to doing good works. A man is not justified in calling Jesus “Lord, Lord”. Matthew 7:21-23 is as follows: “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” The importance of works and charity is laid out in Matthew 25:31-46. Those who did not practice works like charity “shall go away into everlasting punishment: but the righteous into life eternal,” (verse 46).

8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

Yes, it is a faithful saying to “be careful to maintain good works”.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

Genealogies are important insofar as they relate to the Messiah, and historically have been of importance to the Jewish people. The original testament is full of genealogies. And here Paul blasphemes the law as “unprofitable and vain”. “The LORD”, affirmed in Isaiah 42:21, “is well pleased for his righteousness' sake; he will magnify the law, and make it honourable.”

10 A man that is an heretick after the first and second admonition reject;

It seems reasonable that if a man continues to reject the admonition that he should be separated from the church, as laid out by the Teacher in Matthew 18:15-17.

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

He has failed to heed fair warnings, leading to his condemnation.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let our's also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

PHILEMON

1 Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer,

A rare use of "prisoner" in place of his usual proclamation of being an apostle. Cf. John 8:36

2 And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:

3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers,

Cf. Matthew 6:6. Are we to announce to others that we are praying for them?

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

Yes, acknowledge the good! One assumes there are no negatives here in their character.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

While Paul's use of the title "Father" seems an innocent metaphor of the relationship between himself and others, such as Timothy, Titus, Onesimus, "my beloved sons" (1 Corinthians 4:14-17), etc., Paul is, in the context of other verses, clearly claiming to be a spiritual father and teacher, which is a violation of the commands of Yeshua. In 2 Timothy 1:11 Paul claims to be a preacher, an apostle and a teacher. In 1 Corinthians 4:15, Paul writes, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." He clearly claims that through the gospel he is their spiritual father. This, in addition to the claims of being a teacher in 2 Timothy 1:11 (and elsewhere) are a violation of the commands of Yeshua in Matthew 23:8-10, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ." Paul, in claiming to be a spiritual father, of course violates this

command, but also violates the command to not be called Rabbi, which is to say teacher. Rather than all of these titles that Paul claims, he could be obedient to Jesus if he rather stated that he was just a brother, as just declared "all ye are brethren". See also 2 Corinthians 12:14

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

Onesimus was "unprofitable" to them in times past.

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

Paul requests Onesimus to be received as if it were Paul himself.

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

Paul would have preferred that he remain with him...

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

Paul would not make this decision without consulting Philemon.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

Perhaps it was God's will to lead Onesimus there not only for a season, but for ever.

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

While Onesimus was only a servant, or slave, he is now to be honored as a brother.

17 If thou count me therefore a partner, receive him as myself.

Consider Onesimus as if he were Paul.

18 If he hath wronged thee, or oweth thee ought, put that on mine account;

Paul will pay any debts incurred by Onesimus. Note the warnings against sureties for debts in Proverbs 6:1-5 and Proverbs 22:26.

19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.

“I will repay anything owed by Onesimus, but let me remind you that you currently owe me money!”

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

May joy be shared among brothers!

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

Paul believes his request will not only be approved by Philemon, but that Philemon has a reputation for hospitality and generosity which will likely exceed Paul's expectations.

22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

Paul intends to visit and requests lodging. Paul believes that if Philemon prays for Paul's opportunity to visit, that with this prayer Paul will “be given unto” Philemon.

23 There salute thee Epaphras, my fellowprisoner in Christ Jesus;

24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.

25 The grace of our Lord Jesus Christ be with your spirit. Amen.

Amen!

SELECTED ESSAYS, ETC.

TIMES PAUL CLAIMS HE IS AN APOSTLE OR NOT LYING

Note: I probably missed some!

- Romans 1:1
- Romans 9:1
- Romans 11:13
- 1 Corinthians 1:1
- 1 Corinthians 15:9-10
- 2 Corinthians 1:1
- 2 Corinthians 1:23
- 2 Corinthians 2:17
- 2 Corinthians 11:10
- 2 Corinthians 11:31
- 2 Corinthians 12:16 - Paul admits, "being crafty, I caught you with guile."
- 2 Corinthians 12:19
- Galatians 1:20
- Ephesians 1:1
- Colosians 1:1
- 1 Thessalonians 2:3
- 1 Timothy 1:1
- 2 Timothy 1:1
- Titus 1:1

Prayer in private

In Matthew 6:6, Yeshua teaches, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." If we are to pray privately, then isn't talking about the content of our prayers a violation of that privacy? If we telling others that we are praying for them - while it is a comforting sentiment - isn't against the very secrecy which God requires in order to reward us openly? Yet Paul loves to remind others that he is praying for them (and of the content of his prayers), and many modern day Christians follow suit. Consider the following passages from Paul:

