

# The Writings of Paul

## Chapter 7

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### Spiritual Gifts

#### Dumb Idols

*Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. **I Corinthians 12:1-2***

**Remember:** that which Paul is writing is being directed at the people of the Christian congregations in the City of Corinthia, most of whom were former Gentiles, and not to the Jews specifically.

Before converting to Christ, the Gentiles had been members of Pagan cults and had given worship to “**Dumb Idols**.” Keeping this in mind gives context to what Paul is about to write.

Paul refers to “**Dumb Idols**,” because statues or paintings or carvings of Pagan Gods, have no minds, have no life, and therefore are dumb and incapable of thought or speech.

*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. **I Corinthians 12:3***

If you are a follower of the Teachings of Jesus, and as such you know Jesus to be God in the flesh of a man, then you know that Jesus is God, and as such cannot be accursed.

The word “**Accursed**” is defined as: horrible or hateful, doomed, enduring the effects of a curse.

#### Diversities of Gifts

*Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. **I Corinthians 12:4-6***

Regardless of the talents that God has bestowed upon you, and those different talents bestowed upon someone else, they were all bestowed by the same God.

There are those who are given the talent of great singers, and others who are great dancers, and others, who have talent in the study of the sciences, but all are the children of God and it was God the Father who gave to each those talents that they possess.

## For our personal profit

*But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; 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. |*

**Corinthians 12:7-10**

All of us, that can be called Man, have been given gifts from God. How we use those gifts are up to each of us. But as they are bestowed by God, it is God's intent that we make use of those gifts in the Glory of God the Father and not in our own glory.

*But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. |*

**Corinthians 12:11**

Each gift or talent are to those individually, and are bestowed according to the will of God, at his pleasure.

## Parable of the Human Body

*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. |* **Corinthians 12:12**

As members of the Church of Christ, we each have our own special talents. When we join together our talents with the other members of the Church of Christ, we many individuals become a single unit, the Sons of God.

## Made One under Christ

*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. |* **Corinthians 12:13**

Paul is making the case that it doesn't matter if you use to be a Jew or a Gentile, once you give your life to God-Jesus we many become united as one Church of Christ.

*For the body is not one member, but many. If the foot shall say; "Because I am not the hand, I am not of the body;" is it therefore not of the body? 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? **I Corinthians 12:14-16***

As the human body is made up of many parts, all working for the benefit of the single body, the many are even so, **one**, the body.

*If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? **I Corinthians 12:17-19***

*But now are they many members, yet but one body. **I Corinthians 12:20***

*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." Nay, much more those members of the body, which seem to be more feeble, are necessary: 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. **I Corinthians 12:21-23***

The many diverse parts come together and form the single body.

*For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. **I Corinthians 12:24-25***

*And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. **I Corinthians 12:26***

## The Body of Christ

*Now ye are the body of Christ, and members in particular. 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. **I Corinthians 12:27-28***

I am a disciple of Jesus, and I strive continuously to the perfection of a Saint of God, but I by myself am neither a church nor a congregation. When we who are disciples of Jesus join together we form a congregation

or a Church, and with other congregations and churches throughout the world, we make up the Church of Christ.

As individuals, we have our own talents that we then give in the Glory of God, each unique from the others.

*Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way. **I Corinthians 12:29-31***

Though God has given each of us our own unique talents, there is nothing wrong in striving to obtain other talents, that we might be multi-talented, and thereby give even greater Glory to the Lord.

## Talent without giving Glory

*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. **I Corinthians 13:1***

The word “**Charity**” is defined as:

1. The voluntary provision of money, materials, or help to people in need.
2. The willingness to judge people in a tolerant or favorable way.
3. The Impartial love of other people, especially as a Christian virtue.

If you use your God given talents for your own glory, and do not give glory to God, then you are being disrespectful to God.

*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. **I Corinthians 13:2***

If you do give worship to God as commanded, but do not give charity, or mercy to others, then you are not truly a Saint of God, and if not, then you are nothing, for only the Righteous shall enter heaven.

*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. **I Corinthians 13:3***

Being Charitable, or merciful, is one of the attributes that Jesus taught, and as such is part and parcel to what it means to be a Christian. If you have none, then you are no Christian, nor a true follower of Jesus Christ.

## Be Not Ostentatious

*Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.*

### **I Corinthians 13:4-7**

The word “**Vaunteth**” is the Old English word for “**Vaunted**” and is defined as: boasted about or praised in an ostentatious way.

The word “**Ostentatious**” is defined as: marked by a vulgar display of wealth and success designed to impress people.

What Paul is saying is that Charity should **not** be given as a way to brag about your wealth or kindness, but given in secret with the intent of helping others, and not to shine a light upon you in any way.

## While you yet live

*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, for we know in part, and we prophesy in part. I*

### **Corinthians 13:8-9**

In the above verses, Paul is using the single act of **charity** as a symbolism of all the moral imperatives taught by Jesus and listed in the Ten Commandments. What Paul is saying, that while we are on the Earth in mortal flesh and blood bodies, is the time to demonstrate our love for God, and for our actions in morality, for soon, with the Second Coming of Jesus, your time to prove yourself will have past.

## The Second Coming

*But when that which is perfect is come, then that which is in part shall be done away. I Corinthians 13:10*

This verse is a warning, that you only have while you yet live and before the return of Jesus to achieve Righteousness, for when Jesus comes, only those who are the Saints of God will be raptured up into the clouds to be with him; all others will have to face Judgment and risk damnation.

## Faith verses Morality

*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, 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. And now abideth faith, hope, charity, these three; but the greatest of these is charity. **I Corinthians 13:11-13***

When I was a child, refers to the inequities of sin that you engaged in during your youth, but now that you have become an adult, you look at yourself as in a mirror, and see those inequities, and thus strive to overcome them. With that realization of your sinful past, you endeavor to achieve Righteousness, and with that you have Faith, Hope, and Charity. Paul then tells us, of those three attributes, achieving Charity is the greatest.

I agree that Charity is a powerful moral imperative to achieve, but charity is between you and another person, whereas, it is to God that we look to give worship, therefore, Faith is by far and away the greatest of the three, because, in faith you believe. When you believe that the Word of God is truth, and that when God makes a promise, it will be fulfilled, and when Jesus died on the Cross that he was resurrected unto life, and that because Jesus was resurrected, so too will you if you have faith.

Faith is of the Spirit, whereas Charity is of morality, both are required to achieve righteousness, but if you have morality but no faith, then you are lost, whereas if you have faith without morality, these is still a chance for you.

## Gift of Prophecy

*Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. **I Corinthians 14:1***

The word “**Prophecy**” is defined as: to reveal the will of God in predicting a future event.

Paul is talking about receiving Spiritual Gifts, and in your quest to obtain these gifts from God, Paul ranks “**Charity**” at the top of the list. In the above verse however, Paul says that to obtain the power of “**Prophecy**” is yet a greater gift.

