

# **THE CONTRADICTIONS OF PAUL**

## **Part 2**

**With Responses to Arguments**

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# INTRODUCTION

As stated in part 1 of the Contradictions of Paul; in 2010 my eyes were opened regarding Paul, the supposed “apostle to the Gentiles.” At that time, I began to see how Paul’s words do not agree with the teachings of Jesus Christ. And the revelations did not stop there. Now, it is clear to me that the teachings of Paul are responsible for the vast majority of variances in the Christian religious system.

I must admit, since there are excellent websites that address the various discrepancies and contradictions in Paul’s writings; I put part 2 of the Contradictions of Paul on the backburner. However, after being lambasted for my position on Paul and presented with a list of judgments why my views on Paul are from the enemy, who has turned me from the truth; I now believe it is important, and hopefully beneficial, that I respond to their arguments.

In addition, this study will also include a few additional contradictions. However, this doesn’t come close to being an exhaustive list.

If you have not read The Contradictions of Paul - Part 1, the study addresses the following:

- ▶ Paul and Obvious Discrepancies on His Damascus Road Experience
- ▶ Was Paul chosen, by Christ, to be His Apostle?
- ▶ Did Paul proclaim the same gospel as Christ?
- ▶ Paul and the Cross
- ▶ Paul and Circumcision
- ▶ Paul’s teachings on things sacrificed to idols.

Before you begin Part 2, please pray and ask the Lord to guide you and reveal **His truth** to you. It might also be helpful if you grab your favorite Bible translation and compare what is written in your own Bible against what is presented here.

Finally, as I present The Contradictions of Paul - Part 2, I ask that you consider (without prejudice, preconceived opinions, or what you’ve been taught over the years) the following:

Could the contradictory passages in Paul’s epistles be a result of

1. Individuals taking verses out of context?
2. Paul’s writing style causing many to misconstrue his words?
3. Biblical translation errors (words added or deleted)?
4. Paul rejecting the teachings of the chosen Apostles of Christ?
5. Paul relying on his pharisaical knowledge to make up for his lack of knowledge of Christ?
6. Paul being deceived by a false Jesus (Satan, the prince of the power of the air) resulting in unreliable teachings?
7. Paul willfully or knowingly being deceptive?

It’s worth considering that if just one of the above seven is true, an individual who is earnestly seeking to follow Christ, by way of Paul, may end up on the wrong path.

## **Matthew 7:13-14**

“Enter by the narrow gate; for wide *is* the gate and broad *is* the way that leads to destruction, and there are many who go in by it. <sup>14</sup> Because narrow *is* the gate and difficult *is* the way which leads to life, **and there are few who find it.**” (NKJV)

Hebrew and Greek word definitions, for selected words (in red), are included from the *Strong's Exhaustive Concordance of the Bible*, unless otherwise stated. Single words in blue represent words that were previously defined.

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# RESPONSES TO ARGUMENTS

## ARGUMENT # 1

*Why do I use Paul's writings in the Bible studies?  
How can I be selective in what I believe of Paul's writings?*

I select various passages, from Paul's writings, to include in the Bible Studies to point out that with Paul there are often two sides to his accounts.

For example – For those who believe Paul maintains that repentance is not necessary, there are passages that prove that Paul's teachings on this subject are not consistent.

### Acts 17:29-31

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

<sup>30</sup> **And the times of this ignorance God winked at; but now commandeth all men every where to repent:**

<sup>31</sup> "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (KJV)

### Acts 26:19-21

"Therefore, King Agrippa, I was not disobedient to the heavenly vision, <sup>20</sup> but declared first to those in Damascus and in Jerusalem, and throughout all the region of Judea, and *then* to the Gentiles, that **they should repent, turn to God, and do works befitting repentance.** <sup>21</sup> For these reasons the Jews seized me in the temple and tried to kill *me*." (NKJV)

For those who believe Paul taught that works, the laws and commandments of God are negated because we are now under grace through faith, it is crucial that they come to the realization that Paul also said things that contradict what they believe.

For example:

### Romans 2:13-15

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

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

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

### Galatians 6:1-5

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

<sup>2</sup> **Bear ye one another's burdens, and so fulfil the law of Christ.**

<sup>3</sup> For if a man think himself to be something, when he is nothing, he deceiveth himself.