- Philemon 1:4 “I thank my God, making mention of thee always in my prayers”
- 2 Timothy 1:3 “ I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;
- 1 Thessalonians 1:2-3 “We give thanks to God always for you all, making mention of you in our prayers; Remembering without ceasing...”
- 1 Thessalonians 3:10 “Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?”
- Philippians 1:3-4 “ I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy”
- Philippians 1:9 “And this I pray...”
- Colossians 1:3,9 “ We give thanks to God and the Father of our Lord Jesus Christ, praying always for you. For this cause we also, since the day we heard it, do not cease to pray for you...”
- 2 Corinthians 13:7 “Now I pray to God that...”
- Ephesians 1:16 “Cease not to give thanks for you, making mention of you in my prayers”

Word Counts by Pauline Epistle, longest to shortest

Book	Word Count
Romans*	7,111
1 Corinthians	6,830
2 Corinthians	4,477

Ephesians	2,422
Galatians	2,230
Philippians	1,629
1 Timothy	1,591
Colossians	1,582
1 Thessalonians	1,481
2 Timothy	1,238
2 Thessalonians	823
Titus	659
Philemon	335

*Dictated by Paul, but written by amanuensis Tertius - Romans 16:22

AN OPEN LETTER TO DOUGLAS DEL TONDO

Note: This is written in response to Doug's website, books and videos disappearing in approximately March of 2021. He then sent a strange email to all who had communicated with him in the past in which he claimed to have changed his mind about it all.

Dear Douglas Del Tondo,

I hope you are well. Since the disappearance of your website and YouTube channel, I and others have worried about you. There was no warning when you left nor any explanation afterwards. Your website disappeared, and emails received no response. Some even contacted your law firm in a desperate attempt to know if you are OK.

So you are “repenting” of having written the books and all that you published? Forgive me for placing the demand on you, but do you not owe a better explanation to those who have read your books and your articles? You say, “ A comprehensive knowledge of the Bible is necessary to be a teacher of the Bible. I confess I wrote without such knowledge.” But this never stopped you from publishing two books on the subject - not to mention all the articles. Furthermore, a comprehensive knowledge of the Bible is not at all necessary, as Yeshua taught that “ye must enter the kingdom of heaven as a child” (Matthew 18:3, Mark 10:15). Please tell us - what new knowledge do you now have which led to this transformation? You very logically laid out the case against Paul, and so I demand that now you explain each of the contradictions that you previously highlighted. Did you resolve each and every problem you saw with Paul? Is not the burden upon you to rebuke your own articles, to show where your own line of reasoning was wrong? When a thief repents of stealing, he must restore that which is stolen, or the value thereof. When a man repents of lying, he must tell the truth. Your restitution must be to rebuke your own writings - not simply to send them to a digital trash can. Your writings have already left indelible marks on the minds of your readers. If your articles are false, then show exactly and in detail that which erred from logic. If your articles are true, however, then this disappearance of your books, articles and videos into the Orwellian memory hole is highly suspicious and seems like a spiritual attack (“TrustinJC” made a YouTube video arguing that you and Justin Best were both attacked spiritually for coming against Paul, which makes sense if Paul is Satan’s disciple).

Your email is written as if under duress, with no specifics and no logical arguments which are so common to your writing style. I am tempted to say it is not you writing it, considering also that in the past you recommended house churches and home bible fellowship as an alternative to Pauline

churches. Did Satan or one of his followers attack you, blackmail you, or threaten you or your family in some way? If you fell into temptation, then you must surely know that you have a community who would pray for you and support you in recovering from whatever evil you faced. I have since gotten to know many other believers in the anti-Paul camp who are incredibly patient and understanding; they are passionate about their faith and about helping others; some have written their own books on the subject. One such brother, Yuval, would have taken over the administration of your website were he to have been given permission - and I would have as well. I and others who see Pharisee Saul (Philemon 3:5, Acts 23:6) for who he really is have picked up the mantle that you have dropped, and will continue to preach the truth as Yah has mercifully revealed it to us. We are forever grateful to you for having been used by God to reveal that to us. Your repentance is lamentable, but I believe God will still bless you for the seeds that you have planted. The repentance expressed in your email is insufficient to stop the further growth and spread of these seeds. If anything, losing a spiritual giant such as you just highlights how desperate Satan is to stop this truth from growing - and therefore how important it is to continue the work.

You must realize that you showed others, like me, problems that cannot be unseen. It is like pointing out cracks in a bridge, and then telling everyone that the engineer of the bridge doesn't make mistakes - please keep driving on the bridge. We still see the cracks! We now have a duty to warn others who would use the bridge! Worse still is that almost everyone using this bridge seems to be heading in the wrong direction. If you still want to drive on it, we will not force you to not use it, and we wish you peace with your decision, if indeed it is the will of God.