God has shown me a few things that were to happen before they happened, but I would not say that God has given me the power of Prophecy. When I understood what was meant by the Prophecy from the Book of Revelation concerning the Abomination of Desolation, and how it would stand in the Holy Place, God showed

me when that would happen, which I then announced in this Web Page about four or five weeks before it did. This event happened just as I wrote, except the consequence of the event wasn't as I had assumed.

Again, he gave me understanding concerning a time prophecy given in the Book of Revelation, which calculated out to June 25, 2015. This proved to be accurate, but once more, what I assumed would happened on that date did not happen, instead, something else happened which I had not considered.

This all tells me that God shows me understanding of how to determine time prophecies and when they will come to pass, now that we are in the End of Days, but the event to take place is still hidden from me until the event is past. When God has given his Prophets like Daniel or John visions of future events, they are very specific and happen just as the visions suggest. They are true Prophets, while I am only given to understand when, not what.

## Speaking in Tongues

*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. I Corinthians 14:2*

I was once told by an ordained minister that he had been given to power of "Tongues." Curious, I asked him, how he knew for certain that he spoke in tongues. His family then came to his defense and said, he did in dead speak in tongues because they heard him. I then asked, "All of you were born in the English language, and that is the only language that you understand fluently, so how could you possibly know if he is speaking in tongues?"

To "Speak in Tongues," means that you speak in one language, say English, but those around you hear you speaking in the language that they were brought up in, Spanish, French, etc. I explained to this pastor and his family that if there was no one present raised in another language that heard him in that language, while everyone else heard him in English, there would be no way of knowing if in fact he spoke in tongues.

Because of my not accepting his claim, he and his family became offended with me, and the conversation ended. To this day I doubt this pastor of having this power, the primary reason being that he preaches the first day Sabbath, which tells me he is not a preacher of God's True Word, and therefore has not been given the power of Tongues.

What Paul is saying in the above verse is this. If you have the power of Tongues, but all around you speak in the same language as you speak, then they would not understand what you are saying because they would hear it in a different language than what they speak.

Once more, I find that Paul is in error in this statement. As I showed above, when you speak in tongues you still utter the words in your language, say English, but those who were raised in another language, say French, hears you in that language, but those who speak the same language as you, English, will still hear you in your birth language.

*But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. I Corinthians 14:3*

In the speaking of tongues, you are given a spiritual gift from God, that allows all who hear you, no matter what language they speak, to understand what you are saying. What Paul is saying is that this ability is small and of lesser value than the gift of prophecy.

## Unknown Language

*He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. 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. I Corinthians 14:4-5*

These verses, once more reveals Paul's misunderstanding of what it means to speak in tongues. He is of the impression that those hearing someone speaking in tongues will not understand him, and as I have explained above, that is not the case.

This tells me that all of the gifts given to us by God and is for the edification of God and the furtherance of the Church of Christ. As Paul explained earlier, we are each come to God with our own talents, and God gives out his gifts as those talents dictate.

It appears to me, that Paul, in giving preference of one gift over another and is showing a prejudice from one minister of Jesus to another. We are many parts but of the one Church, each fulfilling the function given us by God. Paul understands this, when he gave the analogy of the body parts, but seems to have forgotten when speaking of the gifts from God.

*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? I Corinthians 14:6*

*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? **I Corinthians 14:7***

Once more these verses show Paul's misunderstanding of tongues. Paul is saying that if he speak in tongues, those who hear him will not profit because they will not know what he is saying. Then he compares this with the distinction between the sound of a pipe or a harp, and that though you will recognize one sound from the other you will not understand what each sound is speaking.

*For if the trumpet give an uncertain sound, who shall prepare himself to the battle? 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. **I Corinthians 14:8-9***

*There are, it may be, so many kinds of voices in the world, and none of them is without signification. 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. **I Corinthians 14:10-11***

Again, these verses reveal Paul's misunderstanding of what it means to Speak in Tongues.

## Seek for gifts that edify

*Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. Wherefore let him that speaketh in an unknown tongue pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. **I Corinthians 14:12-14***

There is another of Paul's errors showing through in the above three verses. Paul is of the understanding that we have a choice of what spiritual gift God will give each of us when we are converted to the Faith. I only have my own experience to judge by, but it is my understanding, even so, that we don't get to choose, but God decides based upon our personal talents, what gifts he gives us.

*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. **I Corinthians 14:15***

*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? For thou verily givest thanks well, but the other is not edified. **I Corinthians 14:16-17***

## True Speaking in Tongues

This entire conversation presented by Paul is founded in error of his misunderstanding of what it means to Speak in Tongues. I want that you all understand that it is in fact Paul who is in error and not me, so let me show you in scripture where the power of tongues is defined.

*And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, **because that every man heard them speak in his own language.** And they were all amazed and marveled, saying one to another, “Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?” **Acts 2:4-8***

Even though the Book of Acts is generally attributed to having been written by Paul, it is my understanding based upon the words often times used, that another person or a Scribe who is in fact the one doing the writing.

The above verses, from the Book of Acts, are an accounting of a witness to the events and happenings being spoken of. There is nothing in the words used that suggest that this is an opinion, but an honest observation.

Those who were filled with the Holy Ghost, were Galileans, and spoke that language, but those who heard them speak, were from many other nations and were raised speaking the language of that nation, yet they heard the Galileans speak to them in the language of each of their own births.

You see, it is these words, “**And how hear we every man in our own tongue, wherein we were born,** which gives definition as to what it means to Speak in Tongues.

Paul is in error once more concerning his understanding, and as such this entire conversation concerning Speaking in Tongues is mute.

*I thank my God, I speak with tongues more than ye all: 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. **I Corinthians 14:18-19***

*Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. **I Corinthians 14:20***

## The Law Speaks

*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. 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. **I Corinthians 14:21-22***

Paul is giving quote from another biblical source, but once more misunderstands what the words he is quoting means.

**With men of other tongues**, is a reference to people from other nations.

**Will I speak unto this people**: Paul is referring to a written law, which means the Law of Moses, and the place that these words is being quoted from does not exist in my version of the Bible, so I cannot explain based upon the context that the words are being quoted from, but, **it appears to me**, that Paul is speaking of what the **Law says**, and as such, it is the Law that is speaking, therefore the “**I**” that says “**I will speak unto this people**,” is the Law not a person. It is therefore the Law that says, “**yet for all that will they not hear me,**” which means that the people of other nations will not hear the Law, because it is the Law that they will not take heed of, and has nothing to do with someone speaking in tongues.

This is true in history, because only the people of the Nation of Israel, took any heed of the Law of Moses, whereas, other peoples of other nations may have heard of the Law, yet they did not hear, because they did not think that the Law of the Jews applied to them.

You see, therefore, Paul is once more misunderstanding that which he is speaking of.