<sup>4</sup> But let every man prove his own **work**,<sup>(2041)</sup> and then shall he have rejoicing in himself alone, and not in another.

<sup>5</sup> For every man shall bear his own burden.” (KJV)

#### Titus 1:15-16

“Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

<sup>16</sup> They profess that they know God; but in **works**<sup>(2041)</sup> they deny him, being abominable, and disobedient, and unto every good work **reprobate**.” (KJV)

**Reprobate** 96 ἀδόκιμος adókimos, ad-ok'-ee-mos; from 1 (as a negative particle) and 1384; **unapproved**, i.e. **rejected**; by implication, **worthless** (literally or morally):— (Translated in King James Version as) castaway, rejected, reprobate.

#### Titus 3:8

“This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good **works**. These things are good and profitable unto men.” (NKJV)

**Works** 2041 ἔργον érgon, er'-gon; from a primary (but obsolete) ἔργω érgō (to work); **toil** (as an effort or occupation); by implication, **an act**:— (Translated in King James Version as) deed, doing, labour, work.

Most importantly, I use this approach in hopes that it will redirect Paul’s followers back to the words of Jesus Christ as their chief source, because Christ is our Savior and Lord - not Paul, or anyone else.

However we should also take the following into account:

#### John 15:26-27

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

<sup>27</sup> And ye also shall bear witness, because ye have been with me from the beginning.” (KJV)

#### John 17:17-20

“Sanctify them through thy truth: thy word is truth.

<sup>18</sup> As thou hast sent me into the world, even so have I also sent them into the world.

<sup>19</sup> And for their sakes I sanctify myself, that they also might be sanctified through the truth.

<sup>20</sup> Neither pray I for these alone, but for them also which shall believe on me through their word;” (KJV)

A quote from Paul is appropriate here.

#### Corinthians 1:12-13

“Now I say this, that each of you says, “I am of Paul,” or “I am of Apollos,” or “I am of Cephas,” or “I am of Christ.” <sup>13</sup> Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?” (NKJV)

## ARGUMENT # 2

### *An Enemy of God Would Not be filled with the Holy Spirit*

The various versions of Paul's Damascus Road encounter have caused me to doubt Paul's conversion. However, if we assume Paul was baptized and received the Holy Spirit then there are other points we should consider.

#### # 1

Having the Holy Spirit does not stop an individual from committing sin. God wants us to yield to His will. However, He does not take away our free will.

As an example, let us take a look at King David.

According to 1 Samuel 13:13-14, The Lord (Yehowah) "sought for Himself a man after His own Heart."

#### **1 Samuel 13:13-14**

"And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD (Yehowah) thy God, which he commanded thee: for now would the LORD (Yehowah) have established thy kingdom upon Israel for ever.

<sup>14</sup> But now thy kingdom shall not continue: **the LORD (Yehowah) hath sought him a man after his own heart**, and the LORD (Yehowah) hath commanded him to be captain over his people, because thou hast not kept that which the LORD (Yehowah) commanded thee." (KJV)

1 Samuel 16:13 tells us that The Lord chose young David, "a man after His own heart," to be king over Israel. 1 Samuel 16:13 also informs us that on the day David was anointed with oil to be the future king of Israel "the Spirit of the LORD (Yehowah) came upon David from that day forward."

#### **1 Samuel 16:1-13**

"And the LORD (Yehowah) said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: **for I have provided me a king among his sons.**

<sup>2</sup> And Samuel said, How can I go? if Saul hear it, he will kill me. And the LORD (Yehowah) said, Take an heifer with thee, and say, I am come to sacrifice to the LORD. (Yehowah)

<sup>3</sup> And call Jesse to the sacrifice, and I will shew thee what thou shalt do: **and thou shalt anoint unto me him whom I name unto thee.**

<sup>4</sup> And Samuel did that which the LORD spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

<sup>5</sup> And he said, Peaceably: I am come to sacrifice unto the LORD: (Yehowah) sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

<sup>6</sup> And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's (Yehowah) anointed is before him.

<sup>7</sup> **But the LORD (Yehowah) said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD (Yehowah) seeth not as man seeth; for man looketh on the outward appearance, but the LORD (Yehowah) looketh on the heart.**

<sup>8</sup> Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD (Yehowah) chosen this.

<sup>9</sup> Then Jesse made Shammah to pass by. And he said, Neither hath the LORD (Yehowah) chosen this.