The loss of your books and your articles is significant. You are intelligent, and your writing is as clear as your thinking. When I first encountered Jesus Words Only I considered it one

of the most important books I have ever read - next to the Bible. I have read half a dozen or more books on the same subject, but none is its equal. I am writing my own now, but do not expect to match the quality of your work. This is a ridiculous question, and I expect a “no”, but would you consider releasing any of this content again - even if only to refute your own writings? Will you enforce copyrights against anyone who references your old content? At one time you had given me explicit permission and blessing to republish certain articles.

Also, please permit me to ask an offensive question, since no logical argument in favor of Paul was presented in your email - did you change your mind about Paul after having received the vaccine?

I hope you and your loved ones are well.

Warm regards,
Daniel Jay Bjorndahl

Why the blind support for Israel from Christians?

While it is my belief that modern day Israel has nothing to do with ancient Israel, it is not the subject at hand. The question at hand does not require genealogies, political histories, or anything other than: 1) a Bible and 2) time to think without interruption. Nonetheless, the political history of Israel adds further evidence to “by their fruits you shall know them” and I will add some commentary based on how the modern state of Israel came into existence and the problems that ensued.

Israel was, indisputably, *at one time* God's chosen people. Many continue to believe that it still is. In order to evaluate this, let us reason together and consider a few statements of Yeshua.

No one comes to the father except through me

I am the way, the truth and the light, and no one comes to the father EXCEPT THROUGH ME. (John 14:6). There is absolutely no way to get to God the Father, and therefore heaven, without obeying the commands of Jesus. Not one single religion can get to heaven, if it does not have Jesus as the cornerstone. This includes buddhism, Islam, and - yes - Judaism. (Alleged) ethnic Jews claim to this day that they are still God's people, whilst they are still waiting for the Messiah to come. If a Jew believes in and obeys the Messiah, then let us call them Messianic Jews or some other name to distinguish them from the broader - and strictly ethnic - term "Jews". What percentage of all ethnic Jews are in fact Messianic Jews? I would imagine quite few. According to the statistics of the CIA in the US, approximately 1.9% percent of all Israelis are Christians (<https://www.cia.gov/the-world-factbook/countries/israel/#people-and-society>). This same number is corroborated by the Israel Central Bureau of Statistics (published 2019-12-23, and still accessible as of the time of this writing 2021-06-10 at <https://www.cbs.gov.il/en/mediarelease/Pages/2019/Christmas-2019-Christians-in-Israel.aspx>). By all means help and support *these people specifically* and not the others who reject Yeshua! Please, erstwhile, do not forget that they are an incredibly small minority and the actions of the state of Israel are not necessarily representative of this minority.

A brother responded to me citing Matthew 21:28-31, "But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you."

The brother concluded that the Jews are doing the will of God while yet rejecting the son (saying I will not go to the Father), while Christians claim they will go and do the will of God, but - due to Paul - do not obey the commandments or live righteously. Additionally, he cited that Jesus was not sent but to the lost sheep of Israel (Matthew 10:5-6).

I would say this is a reasonable rebuttal for a variety of reasons, although I will explain in the end why it still does not resolve for me the issue of whether or not the ethnic Jews are still God's people. There are indeed "Jews" who are described in the Bible as righteous. Noah, Daniel, Job, the parents of John the Baptist, etc. Elijah and Enoch were essentially raptured off the face of the earth and taken into heaven. So, through these men it can be proven that people were righteous and saved from eternal damnation before Jesus had even arrived. When Jesus was resurrected, the righteous who had died before him were also resurrected according to the greek Gospel of Matthew (Matt. 27:52-53). So perhaps a proper understanding of "no one comes to the Father except through me" is really based upon a correct interpretation of his commands and of the Torah. Jesus taught the path to righteousness - a righteousness that exceeds the Scribes and the Pharisees. To the extent that a Jew is living like Noah, Daniel, Job, Jesus, etc. I would say that yes, they are doing the Father's commands and would therefore be considered righteous! Jesus put more extreme interpretations on the commandments than some his contemporaries would have. In the Sermon on the Mount, for example, adultery and murder are shown to originate in our thoughts and in the desires of our heart, and even in words like "fool"! Thus Yeshua taught the proper interpretation of the law which some of his contemporaries lacked. If the Jews of his day did not rightly understand the law, then it would not be surprising if some Jews today still fail to understand it.

Puzzling to me, is that if Yeshua taught nothing against the law, then why would Jews (98% of them!) still be inclined to reject him as Messiah? Supposedly, per my brother, they are fulfilling the heart of the law as Jesus taught, and yet still rejecting the one who taught exactly this!

