

The Writings of Paul

Chapter 5

Judge Not Others

*Him that is weak in the faith receive ye, but not to doubtful disputations. **Romans 14:1***

The word “**Disputations**” is defined as: argumentation or disagreement. And as used in the above verse as it relates to the worship of God, a disagreement in the practice of one of faith and a differing practice of another of faith.

What Paul is saying is that we should accept others to join us even who are also justified in Christ, even though their practices and or beliefs differ from ours.

Meat of animals as food

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

Romans 14:2-3

I see this discussion as relating to those who believe that it is wrong or evil to kill animals and eat the meat thereof, and those who do eat the meat of animals.

In this discussion Paul is assuming that both sides of the question are saved in Christ or are at the very least the Saints of God.

In this time that I live there is a Christian religion that believes that to give true and correct worship to God we must do as it was in the Garden of Eden, where Adam and Eve ate only of the plants in the garden and no animals were killed and butchered for meat.

I can only assume from the words that Paul is using, that such a belief existed in his day as well.

*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 abet to make him stand. **Romans 14:4***

Paul asks the question, “**Who are you to question the beliefs of those who are in the Spirit of God, as are you.**” God will judge if this religion is true or not. It is not for you or me to make such a judgment.

God gives a listing of animals

What is not included in this discussion is the fact that God has given Man a listing of animals that we may kill and eat, and God has called this good. Those who preach that it is bad or evil to kill animals for food are therefore in opposition to the Word of God.

When Adam and Eve were evicted from the Garden of Eden, it was because they had sinned. For their punishment they were removed from the source of God’s mercy and were thus required to obtain sustenance for themselves.

Man’s Punishment

To have to eat as do the other animals of the earth, the flesh of others, is a further aspect of the punishment. In sinning, Adam and Eve lowered themselves back to the place of animals that God had raised them up out of. By requiring Man to once more eat the flesh of other beasts, was God’s way of revealing his displeasure with Man. If we chose to act like animals then God will treat us like animals. Only those who rise above and embrace the morality of God and give true and correct worship of God will regain the Grace of God.

To Each his own Mind

*One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. **Romans 14:5***

Remember: Paul understands that God has given Man this list of animals, therefore he knows that to eat the meat of animals is not a sin, nor is it a sin to not eat the meat of animals. Either is acceptable to God.

With this in mind, Paul asks the question, why does one who is justified in Christ, question and condemn that which another who is justified in Christ?

Paul then explains: “**Let every man be fully persuaded in his own mind.**” If you believe that it is wrong to eat the meat of animals, then it is up to you to live in that belief. If you then do partake of meat, then you have sinned, for to you it is a sin. Whereas, if I know that it is acceptable by God to eat the meat of animals, then for me to do so is not a sin, for it is as I believe. It is only in the purview of God to judge the

righteousness of your beliefs, and not for me or anyone else to pass that judgment upon neither you, nor you upon me.

We are all Justified of God

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, and giveth God thanks. For none of us liveth to himself and no man dieth to himself. **Romans 14:6-7**

What Paul is saying in the above two verses is that we who are the Saints of God are all justified in God, and therefore we are of God and belong to God in that God is the Creator of all of us. As such, the beliefs that we have and the practices that we keep are not our own, but are of God, if not of God then God will judge, it is not for us to judge each other.

We Belong to God

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. **Romans 14:8**

For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. **Romans 14:9**

It is for this reason, two of faith having different beliefs and customs, why God sent Jesus. Through the Teachings of Jesus we will know the will of God, and it is for you and I to conform our practices to fit in with God's Commandments.

If God had not given a listing of those animals that Man could eat for food, then to kill and eat an animal would be a sin. But God did give us the listing, therefore whether we eat or do not eat, is up to our personal believe as we have interpretation of the Teachings of Jesus and the Ten Commandments.

We will all face God's Judgment

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, for it is written, "As I live," saith the Lord, "every knee shall bow to me, and every tongue shall confess to God," so then every one of us shall give account of himself to God. **Romans 14:10-12**

Place no Stumbling Blocks

*Let us not therefore judge one another anymore: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. **Romans 14:13***

Paul refers to a stumbling block as a symbolism for preaching false scripture that causes others to fall short of God's True Word, and thus prevent them from knowing eternal life.

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

Paul is acknowledging that he is aware that to eat meat is not unclean or not a sin, but if it is your belief in your interpretation of the Word of God that it is a sin, then to you it is a sin.

*But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. **Romans 14:15***

If another believes that it is a sin to eat meat, and the two of you are brought together, Paul says, do not flaunt you're eating of meat in front of him or attempt to persuade him to eat of the meat, but instead be charitable, and remain silent in your disagreement of his belief.

Remember: to him it is a sin to eat meat, so if you somehow persuade him to partake of a piece of meat, you have caused him to sin, and because you caused him to sin, so too have you sinned.

*Let not then your good be evil spoken of: for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. **Romans 14:16-17***

Remember: Jesus tells us that it is not what we eat that defiles our bodies, but what come forth from our mouths. In the above example from Paul, the one who refrains from eating meat is not defiling his body, but if you who do not think it a sin, persuades him who believes it a sin, to eat the meat, through your words that persuades him to eat the meat, you cause him to defile his body, because of his beliefs.

It is not what we eat that God judges us by, but what is in our heart. If you have written upon your heart and in your mind the Ways and Commandments of God, then there can be no evil in you. This is true also of those whom God has given the Holy Ghost, but have a different custom or practice than you have.

Acceptable to God

*For he that in these things serveth Christ is acceptable to God, and approved of men. **Romans 14:18***

*Let us therefore follow after the things which make for peace, and things wherewith one may edify another. **Romans 14:19***

What Paul is saying is for you and I not to take offense or exception with others who profess to be the Saints of God, just because their believes differ from ours, but instead, look to find common ground so that we both can live in peace with one another.

*For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. **Romans 14:20***

To eat with offence, means to believe something is a sin, but then to go and do that which you know to be a sin. This is the way of Satan, for he knows the Commandments and the Way of God, but Satan chooses not to obey. It is in this way that Satan is evil in the eyes of God. If you also do that which you know to be sinful, then you are evil as well.

*It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. **Romans 14:21***

*Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. **Romans 14:22***

If you believe that to do something is a sin, and therefore remove yourself from the temptation of committing that sin, then happy you are that you have not condemned yourself.

*And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin. **Romans 14:23***

If you doubt the truth as whether something is sinful or not, but do it just the same, then you have damned yourself. Only in knowledge of the truth can you be sure that you are not committing a sin, ignorance begets sin.

We who are Strong

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let everyone of us please his neighbour for his good to edification. For Christ pleased not himself; but, as it is written, "The reproaches of them that reproached thee fell on me." **Romans 15:1-3**

Paul is not referring to people who are physically strong, but strong in their faith. It is up to the Saints of God, who are strong in that faith, to guide and assist those who are just learning God's True Word.