<sup>10</sup> Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD (Yehowah) hath not chosen these.

<sup>11</sup> And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

<sup>12</sup> And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. **And the LORD (Yehowah) said, Arise, anoint him: for this is he.**

<sup>13</sup> **Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD (Yehowah) came upon David from that day forward**. So Samuel rose up, and went to Ramah." (KJV)

Even so, 2 Samuel 12 informs us that King David committed adultery, had the woman's husband killed and took his wife for himself.

## **2 Samuel 12:1-14**

"And the LORD (Yehowah) sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

<sup>2</sup> The rich man had exceeding many flocks and herds:

<sup>3</sup> But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

<sup>4</sup> And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

<sup>5</sup> And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD (Yehowah) liveth, the man that hath done this thing shall surely die:

<sup>6</sup> And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

<sup>7</sup> And Nathan said to David, Thou art the man. Thus saith the LORD (Yehowah) God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

<sup>8</sup> And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things.

<sup>9</sup> Wherefore hast thou despised the commandment of the LORD, (Yehowah) to do evil in his sight? **thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.**

<sup>10</sup> Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

<sup>11</sup> Thus saith the LORD, (Yehowah) Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

<sup>12</sup> For thou didst it secretly: but I will do this thing before all Israel, and before the sun.

<sup>13</sup> **And David said unto Nathan, I have sinned against the LORD. (Yehowah)** And Nathan said unto David, The LORD (Yehowah) also hath put away thy sin; thou shalt not die.

<sup>14</sup> Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD (Yehowah) to blaspheme, the child also that is born unto thee shall surely die." (KJV)



- However, when confronted, David confessed that he had **sinned against the Lord** and repented from his heart.

It is recorded in Psalm 51 that David said the following:

**Psalm 51:1-17**

"Have mercy upon me, O God,  
According to Your lovingkindness;  
According to the multitude of Your tender mercies,  
Blot out my transgressions.

<sup>2</sup> Wash me thoroughly from my iniquity,  
And cleanse me from my sin.

<sup>3</sup> **For I acknowledge my transgressions,  
And my sin *is* always before me.**

<sup>4</sup> **Against You, You only, have I sinned,  
And done *this* evil in Your sight—  
That You may be found just when You speak,  
And blameless when You judge.**

<sup>5</sup> Behold, I was brought forth in iniquity,  
And in sin my mother conceived me.

<sup>6</sup> **Behold, You desire truth in the inward parts,  
And in the hidden *part* You will make me to know wisdom.**

<sup>7</sup> Purge me with hyssop, and I shall be clean;  
Wash me, and I shall be whiter than snow.

<sup>8</sup> Make me hear joy and gladness,  
*That* the bones You have broken may rejoice.

<sup>9</sup> Hide Your face from my sins,  
And blot out all my iniquities.

<sup>10</sup> **Create in me a clean heart, O God,  
And renew a steadfast spirit within me.**

<sup>11</sup> **Do not cast me away from Your presence,  
And do not take Your Holy Spirit from me.**

<sup>12</sup> **Restore to me the joy of Your salvation,  
And uphold me *by* Your generous Spirit.**

<sup>13</sup> ***Then* I will teach transgressors Your ways,  
And sinners shall be converted to You.**

<sup>14</sup> Deliver me from the guilt of bloodshed, O God,  
The God of my salvation,  
And my tongue shall sing aloud of Your righteousness.

<sup>15</sup> O Lord, open my lips,  
And my mouth shall show forth Your praise.

<sup>16</sup> For You do not desire sacrifice, or else I would give *it*;  
You do not delight in burnt offering.

<sup>17</sup> **The sacrifices of God *are* a broken spirit,  
A broken and a contrite heart—  
These, O God, You will not despise."** (NKJV)

The Apostle John said the following:

### 1 John 1:6-10

"If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.  
<sup>7</sup> But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

<sup>8</sup> If we say that we have no sin, we deceive ourselves, and the truth is not in us. <sup>9</sup> If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. <sup>10</sup> If we say that we have not sinned, we make Him a liar, and His word is not in us." (NKJV)

Even Paul said we can grieve the Holy Spirit. (Yes, I am quoting Paul.)