There is nothing inherent that I can see in being an ethnic Jew that would make one approved of God. John the Baptist states in Matthew 3:9, "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." At best, those who live righteously with a proper interpretation of all of God's commandments would thus be righteous in God's eyes for not living a life which in any way contradicted the extreme teachings of Jesus. But some of these commands are quite extreme, such as Luke 14:33. Jesus asked his disciples and followers to make sacrifices of their careers, their wealth, their families, and in short: everything.

To elaborate on one specific Torah command (Deuteronomy 15:11) which Jesus amplified, "For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." A simplistic reading of this is dizzying. The poor will never cease...therefore always open wide your hand!? Seems like that would result in a never-ending number of poor getting access to all that we have! And indeed Jesus commanded to sell all and give to the poor (Matthew 19:21, Mark 10:21, Luke 18:22). I don't personally know of any Jew and have only met a handful of Christians who have done this (and read testimonies of other brothers who have done so). I suppose there are Jews who live like monks in voluntary poverty, but Jews have a reputation of being rich for a reason. Jews tend to have a great deal of worldly success and wealth. Jews, like most Christians I know, generally are focused on accumulating more wealth on this earth, and only tend to tithe and give out of obligation or as an afterthought.

How many Christians or Jews hear the voice of the Good Shepherd to abandon all earthly ambition and accumulation?

In summary, just about all of the commands of Jesus that I am aware of - except perhaps the Great Commission - are rooted in the old testament. So theoretically any Jew obeying the true heart of the commands would be doing the will of the Father. So why are they against Jesus as being their Messiah?

He who is not for me is against me

He who is not for me is against me (Matthew 12:30, Luke 11:23). If a man fails to live by the commandments of Jesus, then he is against Jesus. Only those doing the commands of Jesus are actually "for" Him. "If you love me, keep my commandments" (John 14:15). John 3:36, "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." The advantage that Jews have over Christians is that they obey the Torah. This is huge, and is important. Indeed prior to Jesus there existed many of God's people who are declared righteous or blameless - Job, Noah, Daniel, etc. So indeed it is possible to be righteous if one has a true understanding of the law. Nonetheless, in Acts 3:23, the warning of Moses is repeated: "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." This was spoken first by Moses in Deuteronomy 18:18-19. Who is that prophet, if not Yeshua?

An Eternal Covenant?

A brother debated with me on Israel indeed being God's people, writing to me citing: Genesis 17:7, "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee."

God making a promise for an eternal covenant indeed seems like an eternal promise, however God has broken

promises that would have been eternal before, as in the case of King Saul. 1 Samuel 13:13-14 “And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee.” The “for ever” kingdom of Saul turned out to be quite short-lived due to Saul’s disobedience. Additionally, another “everlasting covenant” made by God to Abraham is *conditional*. While it is everlasting, it is only everlasting *if the conditions of obedience are followed* by Abraham and his descendents (Genesis 17:7,10-14).

John the Baptist warned the Jews that God was not dependent upon them being the descendents of Abraham, and could even fulfill his promise to Abraham through stones! The Jews, in spite of claiming to be descendents of Abraham, are the very people threatened with being cut off, because “God is able of these stones to raise up children to Abraham.” Therefore they must bring forth good fruit or be hewn down (Matthew 3:9-10). Being Jewish and even part of an everlasting covenant has no specific protection for the Jewish people, because God can fulfill the promise without the Jewish people.

Moses prophesied in Deuteronomy 18:15, “The LORD your God will raise up to you a Prophet from the middle of you, of your brothers, like to me; to him you shall listen.” And Acts 3:23 emphasizes, “And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.” Who is that prophet if not Yeshua?

Other old testament passages speak of Israel being “divorced” from God and another people becoming God’s people. Jeremiah 3:8-10 reads, “And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous

sister Judah feared not, but went and played the harlot also. And it came to pass through the lightness of her prostitution, that she defiled the land, and committed adultery with stones and with stocks. And yet for all this her treacherous sister Judah has not turned to me with her whole heart, but feignedly, said the LORD." Israel has received a bill of divorce from God. In Hosea 1:6-9, God declares, "I will no longer have compassion on the house of Israel, that I should ever forgive them" and commands a child to be symbolically named, "Lo-ammi, for you are not My people, and I am not your God." Who then will be God's people? In Hosea 2:23, God says, "And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." Israel has been given a bill of divorce, cut off from compassion, and replaced by a people who were not God's people. In Amos 8, there are prophecies regarding Israel being cutoff and that they will face a famine of God's Word; verse two reads, "Then said the LORD unto me, The end is come upon my people of Israel; I will not again pass by them any more." Consider also the prophecy in Jeremiah 18:1-17, which concludes with the warning from the Lord, "When disaster comes upon them, they will see me leaving, not coming to help."