Things Were Written

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. **Romans 15:4**

In this, Paul is referring to the Books of the Old Testament. God caused that they would be written so that the generations of Man that followed their publication could read and have knowledge of the Word of God. In knowledge of the Word of God we receive hope of the resurrection into eternal life, and in all the other promises made to the Saints by God.

One Mind

Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. **Romans 15:5-6**

If we all learned what Jesus taught, then we should be like minded, for the words that Jesus spoke have the same meaning regardless what language they are read in. Jesus said, "Thou shalt love thy neighbour as thyself." This can also be told as, "Love your neighbour as you would have your neighbour love you." Regardless of the language this is spoken in, it still has the same meaning.

Wherefore receive ye one another, as Christ also received us to the glory of God. **Romans 15:7**

How did Jesus receive those who came to him? If you were a sinner, or a tax collector, or had some kind of physical disability, those who others of the good people of the Jews, would avoid, Jesus welcomed you with open arms and a promise of better times. If you are as open to others, as was Jesus, then you are on your way to being a Saint of God.

*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: 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." **Romans 15:8-9***

Paul uses the word "**Circumcision**" to refer to all who were under the First and Second Covenant with God. It is a reference to the requirement of having all males circumcised. In return for keeping those first two covenants, God gave promises to his people, which we call the Jews.

Even though Jesus came for the primary reason of saving his people from Satan's lies, his preaching also gave hope to the Gentiles that came to embrace the Teachings of Jesus Christ.

Gentiles Welcomed

*And again he saith, "Rejoice, ye Gentiles, with his people." And again, "Praise the Lord, all ye Gentiles; and laud him, all ye people." **Romans 15:10-11***

But as it turns out, those who are not Jews are also invited into the Kingdom of God as brethren to the Israelites.

Root of Jesse

*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." **Romans 15:12***

Jesse was the father of David, the root is another way of saying a descendant of Jesse, and that descendant was, Joseph the foster father to Jesus, and Mary, mother of Jesus. Because Jesus was the son of God, Joseph was not the biological father, so it is by Mary's lineage, that Jesus is descendant of David.

*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. **Romans 15:13***

The Holy Ghost is the living Word of God, the power of the Holy Ghost is in receiving not just the knowledge of the Word of God but the understanding of what God's intended meaning is.

Goodness and Knowledge

*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. **Romans 15:14***

In this Paul is admitting that he is aware that those, to whom he is writing this correspondence to, has been touched by the Holy Ghost, and therefore, they have the knowledge and understanding of all that Jesus taught.

Having that knowledge means that they will know if one of their congregation falls from the True Word taught by Jesus, and as such are able to admonish those to turn back to the true path of righteousness.

Paul, Prophet of Jesus'

*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, 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. **Romans 15:15-16***

What Paul is saying here is that he Paul as the minister of God to the Gentiles, has the authority to pass judgment upon his congregations, and to show them the way of Jesus as is Paul's understanding or interpretation.

*I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. 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, 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. **Romans 15:17-19***

Once again these verses suggest to me that Paul is still establishing his authority over his congregations.

Preaching to the Ignorant

*Yea, so have I strived to preach the gospel, not here Christ was named, lest I should build upon another man's foundation: but as it is written, "To whom he was not spoken of, they shall see: and they that have not heard shall understand." **Romans 15:20-21***

Paul is informing those who read these words of his, that rather than preach the gospel in and around Jerusalem he has traveled far and wide, bring the Word of Jesus and the Kingdom of God to those who had previously not heard of Jesus.

*For which cause also I have been much hindered from coming to you. **Romans 15:22***

Because of his travels, Paul has not been able to travel to visit these people personally.

*But now having no more place in these parts, and having a great desire these many years to come unto you; when so ever 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. **Romans 15:23-24***

*But now I go unto Jerusalem to minister unto the saints; for it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. **Romans 15:25-26***

Before Paul can make his way to see them, he is first going to Jerusalem, to minister to the saints in that city.

*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. **Romans 15:27***

This verse is one of those things that have established Christians as a generous and giving people. Not only is being a Saint of God important to you in the spiritual realm, but to have pity and generosity towards others less fortunate, is also as Jesus taught.

When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ.

Romans 15:28-29

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; 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; that I may come unto you with joy by the will of God, and may with you be refreshed. Now the God of peace be with you all. Amen.

Romans 15:30-33

False Prophets

*Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. **Romans 16:17***

Paul has traveled far and wide, establishing many churches along the way. Paul has instilled into the hearts of those he converted the truth of the Teachings of Jesus, but even so, there has become manifest in many of those congregations, people who have changed words or interpretations of what they were shown by Paul. With these False Prophets, divisions have formed in the congregations as to the truth of what Jesus taught.

Paul is aware of these things and is giving warning that those who preach other than as that which Paul had originally instructed, are to be avoided and rejected by the congregations.

Deceivers among you

*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. **Romans 16:18***

The simple are those not yet educated in the fullness of God's True Word, therefore they are susceptible to liars and false prophets.

Be Wise of Evil doers

*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. **Romans 16:19***

Evil is that which is contrary to the Ways of God, and those who preach false gospel are evil, even if they think that they are preaching truth. If you are full of your own knowledge and therefore think you know the Will of God, but are in error, yet even so preach what you think is truth, you are evil and you injure those to whom you preach as well as yourself.

*And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. **Romans 16:20***

It is written that though Satan will bruise the heel of Christ, Christ will bruise Satan's head. The bruise that Satan is prophesized to inflict upon Christ is come to pass, when it was Satan who caused that Jesus would be nailed to the cross.

Be careful what others tell you, it is so easy for you to be lied to. Verify and examine what they tell you, by comparing their words with the Word of God as it is written in the Books of the Bible.

Revelation of the Mystery

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, 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: to God only wise, be glory through Jesus Christ forever. Amen.

Romans 16:25-27

Since the Books of the Bible were first published in written form by Moses, they have been for the most part a mystery and hard to understand. The Book of Revelation makes absolutely no sense to most people that attempt to read it.

With the End of Days upon us, God has given to his angel in heaven to begin to preach God's Everlasting Gospel to we on the Earth that have been chosen by God to receive the True Word of God.

*And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. **Revelation 14:6-7***

What this means is that the True Meaning of the Scriptures will be made manifest to those chosen by God, and from them preached to all who will listen. These writings on this Web Page, is one such attempt by God to make know to all God's True Word. The fact that you are reading these words is proof that you are willing to hear God's True Word, and are therefore on the path to righteousness, which leads to Salvation.

Spirit of the Lord

*And I, brethren, when I came to you, came not with Excellency of speech or of wisdom, declaring unto you the testimony of God. **I Corinthians 2:1***

What Paul is saying is that he also has been given God's True Word, and through him and his writings has brought it to all who will listen.