### Ephesians 4:30-31

"And **grieve** not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

<sup>31</sup> Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:" (KJV)

**Grieve 3076** λυπέω lypéō, loo-peh'-o; from 3077; **to distress**; reflexively or passively, **to be sad**:— (Translated in King James Version as) cause grief, grieve, be in heaviness, (be) sorrow(-ful), be (make) sorry.

## # 2

According to the Book of Hebrews, it is possible for someone who once became a partaker of the Holy Spirit to fall away.

### Hebrews 6:4-6

"For *it is* impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, <sup>5</sup> and have tasted the good word of God and the powers of the age to come, <sup>6</sup> if they **fall away**, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame." (NKJV)

**Fall away 3895** παραπίπτω parapiptō, par-ap-ip'-to; from 3844 and 4098; **to fall aside**, i.e. (figuratively) **to apostatize**:— (Translated in King James Version as) fall away.

## # 3

Here is a question for you. Is it possible to be filled with the Holy Spirit and still have an angel of Satan tormenting you in order to keep you in line? According to Paul, it is.

### 2 Corinthians 12:7

"And lest I should be exalted above measure through the abundance of the revelations, **there was given to me a thorn in the flesh, the messenger of Satan to buffet me**, lest I should be exalted above measure." (KJV)

Following is verse 7 in context:

## 2 Corinthians 12:1-9

"It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

<sup>2</sup> I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

<sup>3</sup> And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

<sup>4</sup> How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

<sup>5</sup> Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

<sup>6</sup> For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

<sup>7</sup> **And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.**

<sup>8</sup> For this thing I besought the Lord thrice, that it might depart from me.

<sup>9</sup> And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness.

Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."  
(KJV)

**Messenger 32** ἄγγελος **ángelos**, ang'-el-os; from ἀγγέλλω angéllō (probably derived from 71; compare 34) (**to bring tidings**); **a messenger**; especially **an "angel"**; by implication, **a pastor**:— (Translated in King James Version as) angel, messenger.

- If Paul is referring to himself in verses 1-4, then his experience resulted in him coming back with a "messenger (angel) of Satan" attacking him in order to keep him in line.
- The Greek word ἄγγελος **ángelos** was translated "messenger" only seven times in the King James Version (KJV). However, the KJV translated ἄγγελος **ángelos** as "angel" 179 times.

Therefore, instead of "the messenger of Satan," we could say, "an angel of Satan." Hmmm...

Following is 2 Corinthians 12:7 in the Douay-Rheims 1899 American Edition (DRA):

### 2 Corinthians 12:7

"And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, **an angel of Satan**, to buffet me." (DRA)

The Apostle John wrote the Book of Revelation in accordance to what he heard, what he saw and what he was told - in great detail - yet there is nothing in any of his writings even remotely suggesting that he was given a messenger (angel) of Satan to buffet him.

Wasn't the Holy Spirit, the Spirit of Truth, capable of teaching and guiding Paul without the aid of a messenger (angel) of Satan - God's enemy?

It is recorded in John 14:26-27 that Jesus Christ said the following:

**John 14:26-27**

“But **the Comforter**, which is **the Holy Ghost, whom the Father will send in my name, he shall teach you all things**, and bring all things to your remembrance, whatsoever I have said unto you.

<sup>27</sup> **Peace I leave with you, my peace I give unto you**: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” (KJV)

Jesus also said:

**John 16:5-15**

“But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

<sup>6</sup> But because I have said these things unto you, sorrow hath filled your heart.

<sup>7</sup> Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, **the Comforter** will not come unto you; but if I depart, I will send him unto you.

<sup>8</sup> And when he is come, he **will reprove the world of sin, and of righteousness, and of judgment**:

<sup>9</sup> **Of sin, because they believe not on me;**

<sup>10</sup> **Of righteousness, because I go to my Father, and ye see me no more;**

<sup>11</sup> **Of judgment, because the prince of this world is judged.**

<sup>12</sup> I have yet many things to say unto you, but ye cannot bear them now.

<sup>13</sup> Howbeit when he, **the Spirit of truth, is come, he will guide you into all truth**: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

<sup>14</sup> He shall glorify me: for he shall receive of mine, and shall shew it unto you.

<sup>15</sup> All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.” (KJV)

**Comforter 3875** παράκλητος paráklētos, par-ak'-lay-tos; **an intercessor, consoler**:— (Translated in King James Version as) advocate, comforter.