By their fruits you shall know them

I will not go into any depth here, but rather encourage you to look into the political history of modern Israel, which is only approximately one hundred years old. Israel was established not from on high, but from Britain in the Balfour Declaration. This declaration is addressed to Rothschild. Is this not a name synonymous with Mammon? And there have been significant conflicts since the founding of Israel. Could Israel exist without US & European military intervention in the region? Consider the endless wars which are being fought in the region - Iraq, Afganistan, Syria, etc. Currently Israel is stealing land in

Gaza from the Palestinians. It sounds strange, but the Jews are in fact stealing land from the Christians Muslims. If the Jews are God's people, why are they stealing land from Christians? Abby Martin has an excellent documentary on the subject, "Gaza fights back". Recently Israel unilaterally ended a ceasefire, and responded to balloons floated across the border with fighter jets and bombs. It sound ridiculous, but research it to see if it is true (date of incident: June 16, 2021). Currently Israel is one of the leading nations in the world in rates of Snake Byte distribution (I speak in code to avoid censorship) and rolled out a "Green Pass" which is a prototype of the Mark of the Beast. It prevents citizens from entering grocery stores, gymns, etc. if they haven't received the Snake Byte.

With such a violent and extreme history, why do Christians generally blindly support Jews? Is it perhaps possible that the same reason modern Christians unite with Jews is that, on a practical level, the Christians also reject Jesus and instead follow the contradictory teachings of Paul? My brother suggested that Paul is precisely the reason that Jews are so inclined to reject Jesus as the Messiah. They see that the interpretation of him that prevails in Christianity leads to lawlessness. If this is the case, then may the truth about Saul, the apostle of Satan spread! May eyes be opened so that all - be they Christians, non-Christians, Jews, etc - can see Yeshua clearly for who he really is.

This Do in Remembrance of Me - Yahweh's Passover Versus Paul's Communion

The Last Supper is the scene in which Jesus speaks the words which Christians would later use as the basis for regularly taking communion. Paul's interpretation of Jesus' words - one of the few times that Paul quotes him in his epistles - add significance to the communion and cause it to become something different than what it was. Is it possible that Jesus

meant something different than eating a small unleavened cracker or bread and drinking grape juice on a monthly (or even weekly or daily!) basis?

The context of the Last Supper is that Jesus is celebrating the Feast of Unleavened Bread with his disciples. Just before the first day of this feast is Passover - one of the required feast days which is to be celebrated for all generations (Exodus 12:14, Leviticus 23:4-7, Numbers 9:2-4). Jesus and his disciples are guarding this "feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever". The Mark 14:12-26 passage makes it clear that all these events happen on Passover, and there is no mention of "do this in remembrance of me". Similarly, the Matthew 26:17-30 passage occurs during Passover and Jesus does not teach "do this in remembrance of me". The Luke 22:7-39 passage records this Passover dinner in which Jesus "took bread, and gave thanks, and brake [it], and gave unto them, saying, This is my body which is given for you: this do in remembrance of me." However, the drinking of the cup of wine (presumably it was wine and not grape juice, as it is traditional for a Passover seder), was not marked with the similar command of doing so in remembrance of Jesus. The Messiah declared that "I will not drink of the fruit of the vine, until the kingdom of God shall come." John 13 records the events putting emphasis on the betrayal of Jesus by Judas Iscariot; the sharing of bread was to identify the betrayer. Could this be part of the reason why the disciples were to eat bread in remembrance of Jesus? In John 6:41,48-70 Jesus does command his followers to eat his flesh and drink his blood, and claims to be the Manna which has descended from heaven, however this is not part of the Passover event which Paul twists to mean something else. In the John 6 passage Jesus does not say anything regarding "do this in remembrance of me" with any actual bread or wine. Interestingly, it is only in Luke's gospel that we see the

command “do this in remembrance of me” and Luke is Paul’s traveling companion.

So the concept of repeating the actions of the Passover feast in remembrance is a concept missing from all the gospels except for the gospel of Luke, who would have been heavily influenced by Paul if he is indeed the author as it is believed by many historians. Even if it is not the same Luke, he only records the breaking of bread as to be remembered. Paul, however, causes this to be a ceremony to be repeated with severe consequences for doing so incorrectly. It is worth noting that nowhere in Paul’s epistles does he confirm the keeping of Yahweh’s obligatory feast days and seems to shrug at the concept of Sabbaths or Holy Days in Romans 14:5, writing “One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.” You can ignore Yah’s Sabbaths and mandatory feast days *as long as you are fully persuaded in your own mind*. And yet Jesus and the disciples kept the Sabbaths and this feast, and surely all of the other feast days.