*For I determined not to know anything among you, save Jesus Christ, and him crucified. **I Corinthians 2:2***

Paul is not all knowing, except in his understanding of scripture and the Teachings of Jesus.

Demonstration of the Spirit

*And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of Man's wisdom, but in demonstration of the Spirit and of Power. **I Corinthians 2:3-4***

Paul was a member of the Temple Priest, and as such was well educated for his time in history. Even so, he is saying that he did not use the words that an educated man might use, but instead used words that have the Power of the Spirit of God, so that those who were not educated could understand.

This may or may not be as he spoke the gospel to the people, but the words that he uses in these words that are written down, are the words of an educated man, making understanding his intended meaning difficult unless they are studied diligently.

*That your faith should not stand in the wisdom of men, but in the power of God. **I Corinthians 2:5***

Paul's intent was that the faith achieved by those who heard him preach would be gained from the power of God and not from the wisdom of well-spoken words of Man. Let God's truth ring through, not the elegant words of men.

Those Wise of Men

*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: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of Glory. **I Corinthians 2:6-8***

If you are already wise in your knowledge of the world, then your arrogance is such that you would find it difficult to hear the Wisdom of God.

*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." **I Corinthians 2:9***

Being a man of wisdom, you have eyes that do not see, and ears that do not hear, for the wisdom of God is not given entry into your heart. Only those that love God, and seek his wisdom, will open their heart to let in the mystery and the truth of the Word of God.

God Knows

*But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. **I Corinthians 2:10***

God will reveal his truth to those who demonstrate their love for God. Because God sees into your soul, God will know if you truly love him or not.

*For what man knoweth the things of Man, save the spirit of Man which is in him? Even so the things of God knoweth no man, but the Spirit of God. **I Corinthians 2:11***

Spiritual Things

*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, 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. **I Corinthians 2:12-13***

*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. **I Corinthians 2:14***

A "Natural Man" is someone who is educated in the ways of the world, and can easily discern the truths of the world. But that same man cannot comprehend the spiritual things of God because to him they are foolish having no support in logic.

God is above judgment

*But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. **I Corinthians 2:15-16***

The wisdom and knowledge of God is so great that no man can comprehend. Therefore, no man can give instruction to God, for he is all knowing.

Babes in God

*And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. **I Corinthians 3:1***

Paul is admitting that he cannot comprehend the mind of God any more than any other man, therefore, Paul preaches in the carnal words of man, but in a way that one might speak to babies, using careful words that will enable those that hear or read his words, to understand.

*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. **I Corinthians 3:2***

Just as a babe is unable to eat solid foods, Paul preaches words easily understood by those that desire to come to God.

*For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? **I Corinthians 3:3***

To be “**Carnal**” is to be of the earth, and men are naturally contrary to the morality of God, this is why man engages in things that are sinful in the eyes of God.

Not of Paul, be of Christ Jesus

*For while one saith, “I am of Paul; and another, I am of Apollos;” are ye not carnal? **I Corinthians 3:4***

If you have embraced the preaching of Paul and you say, “I am of Paul,” or if you embrace the preaching of Apollos, and you say, “I am of Apollos,” just remember, they do not preach of themselves, they preach of Jesus Christ, therefore they are of Jesus, as are you.

*Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? **I Corinthians 3:5***

You do not believe the Gospel of Jesus because you heard Jesus, you believe Jesus because you heard that which Jesus taught as preached to you by Paul or one of the other Apostles. Ultimately, it was the Gospel of Jesus that caused you to believe, therefore put glory in Christ not in the preacher of Christ.

God gives increase

*I have planted, Apollos watered; but God gave increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. **I Corinthians 3:6-7***

In this, Paul is using an agricultural analogy, to get across his point. Paul is the planter of the seed of the knowledge of God, and Apollos is he who watered and maintained that which was planted, that it might grow and prosper.

The One Church of the Many

*Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God’s husbandry, ye are God’s building. **I Corinthians 3:8-9***

Those who preach to establish a church and those who labor to sustain and support the church to grow and all those that belong to the church are one in Jesus Christ.

Paul is Builds the Foundation

According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. I

Corinthians 3:10

For other foundation can no man lay than that is laid, which is Jesus Christ. I **Corinthians 3:11**

The foundation of the Church of Christ is that which was taught by Jesus, and no man can lay a foundation that is not of Christ, lest it be another church and not a Church of Christ. If what is preached to you as being from the Teachings of Jesus Christ, but you through diligent study determine that it is not supported by what Jesus taught, then it is a lie, and those who preached it are liars, and must be disregarded.

This of course give need that you do in fact study diligently, and do not accept what others tell you, without verifying it with the Word Of God and the Teachings of Jesus Christ.

False Churches

Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 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. I **Corinthians 3:12-13**

The foundation of the Church of Christ is built upon the words spoken by Jesus and only those words. If one comes along and adds to that foundation, things of the earth, then that church stops being a Church of Christ, and in the End of Days, when God will judge the world, the inequities of this false church will be manifest by hell's fire.

I see this warning from Paul as a prophetic warning against the Church of Rome and its splendor and pomp and circumstance, none of which relates to the words spoken by Jesus. It is not the treasures of the earth that God is interested in, for they exist because God created them. No, it is your soul and your knowledge of spiritual things that God looks at when he passes judgment upon you.

If any man's work abide which he hath built thereupon, he shall receive a reward. I **Corinthians 3:14**

If you strive to gain knowledge and with that understanding of the mystery of God, then you will know God's rewards, but if you do not strive, but accept without question what others tell you, then you risk falling short of those rewards. If he who preaches to you is in error, then your knowledge will be in error as well.

Remember: a church is not a brick and mortar building; it is a congregation of people all with the same faith and purpose. Therefore, what Paul is speaking of is not the church buildings or the labor that went into their construction, but in the work that went into you learning God's True Word, and the church of faith that then fills your heart.

If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. I

Corinthians 3:15

I am sure that most of you reading this above verse will think that Paul is saying that even if you're church is a false church and is given to the fires of hell, the people of the church will still be saved. If the church is false, then the people that make up the church will worship falsely. That being the case, how then can Paul declare that they will still be saved?

Paul adds a qualifier to what he is saying; "**yet so as by fire**," which means that only those of the church whose faith and understanding of God's True Word, will withstand the fire, and it is they who will be those who are saved, not all the members of the false church.

If you belong to a church that preaches the first day of the week as being the Sabbath Day, and you believe this is the true Day of the Lord, then you will not be saved, however, if you come to discover that the true day of the Lord is the Seventh Day and you convert to the true Church of Christ, then you will be saved.

*And there followed another angel, saying, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." **Revelation 14:8***

*And I heard another voice from heaven, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." **Revelation 18:4***

In the above verses, God is giving warning of his wrath and encouragement that you remove yourself from the false churches that do not preach the Word of God but a distorted version thereof. Only in diligent study and knowledge gained, will you know if your church preaches false gospel or does in fact preach the Word of God, the most obvious thing that informs you if your church is false or not, is if it preaches the first day or Sunday Sabbath.