**Guide 3594** ὁδηγέω hodēgēō, hod-ayg-eh'-o; from 3595; **to show the way** (literally or figuratively (teach)):— (Translated in King James Version as) guide, lead.

## ARGUMENT # 3

### *All Scripture is the inspired (God breathed) Word of God*

This particular argument refers us to 2 Timothy 3:16, which states:

#### **2 Timothy 3:16**

“All **scripture** <sup>(1124)</sup> is given by **inspiration of God** <sup>(2315)</sup>, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:” (KJV)

The World English Version (WEB) translates this verse as follows:

#### **2 Timothy 3:16**

“Every **Scripture** <sup>(1124)</sup> is **God-breathed** <sup>(2315)</sup> and profitable for teaching, for reproof, for correction, and for instruction in righteousness,” (WEB)

What exactly is “scripture”?

**Scripture 1124** γραφή **graphe** *graf-ay'* from 1125; a document, i.e. holy Writ (or its contents or a statement in it):-- (Translated in King James Version as) scripture.

**1125** - γράφω gráphō, graf'-o; a primary verb; to "grave", especially to write; figuratively, to describe:-- (Translated in King James Version as) describe, write(-ing, -ten).

According to *Thayer's Greek Lexicon* the Greek word γραφή **graphe** means:

- “a writing, thing written (from Sophocles down): πᾶσα γραφή every scripture namely, of the O. T. 2 Timothy 3:16; plural γραφαί ἅγια, holy scriptures, the sacred books (of the O. T.)”
- “ἡ γραφή, the Scripture κατ' ἐξοχήν, the holy scripture (of the O. T.) — and used to denote either the book itself, or its contents”

- As stated above, “scriptures” can be just a writing of any kind or something deemed as “holy writ.”
- According to Thayer’s, 2 Timothy 3:16 is referring to “the sacred books” of the Old Testament (O.T.)

The accepted belief is that Paul is saying that everything in the Bible, from Genesis to Revelation, is scripture and that it is all inspired (God-breathed) by God. But is this true?

**Inspiration of God** (BLB) – 2315 θεοπνευστος theopneustos *theh-op'-nyoo-stos* from θεος - theos 2316 and a presumed derivative of πνεω - pneo 4154; **divinely breathed in**:-- (Translated in King James Version as) given by inspiration of God.

**2316** – θεος theos *theh'-os* of uncertain affinity; a deity, especially (with 3588) the supreme Divinity; figuratively, a magistrate; by Hebraism, very:-- (Translated in King James Version as) X exceeding, God, god(-ly, -ward).

**4154** – πνεω pneo *pneh'-o* a primary word; to breathe hard, i.e. breeze:-- (Translated in King James Version as) blow.

The Greek word θεοπνευστος **theopneustos** (Strong's # 2315) occurs only once in the Holy Bible. As a result, there are no other verses to use as a comparison. However, there are both Old Testament (Tanach) and New Testament passages that may shed some light on what others may have considered as "inspired" scripture.

Following are a few examples:

#### **2 Kings 21:10**

"And the LORD (Yehowah) spake by his servants the prophets, saying," (KJV)

#### **Jeremiah 30:1-2**

"The word that came to Jeremiah from the LORD, (Yehowah) saying,

<sup>2</sup> Thus speaketh the LORD (Yehowah) God of Israel, saying, Write thee all the words that I have spoken unto thee in a book." (KJV)

#### **Hosea 12:10**

"I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets." (KJV)

#### **2 Peter 1:21**

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (KJV)

**Moved 5342** φέρω phérō, fer'-o; a primary verb (for which other, and apparently not cognate ones are used in certain tenses only; namely, οἶω oīō oy'-o; and ἐνέγκω enénkō en-eng'-ko; to "bear" or carry (in a very wide application, literally and figuratively, as follows):— (Translated in King James Version as) be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

#### **Hebrews 1:1-2**

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

<sup>2</sup> Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;" (KJV)

- In every example it appears that it was through the prophets that the Lord spoke.

Unfortunately, the above is just a short list of examples and could give the impression of bias on my part. Therefore, a more extensive search is in order. Perhaps the verses associated with the word "scripture" will give us a clue as to what was actually considered "inspired."

The Word "scripture" occurs 53 times in the King James Bible. The word "scripture" appears only once in the Old Testament (Tanach) and 52 times in the New Testament. Following are the 53 occurrences.