*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? **I Corinthians 14:23***

This whole assumption is founded up the misconception that those who are born in one language will not understand those speaking in tongues, which as has been shown is because of Paul’s misunderstanding of what it means to speak in tongues.

## If All Prophecy

*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: 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. **I Corinthians 14:24-25***

Paul is concluding that if you Prophecy and people of a variety of languages hears you, they will understand you and be converted to the Faith, and will be convinced that you are in dead a Man of God, because of the prophecy.

I agree, that this is true except that if the people of different languages hear you prophecy in your language, then how will they understand what you say. Only if you give prophecy in Tongues, will all hear you in their own language, and thereby understand and believe.

It is for this reason that God has instructed me to translate much of what is offered on this Web Page into other languages, so that people from all over the Earth can read the Word of God in their own language, and thereby understand and perhaps be converted.

## Serve God to Edify God

*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. **I Corinthians 14:26***

In this verse, Paul is once more showing that he understands that we are all given our own special gifts from God and that we all edify God by exercising those gifts.

*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. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. **I Corinthians 14:27-28***

Now that you have been shown the correct meaning of what it means to “Speak in Tongues,” can you see how the above comment by Paul is unfounded and steeped in error?

## Hold your tongue

*Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. **I Corinthians 14:29:31***

In this Paul is saying that those who speak in a different language should keep their mouth shut while in congregation with others not of that language, and to let those who do speak the majority language speak, and give deference to them.

I am in absolute disagreement with this entire premise. God gives us all to understand in our own way, and to discuss and debate our understanding is needed so that we do not receive misunderstanding. If one who is speaking in a language not yours, and they actually speak in Tongues, then you will understand all that they say by the hand of God, and not by the words of men.

*And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints. **I Corinthians 14:32-33***

This statement by Paul is correct by itself, but the context that Paul places it in, is what is in error. Because Paul is giving discussion of something that he misunderstands, it is his very words that create confusion among those that hear his words. I know this to be true, because that Pastor I spoke of earlier has accepted Paul's error filled explanation as being correct and has for that reason been pulled further away from God's True Word, and into Satan's lies.

**Remember:** as it is shown with Judas, even those whom you trust and love, can lead you away from God, even when they don't realize that they are doing so.

I am not saying that Paul is another Judas; all I am saying is that you mustn't take at face value anything that anyone tells you as being the truth. You need to research and study what they say and compare them with what the Word of God tells us.

As I have shown on several occasions, Paul is fallible, even though he is given to be Jesus' Prophet to the Gentiles. Even though much of what Paul rights is in error, it is also easy enough to discover the truth based on his weightings simply by taking the time and effort to study and research.

## Women be Silent

*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 Corinthians 14:34***

Once more Paul is showing his prejudice against women, and once more I disagree completely. I have shown earlier, how God looks at all his children as equal, and all who give worship as God commands, will be accepted into the Brotherhood of Christ, as the Sons of God, regardless of their gender.

*And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church. **I Corinthians 14:35***

This conversation that Paul is engaged in is therefore in error, and mute, God wants that we all learn his truth, and in being educated, we receive understanding. God does not see gender, for it is in the heart and soul that God looks, not at the outward body of Man.

*What? Came the word of God out from you? Or came it unto you only? 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. **I Corinthians 14:36-37***

Once more Paul is telling us that if we agree with him, then we accept that all that he writes is as a Commandment from God, but if what Paul writes is contrary to what God has shown as being true elsewhere in the Bible, are we to accept that which Paul writes or that which those Prophets who came before Paul wrote?

This conundrum has never confused me, for I look at the context of what is being said, and the words used. If the words tend to glorify a man, then I consider the words a man's opinion and not the Word of God, if the words used glorify God and further the understanding of God's mystery, then I accept those words as being spoken by God.

In the above Paul writes, "**things that I write**," which tells me that he is giving glory to himself, and not so much to God.

*But if any man be ignorant, let him be ignorant. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order. **I Corinthians 14:38-40***

These verses above all others reveals Paul's preference or prejudice for Prophecy rather than speaking in tongues, and as I have shown, as the words are used, is an opinion of a man and not a commandment of God.

## Victory in Jesus

*Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved if ye keep in memory what I preached unto you, unless ye have believed in vain. **I Corinthians 15:1-2***

In these two verses Paul is summarizing that which he preached in the previous chapters. He further states that if you stand, (live), by his preaching's then you shall be saved, unless his preaching's were in vain to you, because you do not or will not believe.

Because of the plethora of errors that Paul has shown, I do not base my worship of God only on that which Paul has preached, but have acquired, because of my diligent study, a foundation of belief, that takes note of the Writings of Paul, with caveats as I have attempted to reveal to you.

## Faith's Foundation

Only those who believe in the resurrection of Jesus, and his promise of our resurrection, as well as God's promise of eternal life, can be partakers of the faith, those who do not believe in at least this, will not be saved.

It is not enough that we believe that which Paul is talking about in the above verses however, but to believe also when Paul tells us, "to eat an animal that has been sacrificed is a sin, or to have statues and paintings of religious icons, is also a sin." If you do not believe this to be true then you do not have the Faith.

I have several relatives and friends that are of the Roman Catholic Church, and though I have attempted to show them that to have graven images and that is a sin, they do not or will not believe me, even when I show them in the Bible where it says it is a sin.

Such people are so blinded by Satan that they are unable to see God's True Word, and as such are lost to God. Even though I know this to be true, I have not given up on them that still invite me to their homes.

## Believe Jesus Rose from the dead

*For I delivered unto you first of all that which I also received, how that Christ died for our sins according to scriptures; and that he was buried, and that he rose again the third day according to the scriptures: **I Corinthians 15:3-4***

Paul goes on to show us that the advent of Christ, and his death and resurrection are the fulfillment of prophecy, which are the promises of God, given to us through the writings of his prophets. If in your study you accept and believe that those prophecies given by God, that have come to pass are true and of God, then you will believe in all prophecies, as being of God, "**I will perform the oath which I swear,**" even those yet to come to pass. I speak of those given in the Book of Revelation which not all has yet to be fulfilled.

## Believe Jesus Seen by many

*And that he was seen of Cephas, then of the twelve: 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. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. **I Corinthians 15:5-8***

Paul then goes on to give an account of the proof of the resurrection of Jesus by giving identity to those who were witness of Jesus after he was raised from the dead. I feel obligated to reveal another of Paul's errors however.

## Women as Saints of God

In the list of witnesses above, Paul has left out, I am sure by intent, the two Mary's that first went to the grave of Jesus and found him missing. They too saw Jesus who also spoke to them, and therefore should have been at the top of Paul's list, being they were the first to see him. I consider this absence of respect another example revealing Paul's belief that women are unintelligent and only worthy as playthings of men, and thus undeserving of being associated with his preaching's of scripture, as I have given voice to earlier in this study of the Writings of Paul. Allow me to give explanation as to why I feel this to be an error of Paul's.