*The seventh day (Saturday) is the Sabbath of the Lord your God. **Exodus 20:10***

Temple of God

*Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. **I Corinthians 3:16-17***

Satan's godless religion of Liberalism, which is the False Prophet, will have you believe that a women's body belongs to her and therefore she has the right to choose whether to carry her baby to term or have it aborted.

What Paul is saying above contradicts Satan's lie. We belong to God, he created us, and God gave us life, but not just life, God made us a living soul. It is the Soul that is part of the Spirit of God, and it is in this way that God dwells in you.

Anything that you do or allow to be done to your body that is contrary to the Commandments of God is an abomination to God, and as such God will destroy the body upon Judgment Day. In that the soul is part of the body and cannot exist without the body, then if God destroys the body then you too will be destroyed.

God says, "**Thou shalt not kill**," therefore if you murder your unborn child, you defile your body.

God says, "**Have no Idols or other graven images**," therefore if you have tattoos upon your skin, then you defile your body.

God says, "**Thou shalt not give false testimony**," therefore if you speak evil of others, then you defile your body.

*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, (In God). **I Corinthians 3:18***

*For the wisdom of this world is foolishness with God. For it is written, "He taketh the wise in their own craftiness." And again, "The Lord knoweth the thoughts of the wise, that they are vain." **I Corinthians 3:19-20***

*Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's. **I Corinthians 3:21-23***

Judge those who preach

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. |

Corinthians 4:1

When you hear someone, regardless of their celebrity, you must judge what they preach, and verify that with what the Bible says. If the Preacher speaks falsely then reject his words, if the Preacher speaks truth, then embrace his ministry.

Paul uses the word “**Stewards**” as describing those who preach. A “**Steward**” is: an agent, and in this case it is a reference to an “Agent of God,” or a Prophet of God.

Moreover it is required in stewards, that a man be found faithful. | Corinthians 4:2

To be “**Faithful**” is to give a true accounting of that which you are an agent of. If you are told by God, “*But, the seventh day is the Sabbath of the Lord your God, there in it ye shall do no work,*” then it is a faithful prophet who preaches this to his congregation, but if he preaches that the first day is the Sabbath of the Lord, then he is being unfaithful to his charge as the steward of the Holy Gospel of God.

It is up to you, as a diligent seeker of God’s True Word, to judge the words preached by your preacher.

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. | Corinthians 4:3

Paul considers it a small thing that we judge him, because he is confident, having been touched by the Holy Ghost, that what he preaches cannot be refuted, because it is founded upon the Word of God.

God is Paul’s Judge

For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. |

Corinthians 4:4

Paul is telling us that he has no knowledge, except that which was given to him by God, therefore that knowledge that Paul has is pure without inequity.

Paul’s confidence derives from the knowledge that God judges Paul, and so long as God accepts Paul, then any judgment passed upon Paul by men, is of little of concern to Paul.

Remember: Paul was strongly persecuted by Jews and Romans alike, all wanting to put him to death. Even so, Paul has no care of this persecution, because he knows that he is true to the Word of God and therefore will be rewarded regardless of what other men do to him.

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. I Corinthians 4:5

My understanding of what Paul is saying in this verse is that the people of his congregations should not judge him, that it is only the purview of God to pass judgment on Paul.

In this, I disagree. As those of you who have been reading my commentaries of Bible Scripture, and especially of those things written by Paul, I have oft times taken umbrage of what is said, and have made an effort to show in other places in the Bible what God in fact intends.

This again is one such place where I disagree. If you do not take the time and effort to diligently search for God's True Word, but instead take as truth that which someone else tells you, even one such as Paul, then you are accepting in Blind Faith that what they tell you is as God intends.

Remember: What God has said, "**I love those who love me, and those who seek me diligently shall find me.**"

Remember Too: Satan lies, and one of the ways that Satan tells his lies is by giving false interpretations as to the meaning of what is written in the Bible, therefore, it is wise that we verify the interpretation with the meaning of the words, to determine truth.

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. I Corinthians 4:6

I interpret this as Paul telling you and me not to judge his words that are written down, but to accept them, because they are from him, and therefore true.

Perhaps, that which Paul writes is true in his mind, but as I have shown, what Paul writes as being truth, not always is in agreement with what God intends, as I have shown from time to time.

Again, I must stress the need to NOT take what is told to you by others at face value, but to question everything, and thereby gain knowledge and understanding by your own efforts. Do not accept blindly what other tells you.

Give Glory to God-Jesus

*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? **I Corinthians 4:7***

If your faith is founded upon the Teachings of Jesus, and all others who are the Saints of God, has their faith founded upon the Teachings of Jesus, then all must be the same, there can be no difference in faith, for Jesus spoke only one gospel.

If you received your faith from the Gospel of Jesus, then your faith is in that gospel, as is everyone whose faith is in Jesus.

If you speak as if your faith was not from that which Jesus taught, then you attempt to glorify yourself, when it is to God-Jesus that you should give glory.

Rich in the Lord

*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. **I Corinthians 4:8***

*For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle (example) unto the world, and to angels, and to men. **I Corinthians 4:9***

*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. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labour, working with our own hands; Being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day. **I Corinthians 4:10-13***

As with Jesus, the Apostles and Prophets of Jesus are treated badly by all who reject and oppose them, but at the same time, those who achieve faith because of the Apostle's suffering, make that suffering tolerable. They sacrifice of themselves that we might be made whole in the mercies of God.

I write not these things to shame you, but as my beloved sons I warn you. 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. Wherefore I beseech you, be ye followers of me. I Corinthians 4:14-16

The first time I read this, I was offended that Paul is telling you and me to follow the preaching of Paul, and not the teachings of Jesus, but after some further study and review of his words, I now realize, that is not what Paul is saying.

What Paul is saying, is to beware of all those others who declare that they preach the Gospel of Jesus, that they might be false prophets, so therefore, follow that which Paul has preached, for what Paul preached you can be assured to be as God intends and not false words. With this kept in mind, Paul then begins to preach in specific matters, rather than generalizations.

Paul on Adultery and Fornication

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. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. I Corinthians 5:1-2

In this Paul is making known that he is aware that the congregation, to which this letter is sent, has in its ranks, fornicators.

Remember: Paul was going to lands that had never heard of Jesus nor had ever been told what God commanded was right and wrong, (The Ten Commandments), therefore when these same former Pagans converted to the Teachings of Jesus, they still held with many of the Pagan practices that were not sins under those old religions.

Paul then gives the specific sin that he is chastising against and that is a son engaging in fornication with his father's wife. I assume that this is not referring to the son's mother but to another woman that his father has married, else the sin would be that of incest and not fornication.