### **OLD TESTAMENT**

#### **Daniel 10:21**

"But I will shew thee that which is noted in the **scripture** of truth: and there is none that holdeth with me in these things, but Michael your prince." (KJV)

**Scripture** – 3791 *kathab kaw-thawb'* from 'kathab' 3789; **something written**, i.e. **a writing, record or book**:-- (Translated in King James Version as) register, scripture, writing.

**3789** – *kathab kaw-thab'* a primitive root; **to grave**, by implication, **to write** (**describe, inscribe, prescribe, subscribe**):-- (Translated in King James Version as) describe, record, prescribe, subscribe, write(-ing, -ten).

The Hebrew word **kathab** (Strong's 3791) occurs 17 times in 16 verses in the King James Version (KJV) as follows: **writing** (14x), **register** (2x), **scripture** (1x).

- If you are interested, [click here](#) to view the 16 Verses.

## **NEW TESTAMENT**

To my knowledge, the earliest known New Testament writings were not written until years after Christ ascended. Therefore, if the authors of the four gospel accounts (Matthew, Mark, Luke and John) were precise in recording the words of Christ; and the harmony of the gospel accounts would suggest that they were; then, it is safe to say that Christ always referred to the Old Testament writings as "scripture" or "holy writ."

The Greek word "Scripture", γραφή **graphe** (Strong's 1124), occurs 51 times in 51 verses in the King James Version (KJV) as follows:

### **Matthew 21:42**

"Jesus saith unto them, Did ye never read in the **scriptures** <sup>(1124)</sup>, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?" (KJV)

### **Matthew 22:23-33**

"The same day came to him the Sadducees, which say that there is no resurrection, and asked him,  
<sup>24</sup> Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

<sup>25</sup> Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

<sup>26</sup> Likewise the second also, and the third, unto the seventh.

<sup>27</sup> And last of all the woman died also.

<sup>28</sup> Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

<sup>29</sup> Jesus answered and said unto them, **Ye do err, not knowing the scriptures**, <sup>(1124)</sup> nor the power of God.

<sup>30</sup> For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

<sup>31</sup> But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

<sup>32</sup> I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

<sup>33</sup> And when the multitude heard this, they were astonished at his doctrine." (KJV)

### Matthew 26:52-56

"Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

<sup>53</sup> Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

<sup>54</sup> But how then shall **the scriptures** <sup>(1124)</sup> **be fulfilled**, that thus it must be?

<sup>55</sup> In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

<sup>56</sup> But all this was done, that **the scriptures** <sup>(1124)</sup> **of the prophets might be fulfilled**. Then all the disciples forsook him, and fled." (KJV)

- Christ opened their eyes to understand the "scriptures" concerning Him.

### Luke 24:27

**"And beginning at Moses and all the prophets**, he expounded unto them in all the **scriptures** <sup>(1124)</sup> the things concerning himself." (KJV)

### Mark 12:10

"And have ye not **read this scripture**, <sup>(1124)</sup> The stone which the builders rejected is become the head of the corner:" (KJV)

### Mark 12:24-27

"And Jesus answering said unto them, Do ye not therefore err, because ye know not the **scriptures** <sup>(1124)</sup>, neither the power of God?

<sup>25</sup> For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

<sup>26</sup> And as touching the dead, that they rise: **have ye not read in the book of Moses**, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

<sup>27</sup> He is not the God of the dead, but the God of the living: ye therefore do greatly err." (KJV)

- Verse 26 – Moses was a prophet

### Deuteronomy 34:10 King James Version

"And **there arose not a prophet since in Israel like unto Moses**, whom the Lord knew face to face," (KJV)

### Mark 14:48-49

"And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?

<sup>49</sup> I was daily with you in the temple teaching, and ye took me not: but **the scriptures** <sup>(1124)</sup> **must be fulfilled**." (KJV)

### Mark 15:27-28

"And with him they crucify two thieves; the one on his right hand, and the other on his left.

<sup>28</sup> **And the scripture** <sup>(1124)</sup> **was fulfilled**, which saith, And he was numbered with the transgressors." (KJV)

### Luke 4:16-21

"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.



<sup>17</sup> **And there was delivered unto him the book of the prophet Esaias (Isaiah).** And when he had opened the book, he found the place where it was written,

<sup>18</sup> The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

<sup>19</sup> To preach the acceptable year of the Lord.