Paul in 1 Corinthians 11:23-31, includes the specific commands to both eat the bread in remembrance and also drink the cup in remembrance. Only Luke’s account contains the command to remember in regards to the bread, but not the cup. Strangely, in verse 26, in doing this ceremony, “ye do shew the Lord’s death till he come.” Why is Paul focusing on his death and not his resurrection? Paul then in verse 27 adds guilt to anyone who “unworthily” partakes of communion - how does one properly “examine himself” (verse 28) to know if he is worth or not? “For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself” (verse 29). Paul here adds to Jesus’ words without any precedent in the four gospel accounts. Can you find Jesus issuing this warning or saying anything along these lines? (And to verse 31 I would ask - is this a loophole to the judgement day? If we judge ourselves worthy do we avoid any other judgement?). Supposedly

improper taking of communion results in those who are weak and sickly, and many sleep - is that to say they have died as a result?

Paul ignores in all his epistles the keeping of the Passover feast day, and invents a new ceremony without precedent in God's law: the taking of communion. In Catholic churches this is Eucharist, and may be a daily event. In some Christian churches it is weekly, in others monthly, and others yet more sporadic. How many Christian or Catholic churches are guarding the required Feast days like Passover? They cannot remember Yah's feast days but they can remember Paul's feast reenactment and Paul's warnings about doing his reenactment wrongly. Was Jesus creating a new feast day - a regularly repeating feast day? Does it make sense that the Pauline Church would accept this ritual of Paul while ignoring the Feast Days of Yah? What if "do this in remembrance of me" was something as simple as remembering Yahweh the Father and Yeshua the Son when we "break bread" - that is to say, whenever we sit down to eat: breakfast, lunch, dinner, etc.

Does the God of the Bible Protect the Bible Canon?

Implicit in the assumption that God's Word is infallible and inerrant, is that YHWH Himself intervenes when necessary to protect His Word from corruption. This is one of the first and primary counter-arguments that one encounters in pointing out any contradictions in the standard sixty-six (666) book canon of the Bible accepted by virtually all Protestant churches. This is the same counter argument posited by the Catholics and those who accept the Apocrypha or other deuterocanonical writings in their larger and more permissive canon. How can we decide which canon is correct - that of the Protestants, the Catholics, or something other? How can we know if all of the books within the compilation known as "the Bible" are protected by divine

intervention? First, there is the problem of the lost books referenced within the Bible. Secondly, the deuterocanonical books referenced within the Bible are not considered canon; if one part of the Bible cites or quotes something outside of the Bible, would that not verify it as true? Thirdly, weigh the evidence within the Bible that parts of the Bible itself were lost for many generations, and remember the prophecy for a famine of God's Word.

If the God of the Bible actively intervenes to protect the integrity and completeness of his Word, then why do we have a long list of books, referenced within the Hebrew Bible, for which no known legitimate manuscripts exist. Wikipedia (https://en.wikipedia.org/wiki/Non-canonical_books_referenced_in_the_Bible) provides the list as follows:

1. The [Book of Jasher](#) is mentioned in [Joshua 10:13](#) and [2 Samuel 1:18](#) and also referenced in [2 Timothy 3:8](#).^[1] From the context in the Book of Samuel, it is implied that it was a collection of poetry. [Several books](#) have claimed to be this lost text, some of which are discounted as [pseudepigrapha](#). Certain members of [The Church of Jesus Christ of Latter-day Saints](#) secured the copyright to a particular English translation of [one of these](#) and republished it in 1887 in Salt Lake City.^[2]
2. The [Book of the Wars of the Lord](#)^[3] is mentioned in [Numbers 21:14](#). It is speculatively associated with one of the [Dead Sea Scrolls](#), the [War of the Sons of Light Against the Sons of Darkness](#).^[citation needed] The Book of the Wars of the Lord is also cited in the [Book of Jasher](#)^[disambiguation needed] (trans. Moses Samuel c. 1840, ed. J. H. Parry 1887) Chapter 90:48 as being a collaborative record written by Moses, Joshua and the children of Israel.
3. The [Chronicles of the Kings of Israel](#) and [Chronicles of the Kings of Judah](#) are mentioned in the [Books of Kings](#) ([1 Kings 14:19,29](#)). They are said to tell of events during the reigns of Kings [Jeroboam](#) of [Israel](#) and [Rehoboam](#)

of [Judah](#), respectively. The Chronicles of the Kings of Israel is again mentioned in [1 Kings 16:20](#) regarding King [Zimri](#), and many other times throughout 1 and 2 Kings.