## Made them Male and Female

*Have ye not read, that he which made them at the beginning made them male and female, 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? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. **Matthew 19:4-6***

What I interpret these verses as meaning is that God created man and women equal to each other on the Sixth Day of Creation. When God joined Adam and Eve in marriage, on what I call the Eighth Day of Creation, God took two equal parts, male and female, and made a single whole, a family.

Therefore, if God made them equal, and they are both created by God, then if a woman should hear the gospel of God and accept and believe the promises of God, then is she not a Saint of God? If she is a Saint of God, then does she then not have the knowledge that is a requirement to be defined as a Saint? If a woman thus has this knowledge, then for what reason does a man have a right under God, to refrain or silence the women to ask questions or to give explanation of scripture?

I have yet to read anything in gospel where God tells us that a woman is less than a man, or that a woman must be slave to a man for the purpose of his pleasure without status as an equal partner in the marriage, or in their faith. In those verses of the Bible where I do read such words voiced, I do not see them as coming from God, but as opinions and prejudices of those writing the word, as does Paul.

Does not Paul say that the body of the woman is not hers alone nor is the body of a man his alone, that they must in marriage be willing to give to the other that which is the right under the contract of marriage? I see Paul's attitude towards women as his own personal prejudice and not an aspect of God's word.

## Did Jesus Rise from the Dead?

*For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. 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. Therefore, whether it were I or they, so we preach, and so ye believed. **I Corinthians 15:9-11***

*Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. **I Corinthians 15:12-14***

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

*And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished, and if in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. **I Corinthians 15:16-20***

Evidently there are some who Paul encountered during his travels that refuted the resurrection of Jesus. Paul continues by asking the question, if Jesus did not rise from the dead, then we must also believe that we will not be resurrected. It is by the fact that Jesus did rise from the dead that we have hope that we too will rise. Without hope, where is faith, without faith, then to accept the Teachings of Jesus is without purpose.

## In Adam death, In Christ life

*For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. I Corinthians 15:21-22*

Had Adam not sinned, then no man would ever have died. Adam and Eve would still live today, but for their sin.

## The End of Days

*But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. 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. I Corinthians 15:23-24*

**Christ the first fruits:** Jesus is the first to have been resurrected into eternal life, as opposed to Lazarus, who was resurrected back into the mortal body, of which he has since died again.

**Afterward, they that are Christ's, at his coming,** refers to the Second Advent of Christ, when all those who can be defined as the Saints of God, that have died the mortal death shall be resurrected into the Eternal Life.

**Then cometh the End,** which is reference to the end of the 1000 year reign of Jesus when all evil shall be removed, and the New Heaven and New Earth shall be accomplished.

**Even the Father; when he shall have put down all rule and all authority and power.** By the end of the 1000 year reign of Jesus all other nations and governments and authority will have been dismantled, with only the Kingdom of God remaining.

## The last Enemy of God

*For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. I Corinthians 15:25-26*

Jesus will reign on Earth until all of God's enemies have been destroyed or subdued. When something or someone is **under your foot**, it is another way of saying that you have power over them, or that you control them. God's Kingdom on Earth will be established for the purpose of removing Man's dominion of the Earth and returning it to God. The Law of Man will be no more, only the Law of God will stand, and all men left at that time will be subject to the Law of God. When all men have been placed under God's Law and all those

who rejected that rule have been eliminated off the Earth, then God will destroy death itself. Once you have accepted and live by the Law of God, and eternal life is given to you, then death will no longer be a certainty as it is of those who are mortal.

*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. **I Corinthians 15:27***

## Jesus is subject to the Father

*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. **I Corinthians 15:28***

Jesus is God in the flesh of a man, but Jesus is not God the Father, he is the Son of God, therefore, Jesus is also a subject of God the Father, and as he has demonstrated in his life, Jesus gives true and correct worship to God, just as the rest of the Saints of God will do.

## If no Resurrection, Then Why?

*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? And why stand we in jeopardy every hour? **I Corinthians 15:29-30***

In that Paul has placed himself in harm's way because of his preaching of Jesus as the Messiah, and that the Resurrection of Jesus is the salvation of us all, Paul asks the question, why should he place himself in danger if Jesus had not risen from the dead?

*I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. **I Corinthians 15:31***

## If no Resurrection, let's Party!

*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. **I Corinthians 15:32***

Paul goes on to give **sarcasm** to this concept that Jesus had not risen from his grave, by saying if Jesus has not risen, then why do we abstain from the pleasures of this world, **why not just party and eat and drink, for to-morrow we die**, so why not live life to the fullest till there is no life? If God did not raise Jesus from the dead then salvation is a lie, so why do we embrace morality, when sin is so much more fun.

## The Resurrection Explained

*Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame. But some man will say, "How are the dead raised up? And with what body do they come?"* **I Corinthians 15:33-35**

If you hear or read false gospel and do not take the time and effort to verify it with God's True Word as given in scripture, then you will be corrupted from God's morality to the immorality of Satan. Paul then goes on to give explanation of what the resurrection entails.

Paul asks the question, "with what body do they come?" I have asked this question at the beginning of my Bible study. It was my understanding through most of my life that the body did not raise from the dead but that the soul did. That the human body could not exist outside of the atmosphere of Earth, so therefore those resurrected would be in the spirit only.

This I now know to be a false understanding, the body and the soul are one. The body can live without the soul as is evidenced by the other animals of the Earth, which no souls, but God, has made Man a living soul, which is to say that Man is more than just the body. Man is a part of the natural order of this Earth, but because of the soul, Man also has the potential of Heaven.

## Parable of Grain Seeds

*Thou fool, that which thou sowest is not quickened, except it die: 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: but God giveth it a body as it hath pleased him, and to every seed his own body.* **I Corinthians 15:36-38**

Paul uses an agricultural symbolism to give understanding to how God will accomplish the resurrection. Paul tells us that until something is dead, it cannot be quickened again. To be quickened is the same as to be reanimated, or to begin to move and be felt moving.

In the symbolism of planting a field, Paul uses the analogy of the seeds of a plant that when the plant dies in the autumn and you take a seed from that plant, the seed will germinate and the plant will then grow once more. Paul points out that it is not the original plant that will come back to life but the seed of that plant.

The only problem I have with this explanation, though Paul is not finished, is that my understanding is that I will be resurrected and every hair upon my head when I die will be on my head when I am resurrected and that the last thought I have at the instance of death will be the first thought that I have upon resurrection. There

is no seed of a specific man, which can grow to be that same specific man. Even in procreation the child is not the man who is his father. The child is unique unto himself.

*All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, and other of fishes, and another of birds. There are also celestial bodies and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. **I Corinthians 15:39-40***

What Paul is saying is that Man is a body of the Earth, but in resurrection we will be manifest in the Body of the Angels.