<sup>20</sup> And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

<sup>21</sup> And he began to say unto them, **this day is this scripture <sup>(1124)</sup> fulfilled in your ears.**" (KJV)

#### **Luke 24:25-32**

"Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

<sup>26</sup> Ought not Christ to have suffered these things, and to enter into his glory?

<sup>27</sup> And beginning at Moses and all the prophets, he expounded unto them in all the scriptures <sup>(1124)</sup> the things concerning himself.

<sup>28</sup> And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

<sup>29</sup> But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

<sup>30</sup> And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

<sup>31</sup> And their eyes were opened, and they knew him; and he vanished out of their sight.

<sup>32</sup> And they said one to another, Did not our heart burn within us, while he talked with us by the way, and **while he opened to us the scriptures?**" <sup>(1124)</sup> (KJV)

#### **Luke 24:44-45**

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

<sup>45</sup> Then opened he their understanding, that they might understand the scriptures," <sup>(1124)</sup> (KJV)

- According to the Apostle Peter, King David, who wrote the vast majority of the Psalms, was also a prophet.

#### **Acts 2:29-32**

"Men and brethren, **let me freely speak unto you of the patriarch David**, that he is both dead and buried, and his sepulchre is with us unto this day.

<sup>30</sup> Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

<sup>31</sup> He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

<sup>32</sup> This Jesus hath God raised up, whereof we all are witnesses." (KJV)

#### **John 2:19-22**

"Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

<sup>20</sup> Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

<sup>21</sup> But he spake of the temple of his body.

<sup>22</sup> When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture <sup>(1124)</sup>, and the word which Jesus had said." (KJV)

**John 5:37-39**

“And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

<sup>38</sup> And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

<sup>39</sup> **Search the scriptures** <sup>(1124)</sup>; for in them ye think ye have eternal life: and they are they which testify of me.” (KJV)

**John 7:38**

“He that believeth on me, as the **scripture** <sup>(1124)</sup> hath said, out of his belly shall flow rivers of living water.” (KJV)

**John 7:42**

“Hath not the **scripture** <sup>(1124)</sup> said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?” (KJV)

**John 10:34-36**

“Jesus answered them, Is it not written in your law, I said, Ye are gods?

<sup>35</sup> If he called them gods, unto whom the word of God came, and **the scripture** <sup>(1124)</sup> **cannot be broken**;

<sup>36</sup> Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?” (KJV)

**John 13:18**

“I speak not of you all: I know whom I have chosen: but that **the scripture** <sup>(1124)</sup> **may be fulfilled**, He that eateth bread with me hath lifted up his heel against me.” (KJV)

**John 17:12**

“While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that **the scripture** <sup>(1124)</sup> **might be fulfilled**.” (KJV)

**John 19:24**

“They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that **the scripture** <sup>(1124)</sup> **might be fulfilled**, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.” (KJV)

**John 19:28-30**

“After this, Jesus knowing that all things were now accomplished, that **the scripture** <sup>(1124)</sup> **might be fulfilled**, saith, I thirst.

<sup>29</sup> Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

<sup>30</sup> When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.” (KJV)

**John 19:32-37**

“Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

<sup>33</sup> But when they came to Jesus, and saw that he was dead already, they brake not his legs:

<sup>34</sup> But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

<sup>35</sup> And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

<sup>36</sup> For these things were done, **that the scripture** <sup>(1124)</sup> **should be fulfilled**, A bone of him shall not be broken.

<sup>37</sup> And again another **scripture** <sup>(1124)</sup> saith, They shall look on him whom they pierced.” (KJV)

#### John 20:9

“For as yet they knew not the **scripture** <sup>(1124)</sup>, that he must rise again from the dead.” (KJV)

#### Acts 1:16

“Men and brethren, **this scripture** <sup>(1124)</sup> **must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas**, which was guide to them that took Jesus.” (KJV)

#### Acts 8:32-35

“The place of the **scripture** <sup>(1124)</sup> which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

<sup>33</sup> In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

<sup>34</sup> And the eunuch answered Philip, and said, I pray thee, **of whom speaketh the prophet this?** of himself, or of some other man?