Evidently, the congregation as a whole has not deemed it evil and therefor has not removed this person from their congregation. Paul is requiring that they must expel this person; else they will all be made sinners because of their inactions.

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, in the name of our Lord Jesus Christ, when ye are gathered

*together, an my spirit, with the power of our Lord Jesus Christ, 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. **I Corinthians 5:3-5***

This goes along with what Paul had spoken of earlier, that as the Prophet of God-Jesus, Paul had the authority to call for the removal of this fornicator from the congregation, even though he was not present in the flesh to pass down this judgment.

Tainted Glory is no glory

*Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? **I Corinthians 5:6***

Paul then uses an analogy of baking bread. Leaven is what we call today, “Yeast,” and if you add even a little yeast to a given ball of dough, it will cause all that is made from that dough to rise. In this same way, if one of the congregations is engage in sinful acts, then this sin is spread through the entire congregation like yeast in dough.

I agree with all that Paul is saying except that this sinner be removed from the congregation. These people that Paul is writing to are former Pagans with all of the evil trappings of Pagans. In that they have repented and turned to the Teachings of Jesus needs to be encouraged. Rather than simply expel someone that is not fully aware of all that Jesus taught to be sinful, it is the responsibility of the remainder of the congregation that know fornication to be a sin, to explain and teach this person his evil ways.

I am all for some kind of a corporal punishment, such as a public whipping, but to simply expel, then what have they learned, except resentment of the Ways of God. We who are the Saints of God have it as our responsibility to educated others in God’s True Word, it is hard to do this if you remove from your presence all that fall short of God’s Morality.

Christ is the New Passover

*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: 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. **I Corinthians 5:7-8***

In the above two verses Paul is making a statement that at first I had to question the truth of it. What Paul is saying is that Jesus is the Passover to the Saints of God who are of the Third or New covenant with God.

Remember: When Moses brought the early Israelites out of Egypt, God commanded that they were to keep an annual observance of the Passover, to keep in their memories for all generations, what God did so as to make Pharaoh to let them leave Egypt.

In this first Passover, a meal was to be eaten that required a sacrificed animal, (sheep or goat).

What I understand Paul to be saying is that because Jesus took the sins of Man upon himself, that no longer is there need of an animal sacrifice, which I have long interpreted that as one who is bound to the New Covenant, I am not required to observe the original Passover, in that it was in direct relation to the Nation of Israel, where the New Covenant has to do with God's intent that we each have a personal and intimate relationship with our Creator, one to one, no longer being a part of a group or a nation.

What Paul is saying is that there is a New Passover, and that it is in Jesus Christ. Therefore, as Jesus broke bread and drank wine giving them as symbolisms of his body and his blood, then so too must we observe the Passover, but not with a sacrificed animal, but in reenacting the breaking of the Bread and the drinking of the Wine.

True Paul is using symbolisms when he says: **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,** but what better way to remember the full meaning of why Jesus broke the bread and drank the wine, than for us to do likewise while we observe the Passover, as we also remember what God accomplished in bring his people, the Israelites, out of the ways of Paganism.

I wrote unto you in an epistle not to company with fornicators: 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. |

Corinthians 5:9-10

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 idolater, or a railer, or a drunkard, or an extortioners; with such an one no not to eat. |

Corinthians 5:11

First Paul writes to this congregation that they should expel any fornicators from among them, but with this letter, Paul commands that they of the congregation, have no outside association with the fornicators either.

For what have I to do to judge them also that are without? Do not ye judge them that are within? |

Corinthians 5:12

But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

I Corinthians 5:13

If your sibling brother was a fornicator, and the church expelled him, and you are a member of that church, then Paul is saying that you are not to associate yourself with your brother, even outside the church.

I disagree with this in two ways.

First: If someone sins, then it is your duty and responsibility as a Saint of God, to show this person the Way of God's truth, through instruction and guidance. How can you do this if you expel them and then have nothing else to do with them again?

Second: Didn't Jesus associate with sinners and adulterers, and all sorts of those people that the Jews turned their backs on? Only through your example and instruction can sinners learn the evil of their ways. Only through the acquisition of this knowledge can they ever hope to repent their sins.

Judge among yourselves

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? 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 Corinthians 6:1-2

I have to assume that Paul is talking about judging those of the congregation that violate the Laws of God, and not those whom you may have a financial or legal issue with.

It is not for the civil authorities or those who are not converts to the True Faith and Worship of God, to pass judgment on the congregation in matters that pertain to the Faith.

Know ye not that we shall judge angels? How much more thing that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I

Corinthians 6:3-4

Unfortunately, it appears to me, that Paul is saying that the Saints of God should at all times and for all reasons, judge each other and not take our disagreements before a court of civil law.

Again, I must disagree here with Paul. The Fifth Commandment, Honor your mother and father, also implies that it is the responsibility of the parents to teach their children to give respect not to just the Law of God, but also to the laws of the nation in which they live.

How are you giving respect to your nation if you take it upon yourselves to try and convict people outside the authority of the laws of your country?

Doesn't the story of the stoning of Steven show us that those doing the stoning, though they were the elite of the Temple Elders, were shown by God to be criminals and a mob of murderers, for not bringing Steven before a Rome judge first?

Upon the Second Advent of Christ, and the establishment of the Kingdom of God on the Earth, then it will be the time for the Saints to judge, not before.

This disagreement I have with Paul on this matter is my opinion, and as such has no power over you. But I have shown how it is contrary to those things God has commanded of us, therefore, I believe my opinion has power of the scripture, whereas, what Paul says, has only his opinion.

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? But brother goeth to law with brother and that before the unbelievers. I

Corinthians 6:5-6

I understand Paul's concern, but where the matter applies to things not part of the Faith, they should as God instruct, be the purview of the civil courts. But if the matter applies to something of the Faith, then this by all means should be judged by the congregation and not by unbelievers.

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? Nay, ye do wrong, and defraud, and that your brethren. I **Corinthians 6:7-8**

Here is the thing that I feel is at the center of what Paul is attempting to say. If the congregation is of the faithful in God, then why is there a need for there to be any discourse between members that they need to engage each other in a court of law?

If as the Saints of God we all abide in the Teachings of Jesus Christ, then how can one of us take exception with another to the point that a suit is needed?

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, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. I **Corinthians 6:9-10**

This then gives support to my realization that Paul's true distress is that if we are all Saints, should we not all act as Saints, and to do otherwise, so as to cause a law suit, then you are not really a believer in the Teachings of Jesus, but must be an impostor in the congregation.

Take Note: In the above, Paul gives a listing of those who will not enter into the Kingdom of God:

Fornicators, which are defined as: those who engage in sex outside the bonds of marriage.

Idolaters, who are defined as: those who have possession of or give worship to Idols and other graven images.

Adulterers, which are defined as: those who being married engage in sex with some other person than their spouse.

Effeminate, which are defined as: men who cross dress and act more in the way of a woman than as a man should act.