*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. **I Corinthians 15:41***

*So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. **I Corinthians 15:42-44***

*And so it is written, "The first man Adam was made a living soul; the last Adam was made a quickening spirit. **I Corinthians 15:45***

I am not sure where Paul gets this idea of a Last Adam from. I have done a search of scripture and have not found any reference to **a last Adam**. I am also fairly certain that Adam because of his sins against the Holy Ghost will not be resurrected into eternal life, but will instead go into eternal death. It is the magnitude of his sins why God hindered all mankind with the sin of Adam.

I do, however, see this as not a literal statement, but as a symbolism giving further explanation of the above discussion. What Paul is saying above, gives support to my original understanding that the mortal body does not get resurrected but only the spirit, but as the spirit is part of the Body, it must have a body in resurrection, and Paul is saying that this body will be incorruptible, whereas, our Earthly body is corruptible.

## Jesus as an example

To help me gain understanding of this I look at Jesus for example. Jesus died the mortal death upon the cross, and was resurrected. The resurrected body of Jesus was solid and could be touched by those who saw him after his resurrection. This tells me that the body of Jesus was resurrected; only that it was no longer subject to death. As with Paul's example of a seed, the resurrected body of Jesus was identical to the mortal body, only it was no longer subject to the corruption of death, in other words, it was made better, but still the same body.

*Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.* **I Corinthians 15:46**

*The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.* **I Corinthians 15:47-49**

## Raised up into incorruption

*Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; “We shall not all sleep, but we shall all be changed, 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.* **I Corinthians 15:50-52**

The above is a reference to the trumpets that will sound with the Second Advent of Christ, that when Christ has returned and the last of those trumpet sounds all those who were dead in Christ will be raised in eternal life, and those who are the Saints of God that yet live on this day will be change from the mortal or corruptible to the immortal or the incorruptible.

*For this corruptible must put on incorruption, and this mortal must put on immortality. 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.”* **I Corinthians 15:53-54**

*O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law.* **I Corinthians 15:55-56**

*But thanks be to God, which giveth us the victory through our Lord Jesus Christ.* **I Corinthians 15:57**

The words that Paul uses in his explanation of the resurrection is unsatisfactory to me it does not give answer to the original question; “**And with what body do they come?**” So let me give an explanation to you that gives me a clearer understanding.

When we die the body dies but the soul goes to sleep, as Jesus describes it. The soul is that which gives us the potential of being one with God, the body is no more than that of the body of any other animal. It is the soul that is our essence that which makes us unique from all other men who have ever walked the face of the earth since Man was first established on the earth by God.

## My Understanding of Resurrection

The body is made up of the elements, (Atoms), of the mortal universe, (what God called earth), none of which have life of their own. Heaven, on the other hand is not composed of atoms, but of another pure substance that is Creation in its purest essence.

Upon the resurrection God will form those elements that made up each of our bodies from that which Heaven is made, and once again breathe the living soul into those bodies. God tells us that every hair has been counted, which tells me that he has kept in memory every aspect of our body as it was at death, and will reestablish it from the elements of Heaven exactly as it was, with every hair in its place.

## A Perfect Body

The soul is our essence; the body is the vessel that the soul resides in. There will be a difference however, if in life you were lame, or deaf, or blind, or had any kind of illness or disability, those things will no longer afflict your resurrected body. That which Heaven is made of is perfection; therefore, our heavenly bodies will also be made in perfection.

## Your Faith not in Vain

*Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord. I Corinthians 15:58*

I am sure by now, having read all that I have written before this study, you understand what the word **“Work”** relates to, but on the off chance you have not read the other lessons or subject chapters, let me once again explain the meaning of the word **“Work”** as it is used here by Paul.

**The work of the Lord** refers to **the effort you put into study, and learning God’ s Holy Gospel**. As you can see by Paul’s words, he is aware that it is not sufficient that you simply declare yourself a Christian, or declare that Jesus is your savior; **abound in the work of the Lord**, you must walk the walk not just talk the talk.

Just think about it. If declaring Jesus your savior is all that you have to do, then why are we being told by Jesus to avoid sin, and why is Paul telling us **be ye stedfast, unmovable, always abounding?**

In Jesus our sins will be forgiven, that is true, but only if we endeavor to refrain from sin. As mortal men we will sin, even if we do our best to not sin, invariably, sin will occur. It comes with being influenced by

Satan every day we live. But if you **“WORK”** at educating yourself in who God is and what he stands for, then God knows that you desire in your heart to not sin, and it is this effort that you engage in that will determine God’s judgment of you.

## Sunday Sabbath is a Lie

The following several verses I have given discussion concerning before in the Lessons. The importance of understanding the truth that Paul is talking about makes it important that I once again give discussion here.

Except for the Seventh Day Adventist and a couple of minor sects, virtually all Christians observe Sunday or the First Day of the Week as God’s Holy Sabbath.

## First Excuse

All those that I have spoken to who have any knowledge of the Holy Scripture at all, refers me to the following three verses as one of their validations for observing Sunday instead of the Seventh Day of the Week as it is spelled out in the **Genesis Chapter 2** and the Fourth Commandment which is found in **Exodus Chapter 20**.

## On the First Day of the Week

*Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. **I Corinthians 16:1***

As you can see, Paul is giving instruction to the Church of the Corinthians to take up a collection, just as he has given the Church of the Galatians to do as well. To put this into context you would have to go back a ways to discover, that Paul is on his way to Jerusalem to bring assistance to the poor of that city who are believers in Christ, that have come under hard times because of the persecutions of the Temple Elders. This collection being asked for by Paul is then for those people in need.

***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. **I Corinthians 16:2***

Paul then instructs the Saints of Carinthia as well as those of Galatia, to take those things that are being donated to the relief effort and store them up on the First Day of the Week. **Upon the first day of the week let every one of you lay by him in store.**

I ask you, where in these words is Paul instructing that the First Day of the Week is now the Holy Sabbath of the Lord? I can find nothing in these words that tell us this. For that reason I asked this question: **“Why has Paul told these congregations to take the donations and store them on the First Day of the Week?”**

If you give thought to it you will see. As always in my diligent study of the Bible, I ask questions.

What is involved in all of this? Is there not an action that can be defined as “**Work**” involved? If you have grain or other food items, or clothing or whatever, and you are physically moving it from your home to a place of storage, does that not constitute the very kind of **work** that is forbidden on the Lords Sabbath? Does it not stand to reason, that Paul would not instruct the Saints to do something that is sinful on the Lord’s Day, but instruct them to do it on the next day, the First Day of the Week?

Another thing to consider, this instruction from Paul is in the form of a letter to the church elders, how then do you think that they could pass this instruction on to the congregation except on the one day of the week that they all get together, which of course is the Sabbath Day or the seventh day of the week?

What this tells me is Paul is giving instruction to the leaders of the congregations to announce this collection when the people get together during the Seventh Day Services, so that on the next day, Sunday, they can assemble their donations together.