4. The [Book of Shemaiah the Prophet](#) and [Visions of Iddo the Seer](#) (also called [Story of the Prophet Iddo](#) or [The Annals of the Prophet Iddo](#)) is mentioned in the [2nd Book of Chronicles](#). ([2 Chronicles 9:29](#), [2 Chronicles 12:15](#), [2 Chronicles 13:22](#)). This book has been completely lost to history, save for its title.
5. The Manner of the Kingdom.^[4]
Referenced at [1 Samuel 10:25](#).
6. The [Acts of Solomon](#).^[5]
Referenced at [1 Kings 11:41](#).
7. The [Annals of King David](#).^[6]
Referenced at [1 Chronicles 27:24](#).
8. The [Book of Samuel the Seer](#). Also called [Samuel the Seer](#) or [The Acts of Samuel the Seer](#), which could be the same as [1 & 2 Samuel](#).^[7]
Referenced at [1 Chronicles 29:29](#).
9. The [Book of Nathan the Prophet](#). Also called [Nathan the Prophet](#) or [The Acts of Nathan the Prophet](#) or [History of Nathan the Prophet](#).^[7]
Referenced at [1 Chronicles 29:29](#), and also [2 Chronicles 9:29](#).
10. The [Book of Gad the Seer](#).^[8]
Referenced at [1 Chronicles 29:29](#).
11. The [Prophecy of Ahijah](#),^[9] might be a reference to 1 Kings 14:2–18.
Referenced at [2 Chronicles 9:29](#).
12. The [Book of the Kings of Judah and Israel](#).^[10]
Referenced in [2 Chronicles 16:11](#), [2 Chronicles 27:7](#) and [2 Chronicles 32:32](#). Might be the same as [1 & 2 Kings](#).
13. The [Book of Jehu](#),^[11] could be a reference to 1 Kings 16:1–7.
Referenced at [2 Chronicles 20:34](#).
14. The [Story of the Book of Kings](#).^[12]
Referenced at [2 Chronicles 24:27](#).

15. The [Acts of Uziah](#). Also called *The Book by the prophet Isaiah*. Perhaps the same as the [Book of Isaiah](#).^[7]
Referenced at [2 Chronicles 26:22](#).
 16. The [Vision of Isaiah](#).^[13]
Referenced at [2 Chronicles 32:32](#).
 17. The [Acts of the Kings of Israel](#). Also called *The Acts and Prayers of Manasseh*.^[14] May be identical to *The Book of the Kings of Israel*, above.
Referenced at [2 Chronicles 33:18](#).
 18. The [Sayings of the Seers](#).^[15]
Referenced at [2 Chronicles 33:19](#).
 19. The [Laments for Josiah](#). Also called *Lamentations*. This event is recorded in the existing [Book of Lamentations](#).
Referenced at [2 Chronicles 35:25](#).
 20. The Chronicles of King [Ahasuerus](#).^[16]
Referenced at [Esther 2:23](#), [Esther 6:1](#), [Esther 10:2](#), and [Nehemiah 12:23](#).
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There are additional books which could be included in this list, if one operates on the assumption that the Apocrypha, typically considered “catholic” books, also contain references to other eight books. Finally, the “New” (renewed) Testament, contains references to the book of Enoch, and many other books. The writings of Paul are replete with references to non-canonical books, including a lost epistle to the Laodiceans (Colossians 4:16, Cf. Revelations 3:14-22). Even if we ignore books like “The Book of Samuel the Seer”, which could just be another title of 1 and 2 Samuel, and even if we ignore the books referenced in the apocrypha, that is a *lot* of lost books that are referenced by a Tanakh which is not disputed by Christians nor Jews in regards to its canonicity, inspiration, or infallibility. Assuming that God always protects his word, why have we lost the writings of seers (“prophets” per 1 Samuel 9:9) like Iddo?

Secondly, there are books not considered inspired, such as Enoch, which are referenced by books that *are* considered inspired: Jude 1:4, 1:6, 1:13, 1:14–15, 2 Peter 2:4; 3:13, and John 7:38. Admittedly, some have contended that Peter was not the author of 2 Peter, but nonetheless Jude and the gospel of John are not disputed in any way. When we look at books like Enoch, and the many books alluded to in the “Old” (original) Testament, is it not reasonable to assume that *the writers* of these original testament books considered them to be inspired? And virtually no one contests that *the writers* were men of God, writing under inspiration (Hebrews 1:1). So if the Holy Spirit inspired them to use books outside of the modern canon, the Holy Spirit cannot err and we know that at least the passages quoted are inspired, and perhaps many other passages which are not quoted - perhaps even the whole book!

Finally, it appears that Israel lost God’s law for at least sixty years (2 Kings 22:8-20) based on the reign of prior Kings Manasseh and Amon. Douglas Del Tondo estimated that the book was lost for “300 years” as evidenced by the fact that “temple practices deteriorated” (Jesus Words Only, p.76). Even if the lower estimate of the time that the book of lost is true, this is at least one and a half generations without the Word of God - specifically the Torah law. Furthermore, a “famine” of “the words of the Lord” is prophesied in Amos 8:11-12, “And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.” How can this prophecy from the Lord, spoken through Amos, be fulfilled if not through preventing humanity from having access to the Word? This prophecy suggests that God’s Word will all but disappear from the planet, with God condoning this, if not actively intervening *to hide his own Word* so that anyone seeking it “shall not find it”.