Liberalism will tell you that such men are not engaged in sinfulness, yet here Paul, the Prophet of God-Jesus, tells us just the opposite. Who do you believe?

Abusers of themselves with mankind: which is another way of saying **Homo Sexual**. Again, God declares such people to be those who will not enter into the Kingdom of God.

Thieves: this then is a reference to the Eighth Commandments, thou shalt not steal.

Covetous, which is defined as: to have a strong and unhealthy desire to possess something that belongs to someone else. To Covet another man' s wife.

Drunkards, which is defined as: someone who habitually drinks to much alcohol.

Revilers, which is defined as: to make a fierce or abusive attack on somebody or something, to use insulting or abusive language.

Extortioners, which is defined as: the acquisition of something through force, threats and intimidation.

As you can see some of these prohibitions listed by Paul, relate to the Ten Commandments, but when you think about them, they all have some degree of association with the expanded meaning of the Ten Commandments.

If you are guilty of any of these sinful acts, then take this as a warning, and repent your evil ways, and seek to obtain forgiveness from God, so that you might even still know salvation.

Justified in Hope

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. I Corinthians 6:11

Take Note: that Paul uses the qualifier, “**Were**” in describing some of those who are of the congregation. We are all sinners during our lives, but when we are shown the evil of our ways, those of us who rise above our old ways and take on the mantel of Jesus, are justified in the hope of salvation.

Justified in All Things

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. I Corinthians 6:12

To be a Saint of God, you first must have been given the Holy Ghost by God. As a Saint of God, you are therefore already forgiven by God, and are therefore assured salvation. Because of this assurance, you cannot be condemned for anything, which is why all things are lawful for the Saints of God.

Paul goes on to tell us however, that though all things are lawful for him, they are not expedient. The word “**Expedient**” is defined as: appropriate or advisable. If you have the Commandments of God written upon your heart, then it would be impossible to engage in something sinful, even though it might be legal for you to do so. As a Saint of God you must be an example to others who have yet obtained the Faith, it would therefore be inappropriate or unadvisable for you to engage in things that are not lawful to those who are not the Saints of God.

You belong to God

*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. And God hath both raised up the Lord, and will also raise up us by his own power. **I Corinthians 6:13-14***

*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. **I Corinthians 6:15***

When you obtain the status of a Saint of God, you give yourself to Christ, and as such you become a member of the Church of Christ. As such you are obligated to remain true to the Teachings of Jesus Christ, and hold the Church of Christ pure and clean.

If you engage in sinful acts, even though all things are lawful to you, you make filthy a member of Christ. If you love God-Jesus, then this is not something that you could ever do. If on the other hand you have done an evil thing, then you are an impostor, and not a true member of Christ.

*What? Know ye not that he which is joined to an harlot is one body? For two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. **I Corinthians 6:16-17***

Flee Fornication

*Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. **I Corinthians 6:18***

*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? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. **I Corinthians 6:19-20***

Once more Paul makes it clear that your body does not belong to you, that it is the Temple of God, and as such is holy. For you to engage in sinful acts is to defile the Temple of God.

Celibacy of men and women is good

*Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. **I Corinthians 7:1-2***

It is my personal observation after having read this entire chapter before endeavoring to give comment or explanation as to Paul's intended meaning, that Paul has chosen of his own mind, to commit himself in the life of a celibate. It is in this understanding that I think you will better understand his meaning as regards to personal comments that he makes.

The first personal comment that sets the stage for all the rest goes as follows: **It is good for a man not to touch a woman.** What I consider Paul as meaning by this is that it is better for a man or woman to abstain from any kind of sex but to devote all of his/her energy to the study of scripture and the worship of God. I think you will see this understanding of mine true for yourself, as we continue with the study of this chapter.

Paul continues to give discussion, as it applies to those men who do not chose to abstain, **it is therefore prudent that every man has a wife and every woman has a husband,** so that they can engage in sex without committing the sin of fornication.

This all relates to the **Seventh Commandment, thou shalt not commit adultery.** As I have shown before, this discussion is an aspect of adultery and fornication, and between the two sins, it tells us that **all sex is a sin,** except between a husband and a wife. It is not a sin between husband and wife because God removes it as a sin to the married couple as a wedding gift.

In that Man is taken from those animals that were established on the Earth on the Sixth Day of Creation, Man needs to procreate in order to continue on the Earth. If Man were immortal and lived forever, then there would be no need of procreation, so until God gives Man eternal life, procreation is necessary. Because of that necessity, God allows that there is no sin in the sex of procreation so long as it is through Holy Wedlock, and not as the other animals, in fornication and adultery.

Marriage is a Contract

Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. ¶

Corinthians 7:3

If it is the choice of a man or a woman to engage in sex, and therefore do so in the holy bonds of marriage, then it is required of the man that the husband does not withhold himself from his wife and that the wife does not withhold herself from her husband.

When a wife says to her husband, "Not today, I have a headache, she is in violation of her contract to her husband.

If you are married, it is by contract that you are made man and wife, and part of that contract is that each has the right **to have and to hold** the other, till death do them part. That means that if a woman, rejects her husband and refuses to engage in sex, she is in breach of contract, the same is true if the man refuses his wife.

When one or the other refuses, the other is left with no release of their needs. This will result in frustration and even adultery. Therefore, it is not that you are in breach of contract, but that by your actions you have caused another, your spouse, potentially to sin. If because of your actions or inactions, you cause another to sin, then you are guilty of the same sin yourself.

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. 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. I Corinthians 7:4-5

When a man and a woman agree to be Man and Wife, they go from being individuals, to being one flesh, which is to say that the two, become one in the family unit, no longer singular and separate from one another.

These two verses then give support to my above comments. Paul is also saying that in times of worship it must be expected that one may not wish to engage in sex and that the other therefore understands. But these intervals should not be extended. When finished with the worship, returning to the duties of husband or wife is required so as to stave off temptations to sinfulness with another.

Mutual Consent

But I speak this by permission, and not of commandment. I Corinthians 7:6

Paul is telling us straight up, that his words do not have the weight of God behind them, but that he personally gives them as being permission given by husband and wife, and not as any commandment of God. Another way of looking at this is that Paul is being logical in his discussion of the subject, but that there is no scripture from God to support what he is suggesting.

I however believe there is scripture that gives support to what Paul is saying, which is revealed in the following verses from the Fourth Commandment.

*But the seventh day is the Sabbath of the Lord thy God: in it **thou shalt not do any work**, thou, nor they son, nor thy daughter, thy manservant, nor they maidservant, nor thy cattle, nor thy stranger that is within thy*

*gates: For in six days the Lord made heaven and Earth, the sea, and all that in them is, and rested the Seventh Day: wherefore the Lord blessed the Sabbath Day and hallowed it. **Exodus 20:10-11***

I have highlighted the words, “**thou shalt not do any work.**” I do this to point out that God only refers to one, “**Thou.**” and even though God gives mention to several others, he does not give mention to the wife. Is that because the wife is not subject to this commandment? Of course not, we are all the children of God, male and female; therefore we are all subject to the Law of God.