Paul continues to say, **“That there be no gatherings when I come.”** Paul is not instructing the Saints to hold services on the First Day of the Week, he is giving instruction that they place those things that they can in storage, so that when he arrives, whatever day that might be, there will be no gatherings, because he does not want to tarry, but to continue on with due hast to see to the needs of those in Jerusalem.

Therefore, in these words of truth, I have laid bare Satan’s Lie for the lie that it is. Do you then accept God’s True Word, or will you continue to believe and observe Sunday as the day of rest?

**Remember:** if God spoke it, it is the truth, if God did not speak it, it is a lie. You either worship the God of Creation as he commands, or you do not, your immortal soul weighs in the balance.

## Second Excuse

The following is another example of God’s True Word that those who observe the first day Sabbath, seem unable or unwilling to accept.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, "Peace be unto you." **John 20:19**

This verse is speaking of the same day that Jesus was found to be resurrected from his grave. This verse also tells us that the day Jesus was resurrected was the first day of the week, and that it was now almost over, because this verse tells us that it was at evening.

The question that should be asked first is why had the Apostles convened on that day and time? The above verse answers this question; they were assembled for fear of the Jews. You see, there is nothing in the words of this verse that even suggests that the Apostles had gathered to observe the Sabbath, they had gathered so as to hide away from the Jews that wanted to kill all of them just as the Jews had murdered Jesus.

## Third Excuse

### Paul and the First Day Sabbath

If you refute what I say concerning the Seventh Day Sabbath, Paul gives discussion in the following verses.

*And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.* **Acts 20:6**

The days of unleavened bread refer to the Passover; this then tells us that this event takes place in the Month of March and after the Passover is over.

### Easter

I would like you all to take note that Paul gives reference to the Passover but not to Easter. The early Christians, Paul included, did not hold observance of the death and resurrection of Jesus as any kind of holiday or annual religious observation. It wasn't until the establishment of the Church of Rome in the 300's AD when Emperor Constantine ordered the observance as well as the observance of Christmas, which those who call themselves Christian began to keep as an annual observation.

Emperor Constantine did this, not because of anything in scripture where God gives instruction or command, but because those two occurrences falls during the Spring Equinox (Easter) as well as the Winter Solstice,

(Christmas), both of which were an aspect of the worship of the pagan Sun god, and have nothing to do with the Teachings of Jesus, or the worship of the God of Creation.

Emperor Constantine was a fervent worshiper of the Sun god, and was never a Christian as defined by **those who keep the commandments of God and have the testimony of Jesus Christ.**

*And upon the first day of the week, (Sunday), when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. **Acts 20:7***

Many have referred me to this verse when giving example that Paul observed the First Day Sabbath. At first glance I can see how you might think this; however when you take the time to discern what is being said you will see that it is not the Sabbath observance that Paul is involved in or speaking about.

## Breaking Bread

This verse is definitely speaking of **the First Day** (Sunday), but the question you need to ask is, “What is Paul doing on this **first day of the week?**” This verse tells us, **the disciples came together to break bread.**

We then need to ask the question what does it mean to break bread? They have come together to have a meal, it is dinner time. There is nothing to suggest that this meeting is in any way a Sabbath observance, they have come together in the evening to have dinner.

The verse then goes on to tell us, **“Paul preached unto them.”** It is these words that those who I have spoken to insist that this reflects a Sabbath observance, because Paul preaches to those present on the first day of the week.

## Depart on the Morrow

The key to understanding why this is not a Sabbath observance is in the following words however. **“Ready to depart on the morrow.”** reveals the true purpose of why Paul preaches to those present. Paul will be leaving in the morning, so the people want and need that Paul give them instruction concerning the Gospel of God, for who knows when or if Paul will ever pass their way again.

This is not a Sabbath observance but an impromptu meeting of the people to gain as much knowledge from one such as Paul as they can before he leaves. The words, **“And continued his speech until midnight,”** is the first aspect of why this story is written in scripture, with the following bringing complete understanding to the purpose.

You might ask then, “Why has God caused that this be written in scripture if not to instruct that worshiping God on the First Day of the Week is permitted of God?”

## The Boy Falls from the Third Loft

The following verses give the purpose or context of why this story is being told in scripture.

*And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, “Trouble not yourselves; for his life is in him.” When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. **Acts 20:8-11***

As you can see the purpose is to show that a child fell three levels and was declared dead, but when Paul came to him, his life returned to him. It is this that is the purpose of telling this story and nothing to do with any first day Sabbath.

## Continued until Break of Day

One thing I want to bring to your attention, which for me gives proof that this is not a Sabbath gathering. Paul then continued and talked a long while, even till break of day.

**Remember:** this meeting and preaching begins when they sit down at dinner time in the evening of the first day of the week, and then continues through the night until the break of day, which would make it Sunday evening dinner, through the night, which as God keeps time is now the Second Day of the week or Monday, to the morning or sunrise of Monday morning.

**Remember also:** God determines the new day as beginning at Sun Down, therefore the day being spoken of is not the Sabbath, the Seventh Day, but is in fact the first day of the week or Sunday. So they sit down to have dinner, Sunday Evening, which then as now occurs sometime near or after sundown, or in the evening of the day, which is to say, Sunday evening.

What this is telling me is that at the end of the first day in the evening of the first day, they sit down to have dinner. This end of day meal would have occurred shortly before they sat down to dinner, depending upon what time of the year it was, and continued during the night when the child falls.

This then is during the hours of the second day of the week as God tells time. We know what time of the year that this takes place from, ***after the days of unleavened bread, Acts 20:6.*** This phrase is a reference to the Passover, which falls in the month of March, which means that this meal would have taken place early in the evening at around 1600 hours, or 4 PM Sunday, and before they sat down for dinner.

Therefore, this entire story is being told of events that occur from the setting of the Sun on the first day of the week, through the night to the break of day on the second day of the week, which is not the first day of the week, Sunday, but the second day of the week Monday. It is at sun rise, on the second day of the week (Monday), that Paul then departed.

Now that we have taken the time to study and understand these verses, I don't see how anyone can construe this story as being an instruction of observing the Sabbath on the First Day of the week. All of the preaching done by Paul was after the sun goes down the evening of the first day through the night to the morning of the second day, which would make it Monday not Sunday.

None of Paul's preaching occurs during the day time hours of the First Day, they all occurred during the hours when most people would otherwise be asleep, and that God gives us to be the new day or the second day of the week.

## Monday Not Sunday

If those that believe that these verses give proof of keeping the Sabbath on the first day of the week are accepted by God, then doesn't it follow that these same verses should give proof that we must observe the Sabbath not on the first day but on the Second Day of the week, Monday? Of course it does not, the Sabbath is the name that God gave to the Seventh Day of the week, the only day of the week that God hallowed and then sanctified. Just as we call the seventh day Saturday, God first gave it the name of Sabbath.