There are many lost books in the unquestionably inspired parts of the Bible (the original testament), and there are non-canonical books referenced as well in the renewed

testament. If these were referenced under inspiration of the Holy Ghost, then at least the quotes referenced would also have been inspired, and perhaps the entire book which was referenced. Finally, we cannot forget that the word of Yahweh will never return void (Isaiah 55:11) and he has prophesied that a day is coming when His Word shall not be found by those who seek it. Whatever the ultimate number of the books that belong in the canon is, it seems unlikely that Yahweh would have chosen the number sixty-six, which is associated the greed of wayward Solomon who sacrificed to foreign gods (666, 1 Kings 10:14) and the Mark of the Beast (666, Revelation 13:18). I have attempted to calculate what that number might have been, after subtracting Paul's thirteen, adding these nineteen lost books (with the exception of the Seer Samuel, see above) would result in 72. And perhaps there are more to add or subtract considering Enoch, the apocrypha, the books referenced by the apocrypha, the authorship of 2 Peter, etc. At least 72, which is a multiple of 12 (apostles, tribes, etc.), is a more likely candidate for being a divinely sanctioned number for His canon than 66 due to this latter number being associated with the Antichrist - and is not Paul a type of antichrist (1 John 2:18)?

Postscript: Gems such as Tobit 4:7-11 sound like something that might be found on the lips of Yeshua, at least in part!

Pet Peeve: Cherry-picked, Out-of-Context Promises like Jeremiah 29:11

My heart experiences a peculiar kind of anguish describable only as a "pet peeve" when Christians quote Jeremiah 29:11, "For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end." This is a lovely promise of God when it is cherry-picked and universally generalized so as to be a

promise for all Jews and Christians who have ever walked the earth. Some Christians carry this verse or its reference embroidered on the cover of their Bible. Many know this verse by heart, while they may fail to remember the teachings of Jesus. Why does the use of this verse bother me? Two reasons to do with context, and another to do with the difficulty of following Yeshua. Additionally, the Christian fondness for a promise from what they denigrate as the “old testament” never made sense to me. If all of the commands and prophecies of the “old” testament have been fulfilled, then why is it that the promises were not also “done away with” in the same manner of the law? This verse is a classic example of separating the promises of Yahweh from any of His commands or from His severity; Pauline Christians do with surgical precision not just in regards to promises, but in regards to the words of Jesus. The modern portrayal of Jesus in the churches is that of a hippy who just wanted to love everyone.

The first problem with citing this verse is that it is out of context in the chapter of Jeremiah 29:11 in which God declares that “I have caused you to be carried away captives” (verse 7) to be captive for “seventy years” (verse 10). Secondly, if 70 years of captivity doesn’t sound so bad, consider that Israel remained captive in Egypt as slaves for 430 years of captivity (Exodus 12:40-41), in which the labor was exacting (Exodus 1:8-14). While it may seem reasonable that the later promise of God spoken through Jeremiah would not apply to the earlier condition of the Israelites in Egypt, consider the oppressed conditions of God’s people at later times, after the promise spoken through Jeremiah - why should they not inherit this promise, except that it is to a specific people at a specific time? The siege of Jerusalem in 70 A.D. was an apocalyptic-type event in which the Roman empire attempted to kill and purge the Jews in their jurisdiction and they succeeded in destroying the temple. In the book of Revelation we know that the Saints will be killed by the beast (Revelation 6:10, 12:11, 13:7), and

Jesus warns in Matthew 24:12, "And because iniquity (lawlessness) shall abound, the love of many shall wax cold." And this is not to forget that those who do what Jesus taught shall be persecuted and the world will hate them and will not keep their sayings (John 15:18-25). We are "strangers and pilgrims on the earth" (Hebrews 11:13), and we should expect progressively worse treatment as the end days encroach. Whatever earthly prosperity we have, let us be grateful to God for it, but not expect it as if God just wants our temporary prosperity. We must be prepared to sacrifice all our material and earthly existence in the hopes of attaining the resurrection of eternal life (Luke 14:33). How does this Jeremiah 29:11 promise compare side-by-side with Jesus' demand that we take up our stake (death sentence) and follow him at the cost of losing everything else? Matthew 10:38; Matthew 16:24; Mark 8:34; Luke 9:23; Luke 14:27, John 12:24 - how many Christians have these verses embroidered on their Bible or have them committed to memory? I particularly love John 12:24, but I have never seen a Bible cover for sale which features this verse.