What God has done is to show that when a man and women get married, they become one flesh, so God need not mention the husband and the wife separately, for they are one family unit in marriage. When God therefore refers to “**Thou**” it is to the family unit of husband and wife and not to the Man only.

This then tells me that though Paul says his comments are his opinion only and not founded in the Commandments of God, I have to once again disagree with Paul.

Let all men be Celibate

*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. I say therefore to the unmarried and widows, “It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn.” **I Corinthians 7:7-9***

Paul then makes another of his personal comments. **For I would that all men were even as I myself.** As I have said, Paul has chosen celibacy, and he is once more indicating his preference that all men follow his path.

Then Paul concedes that all men may not choose as he has. **But every man hath his proper gift of God, one after this manner, and another after that.**

Paul then goes on to give discussion of the matter at hand. **I say therefore to the unmarried and widows, “It is good for them if they abide even as I.** Paul tells all who are unmarried as well as those whose spouse has died, that they should consider celibacy for the rest of their lives.

Paul then gives advice for all those who do not choose abstinence. **But if they cannot contain, let them marry: for it is better to marry than to burn,**” which of course is a reference to sex being a sin outside of marriage. And to engage in fornication leads to Judgment, and Judgment could lead to Hell’s Fire.

I must point out a flaw in Paul's thinking on this matter however. What he is saying that if you are not encumbered by the duties of being a husband or a wife, you can devote your full attention to the study and worship of God.

I have been married almost 47 years as I write these words, and at no time has my duties as a husband prevented my study and conversion to the true faith in God. I admit, that I may be the exception, for my marriage is definitely an exception to others of this point in time, but if I can do both, so to can others if they have the strength and will power to do so.

Marriage is for Life

*And unto the married I command, yet not I, but the Lord, "Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. **I Corinthians 7:10-11***

This relates to the Teachings of Jesus, where Jesus makes it clear that marriage is for life, and that the only time you can divorce your spouse without you committing a sin is when your spouse has engaged in adultery first. Therefore Paul is saying if you and your spouse separate, for whatever the reason, other than adultery, they need both to attempt reconciliation, else they run the risk of sin.

If you do decide to leave your spouse because they are abusive or incompatible with you, then you both must refrain from ever having sex again. If you should remarry, then you and your new spouse are guilty of adultery. When you marry, it is for life, and even though the civil government may allow divorce, God does not, except where one has been unfaithful to the other first.

Marriage and Nonbelievers

*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. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. **I Corinthians 7:12-13***

Once more Paul makes it clear that the following are his opinions and do not have the power of a commandment of God behind them. Paul suggests that if you are married to someone who does not have the belief in the faith as you do, but that you otherwise take pleasure in your marriage, then it is acceptable that you continue in that marriage. If you have been converted to the true worship of God, but your spouse has not, Paul is saying that it is not required that you remove yourself from your spouse over this disparity in belief.

Once more however, Paul is in error, for this is given support in scripture and therefore is not only Paul's opinion. Jesus tells us that we, who have been converted to the true faith, must preach our faith to others so as to help show them the way to the True Worship of God. In this, the first person you should attempt to convert is logically your spouse. So even though they reject your attempts, if you still love your spouse, it is not required that you leave them because of this disagreement. Perhaps over time, and by your example, your spouse will eventually convert, God willing.

For the Sake of the Children

I wish to give an exception to this however. If I as a convert to the True Word of God find that my wife is not a convert, but I love my wife, then as Paul say, I am under no requirement to divorce my wife. On the other hand, if my wife refutes my conversion, and endeavors to impose her false religion upon me or my children, in opposition to my consent, then it is correct that you divorce your spouse, and gain custody of the children, for the sake of the children.

There is a problem with this however. Jesus tells us that the only time divorce is condoned by God is if your spouse engages in fornication or adultery. Jesus gave no discussion concerning getting a divorce from a spouse who has not converted to the True Worship of God. If God-Jesus has not spoken it, then it is a lie. If you as a convert want to remove your children from a non-believer, you can get divorced under civil law, but you are not allowed to remarry or engage in sex with anyone else, for to do so would put you in sin.

Sanctified by the other

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. I Corinthians 7:14

Though Paul has said that these words are his opinion and do not have the force of God behind them, I have to tell you, that after seven years of fervent study of the Bible, I see the above verse as being as God himself intends. Therefore, this verse at least, does have the power of God behind it.

The above verse relates to the fact that God recognizes the marriage between a believer and a nonbeliever, and that therefore the children of such a marriage are holy in the eyes of God and not as bastards, which would be if there was no marriage.

Saving the Unbelieving Spouse

*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. For what knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife? **I Corinthians 7:15-16***

Paul then gives logical reason why a marriage should not be torn asunder over a differing of faith. If your spouse does not have your faith, then through your love and instruction through the course of your marriage, they may be saved. At the same time however, if your spouse chooses to leave you because of the difference in faith, then let them go, for we are not slaves to God but are invited to come to God of our own free will.

There is a question that Paul has left un-clarified however, if the unbelieving spouse leaves, what does that have to say concerning your obligation to your marriage being for life? Are you who did not leave, still bound by the marriage contract or has the contract been annulled because your spouse does not worship as you do?

It is my opinion based upon the marriage being for life, that you and your spouse are both bound by the marriage, and to remarry would be a sin. However, if your spouse leaves you then marry another, then the spouse has sinned, and you not having first sinned are released from the marriage and are free to marry again.

Come to God by your abilities

Jesus does say that no divorce is permitted except where adultery or fornication has occurred. Therefore, if in leaving, your spouse has not and does not engage in these things, and then you must remain true to the marriage as well, else enter sin yourself. If on the other hand, the spouse that leaves, in time remarries, then that spouse is in sin, and you are then set free to remarry as given by Jesus.

As God gives you shall walk

*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. **I Corinthians 7:17***

This relates back to what Paul was saying earlier, that we each come to God in our own way, and that we should be as we are called. For instance, I have been called to write these explanations of the Bible, so that is my calling. At the same time I am not called on to heal the sick or raise the dead, that is not as God has

called me to do. What Paul is telling the rest of us, is that we are to accept each other as we are and not attempt to judge others based on our own calling.

This I can relate to, because my wife whom I love with all my heart, does not appear to me to be converted to the Church of Christ. Even though she has walked with me through much of our initial search for God, she does not have the zeal in her embrace of the Teachings of Jesus that I have. Having now read these verses written by Paul I can now understand the differences between us, and in this understanding, I am no longer worried for her soul, because of my love for her, I have never considered leaving her just because she has not obtain the zeal for God that I have.