## Defining Breaking Bread

As part of my writing these pages on this Web Page, I oft times send copies of parts of what I have written to other people that I have from time to time had discussions or disagreement with concerning my understanding of

what the scripture means. The following is one such discussion which I already provided in The Writings of Paul, Chapter 6, but I give again now so as to hammer home the error of the first day Sabbath.

I use a different font style with Joe's comments from my comments, so you will have ease of knowing which is mine and which is his.

*And upon the first day of the week, (Sunday), when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. **Acts 20:7***

## An Impromptu Meeting

We are not in agreement; this is not an impromptu meeting.

I cannot give the identity of this person, whom I will call Joe, because I have not gotten permission to use his name in this public forum, but you should know that this person is an ordained minister in one of the Protestant Churches.

Joe's above comment relates to my stating that the congregation had come together to have dinner and nothing more than that. From my understanding of Joe's disagreement, Joe believes that the term, "**Breaking Bread**," refers not to an everyday meal but to a meal of special importance or occasion.

Assuming this to be Joe's disagreement, I wrote back to him the following.

You are right, it is dinner time and they are sitting down to have dinner. The phrase, "**to Break Bread**," is a colloquialism, which means to "**sit and have dinner**."

## Bread, a dietary staple

The staple of the diet of the ancient world was bread, from Egypt to Babylon. If they could afford anything else, it was a supplement to the bread. They would sit at a table, and rip the bread in pieces then soak it in some kind of an herb broth, to give the bread flavor and to make the bread easier to chew.

The term, "**breaking of bread**," in no way suggests some kind of a special occasion or celebration. Every time you sit to have dinner, you broke bread.

## A day chosen by disciples

In his attempt to give support to what he was arguing, Joe sent me this.

"When the disciples came together to break bread," specifies the day chosen by the disciples to keep communion that was commanded by the Lord.

My response was as follows: I assume you are talking about the Last Supper in the above sentence. Yes, they came together to observe the Passover, and yes Jesus did break the bread that night and using the bread and the wine as symbolisms representing his body and his blood of the New Testament. But even before Jesus gave these symbolisms, the twelve were involved in eating dinner. They were already involved in the Breaking of Bread. I give as evidence the following verse.

***And as they were eating,** Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, "Take, eat; this is my body." **Matthew 26:26***

You see, they were already eating; they had already begun breaking the bread. True this was a special occasion, the Passover, but the phrase refers to any time you sit to have dinner, not only to special occasions.

There are many, especially in the Jewish community and in a few Italian families that I have had dinner with, that still today refer to sitting to have dinner, as breaking the bread. I then wrote to Joe.

## Not the Passover

Based upon your argument, I can only assume that you are of the mind that the meal being spoken of was the Passover Meal, but if you look at the words which are written, this particular meal takes place after the days of unleavened bread as shown in the following verse.

*And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. **Acts 20:6***

You see, the Passover had already gone by and they had traveled to Troas to spend seven days there.

## Reason Given for meal

The reason given why they were sitting down for this meal was because it was the evening of the first day, which means that this meal was after the Sabbath and that in the morning, Monday, Paul was preparing to leave Troas, to continue his journey. They were simply sitting down to have a last meal before Paul was to leave.

If you look at the **context** of what is being discussed in **Acts 20** you will see, it is not the meal that is the subject, nor the fact that a few disciples had gathered to share a meal. The context or subject of what Paul is giving discussion to is the young boy who falls three stories and is pronounced dead, but when Paul lifts him up in his arms his life returns to him. Paul is showing, that like the other Apostles, he too can resurrect the dead.

## The Boy fell

The rest of the discussion, including the first day meal, is to establish the context of why Paul was present when the boy fell, and that it was because the boy was sitting in a precarious spot listening to what Paul had to say, that brought about his fall.

Joe then asks the following question, still with the intent of giving support to his assertion that this was a first day Sabbath observance.

**The question really should be Why did they choose the first day of the week?**

My response to this question is as follows: That is the thing, they did not choose anything. Paul's stay at Troas was at an end, and the next morning he would be leaving. The meal was nothing more than they sat down to have dinner.

**The original Passover was not on the first day of the week. If Jesus broke the bread on Passover (Thurs or Fri) and meant for it to be carried out on that day, HE would have said that. No! Then why not on Sabbath?**

What Joe is referring to above has to do with the fact that the Last Supper as observed by Jesus and the Apostles occurred on Thursday, or the Fifth day of the week. It was during that night when Jesus is arrested by the Temple Elders. Then on Friday, the next day and the Sixth day of the week, Jesus was tried and convicted, and crucified. In the Evening of the Sixth Day, Friday, Jesus was removed from the cross and placed in the grave.

It was, therefore, Thursday evening, that the Last Supper took place.

As you can see, Joe is adamant that those of this congregation and Paul chose the evening of the first day of the week as a day of observing the Sabbath.

The keeping of the Passover observance has nothing to do with the keeping of the Sabbath. They are separate occasions. The Passover begins on the Fourteenth Day of March, but that date can occur on any one of the days of the week, depending upon what year it is. The day of the original Passover, as given in the Book of Exodus, is unknown. It is not the day of the week that matters however, it is the fourteenth and twenty first of the months of March that matters in the keeping of the Passover.

My response to Joe is as follows:

God never established that the Passover was to be observed on any given day of the week, but that it was to be held as a weeklong occasion, for seven days and there is to be no eating of leavened bread during those seven days.

On the tenth day of the month that I understand to be the month of March as we keep the calendar today, the Passover or the beast intended for the Passover meal is to be taken and separated from the rest of the herd.

The meal or Passover is to be killed on the fourteenth day of that same month. Because the first day of the Passover is the same day that they kill and eat the beast which is on the fourteenth of the month, then the last day of the Passover must be seven days later or the twenty first day of the month.

Because these days are days of the month and not days of the week, they change from year to year. It is possible that the Passover meal might fall on a Sabbath day, but that is not of concern for the observance of the Passover Celebration.

In that this meal, that Paul is attending, has nothing to do with the Passover, and it had nothing to do with the Sabbath, in that the Sabbath had already been observed, Joe's whole argument above has no meaning.

## The New Covenant

That would be part of the old covenant. But Christ was instituting a new covenant with new promises. He said that HE came to fulfill not to destroy. The new covenant celebrates the victory over death and the grave and the new life that is in Christ Jesus. The reason why it is kept on the first day of the week is the first day is also the eighth day= the new week, the new

covenant. Jesus also gave a new commandment "that you love one another as I have loved you"

Joe's premise in the above several sentences is in error. Joe says that in the New Covenant, the observance of the Seventh Day Sabbath no longer applies, at least that is what I think Joe is saying, because with the establishment of the New Covenant, a new day has to be used for the Sabbath Day.

## As Given by God

*For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not," Saith the Lord. **Hebrews 8:7-9***

In the above verses, God gives reason why a New Covenant is needed.

*For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. **Hebrews 8:10***

As I have said many times on this Web Page, you must accept the Word of God as the truth, neither increasing anything that God has said, nor diminishing from anything that God has said.

In the above words spoken by God concerning the New Covenant, there is no talk of the Sabbath Day, therefore, it is in opposition to the Word of God to suggest that what God has said in any way relates to the keeping of the Seventh Day Sabbath.

## Defining Fulfill

I can only assume, as so many other Christians I have spoken to, that Joe is confused as to the meaning of the word, "Fulfill."

Jesus came to fulfill, but Joe seems to not understand the definition of fulfill. To fulfill means to bring to completion. To complete something does not mean that it is now finished to the point of rendering it obsolete, but that it is now complete to the point of bringing into a state of perfect use or purpose.

## Parable of the Table

I use the following parable to better explain just what the meaning of the word fulfill is.

There was a carpenter, and he was commissioned to build a new table for the family that hired him. After working on the table for several days, he had it sitting upside down on his work table, with three of the four legs attached, when he was called away to take care of some other chore.

At this point, the table can be called a table, but it is unfinished, in that with three legs it will not be stable enough to use as a table, it is incomplete.

The carpenter returns to the work of finishing the table in a couple of days. Once he attaches the fourth leg and gives the table a varnish, he stands it on the floor. The table is now done, and it has the function of a table as is the intended purpose. The carpenter has brought the table to completion, and has therefore fulfilled his contract.

## Jesus Fulfills

The Ten Commandments in and of themselves are incomplete. They do not reflect the fullness of who God is. God is the sum total of his personal honor, his personality, and his moral character. The Ten Commandments list six of God moral traits, but there are many more.

With the advent of the Christ Jesus, Jesus teaches several more moral imperatives, that relate directly to the first six, but are not obvious until you study and come to understand who and what God is and all that he stands for.

The six moral imperatives given in the Ten Commandments are as follows:

Thou shalt do no murder,  
Thou shalt not commit adultery,  
Thou shalt not steal,  
Thou shalt not bear false witness,  
Honor thy mother and thy father,  
Thou shalt not covet.

These six are a listing of those things that God defines as being sinful. Jesus does not add to the list of things that are sinful, instead he teaches the positive aspect of those things that God defines as good and righteous.

We shall comfort those who mourn or are otherwise in distress,  
 Those who are the meek will know rewards,  
 Those who hunger for righteousness and justice, are blessed,  
 Those who give mercy to others are blessed,  
 Those who are pure in the heart are blessed,  
 Those who are the peacemakers are blessed,

All that Jesus taught gives definition to the word “**Righteousness**,” at the same time it gives a greater understanding as to whom God is, his personality and his moral character.

## As is God

When you combine these things taught by Jesus with the moral imperatives listed in the Ten Commandments, you get a complete and fulfilled definition of who God is, but also you get a complete definition of who God wants that his children must be like.

In that Jesus fulfills the law which is the Ten Commandments, they all still apply, including the observance of the seventh day Sabbath. God is everlasting to everlasting; his personality and his moral character are unchangeable, as is God everlasting, so too are the Law of God everlasting.

God established the Sabbath as he labored to create this universe. Each day of the six days of Creation are another building block of the establishment of the seven day week, and when God rested on the seventh day, he crowned that week with his holy Sabbath. This will be unchangeable as long as this universe remains.

For what reason would God have to change his Holy Day of Rest, just because he is establishing a New Covenant? The Sabbath is outside of the commandments included in the Covenants, it is part of God’s Ten Commandments, which is a codification of the Law of God that was established long before God created this universe, and long before God brought the first Israelites out of Egypt.

## The Word of God

*But the "Seventh Day" is the Sabbath of the Lord thy God: **Exodus 20:10***

I don't know about you, but I accept that the Word of God is the truth, and what God has spoken must be obeyed. In that there is no place in the Bible where God has said that the first day of the week is his Sabbath Day, I must therefore continue to accept that the above verse is the true and correct Word of God.

**Remember:** Jesus did not just say he was to fulfill the law, but he was also to fulfill the Prophets. Can you tell me, in what way Jesus fulfills the Prophets? Can you explain to me what Jesus means when he speaks of the prophets in this fashion?

God has shown me the answer to this, and I have included it in the Lessons.

I provided you, the reader, with the above discussion so that you would see the mind set of those who are deceived by Satan into accepting Satan's Lie that the Sabbath is on the first day of the week. All that God has caused to be written in the Bible tells me that the Sabbath, as commanded by God, is to be observed on the Seventh Day of the week. I have found nothing in scripture where God or Jesus gives command or instruction concerning the first day as being the Sabbath Day. Either you believe the Word of God as being the truth or you believe the word of Satan as being the truth. Your immortal soul hangs in the balance.

## Jesus Refutes the first day belief

*In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. **Matthew 28:1***

Do you understand what is being said here, "**In the end of the Sabbath?**" You see, these words are telling us that the Sabbath was at an end. Then the words go on to tell us more information, "***As it began to dawn towards the first day of the week.***" The Sabbath is over, and the night is giving way to dawn.

I ask the question, "**when is this dawn taking place?**" This verse tells us, "**Towards the first day of the week.**" In this verse, God is making it very clear once more, that the first day of the week is not the Sabbath, because God is telling us that **the Sabbath is over**, and that the first day of the week is dawning.

To continue to refute the Seventh Day as God's Holy Day and to observe the first day of the week as the Sabbath, after being shown this, tells me that Satan has a very powerful hold on your heart and your mind.

## Contributions for Jerusalem

*And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me. **I Corinthians 16:3-4***

Returning now to the Writings of Paul, we continue with the purpose of why Paul has instructed the people of Corinthian and those of Galatia to set aside contributions for the people of Jerusalem.

*Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. |*

**Corinthians 16:5-6**

Paul has sent a letter to Corinthian asking for contributions and now explains that it is his intent to return afterward to winter with them, but that he must first take the contributions to Jerusalem.

*For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. |*

**Corinthians 16:7**

*But I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, and there are many adversaries. |* **Corinthians 16:8-9**

**Pentecost** is a day of celebration of the day that the Holy Ghost came upon the Apostles of Jesus Christ.

## Paul gives introduction of others

The following verses have nothing to do with Paul preaching the Teachings of Jesus Christ, but are an introduction of others in Christ that are going to Corinthian, and for this reason I have no commentary to provide.

*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. 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. |* **Corinthians 16:10-11**

*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. |* **Corinthians 16:12**

*Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity. |* **Corinthians 16:13-14**

*I beseech you, brethren, ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints, that ye submit yourselves unto such, and to everyone that helpeth with us, and laboureth. |* **Corinthians 16:15-16**

*I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied. For they have refreshed my spirit and yours: therefore acknowledge ye them that are such. The Churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that*

*is in their house. All the brethren greet you. Greet ye one another with an holy kiss. The salutation of me Paul with mine own hand. If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen. **I Corinthians 16:17-24***