Commandments of God is everything

Circumcision of the foreskin

Is any man called being circumcised? Let him not become uncircumcised. Is any called in uncircumcision? Let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandments of God. I Corinthians 7:18-19

Once more, Paul comes straight out and tells us, that it is important that we keep the Commandments of God, which translates to keeping the Ten Commandments, and so long as we keep God's Law, we are justified.

So many Christians that I have spoken to, believe that they are not held to the Ten Commandments because they were fulfilled by Jesus on the cross, that they are saved by the Grace of Jesus and are therefore above the Law.

What Paul is saying above, is in direct opposition to that. Therefore it comes down to who do you believe?

Circumcision is nothing

What Paul is saying here is regardless of your calling there is only one thing that we must all do in common and that is to keep the Commandments of God. Once again Paul has said plainly that the Ten Commandments, or the laws of God, are an integral and necessary aspect of the true and correct worship of God.

In that Paul has said this twice now that I have read thus far in my study of his writings, it is baffling to me that virtually all Christians that I speak to believe that as Christians, the Law of God are somehow no longer important, and that Christians are saved by the Grace of Jesus, and are therefore above the Laws of God.

If you accept that Paul is a Prophet of Jesus, then you must also accept that what he preaches, as it relates to things of morality, is from God. As you have seen, it is easy to separate Paul's personal thoughts, from the Gospel of God, therefore, if Paul says **we must all keep the Ten Commandments**, then why do so many Christians reject that or deny that.

What I would like to know, where in the Bible does it say that as Christians they are no longer subject to the Law of God? I sure haven't found it, and as God's Truism says, if God did not speak it, then it is a lie.

Come as God Calls you

Let every man abide in the same calling wherein he was called. Art thou called being a servant? Care not for it: but if thou mayest be made free, use it rather. 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. Ye are bought with a price; be not ye the servants of men. Brethren, let every man, wherein he is called, therein abide with God. I

Corinthians 7:20-24

Virgins and other unmarried

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. I **Corinthians 7:25**

Once more Paul is informing us that there is no commandment from God concerning the following discussion, but that he wishes to give discussion concerning the subject just the same.

I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife. I **Corinthians**

7:26

Chose Celibacy over Marriage

I suggest that Paul uses the words, **“present distress,”** as a reference to the current mortal life that we live in this world. I believe that his reference is in regards to the time that is our mortal lives, and that he

believes that Jesus' return is imminent and that we therefore should devote our energy to the needs of the soul and reject our needs of the body or of the earth.

This I say as it relates back to Paul having chosen celibacy, and how Paul feels that all who would give worship to God should also abstain from the pleasures of the flesh.

What Paul is saying above is that no matter what situation you find yourself in presently, you should not look to change that situation, because the effort of doing so would take up too much of your time and thoughts, that it is better to devote this time to the worship of God. When you, as a man, pursue a wife or a divorce from a wife, you devote too much time in that endeavor that should better be given to the study of God's True Word.

I agree that everyone should engage in the Study of God's True Word, and not give as much attention to the needs or desires of the world around you, but I also realize, that a relationship needs you to make an effort in order to make it work.

What Paul is suggesting, that if you are not married at the present, do not take the time and effort to find a spouse. Again, this is due to Paul's contentment of Celibacy for himself, but having been married almost 47 years now, I can't even imagine how lonely my life would have been without my wonderful wife.

If you are already married, then it is too late to change your status. Marriage is for life and once married, regardless how bad your situation, to get a civil divorce will not help you, for to remarry would put you in sin. Just spend your time in study of God's True Word, and perhaps your spouse can be persuaded to join you, and perhaps then your marriage will become all that you had hoped on the day that you got married.

No sin in choosing Marriage

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. I Corinthians 7:27

The above verse once more shows me that Paul has little good to say about the institution of marriage. He has chosen celibacy, and that is good for him, but I feel that his continual negativity concerning marriage needs to be counter balanced with my opinion.

I married young for what is considered normal for my era in time. As of the writing of these words, I have been happily married for nearly Forty Seven years. My wife is more than a wife to me, she is my best friend, companion, and she has been present to give witness to my life as I have been there to give witness to hers.

Through the good times and the bad times we have had each other to cleave to, and to take strength from. I met my wife when I was still 15 years old, and she has been the center of my life ever since. I did not realize it at the time, but since I have found God, I have come to realize that she was a gift to me from God, and I a gift to her. To date, she is the greatest gift that God has ever given to me, and I thank him with all my heart.

Six Days to Work

What I am trying to say is, celibacy has its merits, and if you are not distracted by a spouse, then your time can be spent exclusively in the worship of God, but, God has said that we are given six days to do all our work, that is, we are given six days to take care of the needs of the body, and that on the seventh day we are to put aside the concerns of the body and devote ourselves to the needs of our souls.

This tells me, that Paul's intent to devote seven days a week in study and contemplation of his worship to God is not as God intends. One day of the week God has set aside for his worship, therefore, having a life as it is played out to you during the other six days of the week is acceptable to God. If part of that life you choose to take on the pleasures and responsibilities of marriage, then that is acceptable to God as well.

Life is short, prepare your soul

*But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; 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; and they that use this world, as not abusing it: for the fashion of this world passeth away. **I Corinthians 7:28-31***

*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: But he that is married careth for the things that are of the world, how he may please his wife. **I Corinthians 7:32-33***

With these above verses, I believe you will agree with my assessment of Paul and his preference to celibacy. In this last verse he sets the same explanation that I have suggested, that to be married is too much of a distraction from your worship of God. As I have attempted to point out however, no such distraction has hindered my diligent search for God's truth.

*There is a 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. **I Corinthians 7:34***

In this above verse I see that Paul is naïve. I have not yet met a woman who hasn't at one time or another in her life not given thought to being with a man in marriage. That Paul thinks that all virgins, be they male or female, are at all time engaged in the worship of God, is naïve.

*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. **I Corinthians 7:35***

*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. **I Corinthians 7:36***

The virgin being spoken of here is your own personal body and it being virgin to the needs of sex. If you find that you have need of a spouse, then Paul is saying that you can take that path and not sin.

Remaining a Virgin

*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. So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. **I Corinthians 7:37-38***

As you see, Paul has a definite preference towards celibacy. The “Virgin” that is being spoken of here is your own virgin body. When you are young and a virgin to sex, Paul suggests that you remain that way and devote your life to giving service to God.

I do not want to dissuade anyone from such good purposes, and you definitely need to remain virgin until you are married, but at the same time, do not think that God requires you to remain a virgin and never marry, as Jesus has said, “**Marriage is an honourable estate,**” as is Jesus’ meaning when he tells us:

*For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? **Matthew 19:5***

Marriage bound by the law

*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. But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God. **I Corinthians 7:39-40***

What Paul is telling the Widow, is do not look to remarry but instead you will be happier living the rest of your life in celibacy. This may be true for some, but as you can see, that is not my opinion, and neither is it expected of you by God.