<sup>35</sup> Then Philip opened his mouth, and began at the same **scripture** <sup>(1124)</sup>, and preached unto him Jesus.” (KJV)

#### Acts 17:2

“And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the **scriptures**,” <sup>(1124)</sup> (KJV)

#### Acts 17:11

“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the **scriptures** <sup>(1124)</sup> daily, whether those things were so.” (KJV)

#### Acts 18:24

“And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the **scriptures** <sup>(1124)</sup>, came to Ephesus.” (KJV)

#### Acts 18:28

“For he mightily convinced the Jews, and that publicly, shewing by the **scriptures** <sup>(1124)</sup> that Jesus was Christ.” (KJV)

#### Romans 1:2

“(Which he had **promised afore by his prophets** in the **holy** <sup>(40)</sup> **scriptures**,)” <sup>(1124)</sup> (KJV)

**Holy** 40 ἅγιος *hagios hag'-ee-os* from hagos (an awful thing) (compare ἄγνος - hagnos 53, 2282); **sacred** (physically, pure, morally blameless or religious, ceremonially, consecrated):-- (Translated in King James Version as) (most) holy (one, thing), saint.

#### Romans 4:3

“For **what saith the scripture?** <sup>(1124)</sup> **Abraham believed God**, and it was counted unto him for righteousness.” (KJV)

#### Romans 9:17

“**For the scripture** <sup>(1124)</sup> **saith unto Pharaoh**, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.” (KJV)

**Romans 10:11**

"For the **scripture** <sup>(1124)</sup> saith, Whosoever believeth on him shall not be ashamed." (KJV)

**Romans 11:2**

"God hath not cast away his people which he foreknew. Wot ye not what the **scripture** <sup>(1124)</sup> saith of **Elias (Elijah)**? how he maketh intercession to God against Israel saying," (KJV)

**Romans 15:4**

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the **scriptures** <sup>(1124)</sup> might have hope." (KJV)

**Romans 16:26**

"But now is made manifest, and by the **scriptures** <sup>(1124)</sup> of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:" (KJV)

**1 Corinthians 15:3**

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the **scriptures**;" <sup>(1124)</sup> (KJV)

**1 Corinthians 15:4**

"And that he was buried, and that he rose again the third day according to the **scriptures**;" <sup>(1124)</sup> (KJV)

**Galatians 3:8**

"And the **scripture** <sup>(1124)</sup>, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." (KJV)

- Abraham was also a prophet:

**Genesis 20:6-7**

"And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.  
<sup>7</sup> Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine." (KJV)

**Galatians 3:22**

"But the **scripture** <sup>(1124)</sup> hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." (KJV)

**Galatians 4:30**

"Nevertheless what saith the **scripture**? <sup>(1124)</sup> Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman." (KJV)

**1 Timothy 5:18**

"For the **scripture** <sup>(1124)</sup> saith, thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward." (KJV)

## 2 Timothy 3:15

“And that from a **child** thou hast known **the holy** <sup>(2413)</sup> **scriptures** <sup>(1121)</sup>, which are able to make thee wise unto salvation through faith which is in Christ Jesus. <sup>2</sup> All **scripture** <sup>(1124)</sup> is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” (KJV)

- Paul used the Greek word **gramma** *gram'-mah* <sup>(1121)</sup> when referring to the “holy” Old Testament writings. In John 5:47 the same word was used regarding the writings of Moses.

## John 5:45-47

“Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

<sup>46</sup> For had ye believed Moses, ye would have believed me; for he wrote of me.

<sup>47</sup> **But if ye believe not his writings**, <sup>(1121)</sup> how shall ye believe my words?” (KJV)

**Child 1025** βρεφος *brephos* *bref'-os* of uncertain affinity; **an infant** (properly, **unborn**) literally or figuratively:-- (Translated in King James Version as) babe, (young) child, infant.

**Holy 2413** ιερος *hieros* *hee-er-os'* of uncertain affinity; **sacred**:-- (Translated in King James Version as) holy.

**Scripture / Writings 1121** γραμμα *gramma* *gram'-mah* from γραφω - grapho **1125**; **a writing**, i.e. **a letter, note, epistle, book, etc.**; **plural learning**:-- (Translated in King James Version as) bill, learning, letter, scripture, writing, written.

**1125** – γραφω grapho *graf'-o* a primary verb; **to "grave"**, especially **to write**; figuratively, **to describe**:-- (Translated in King James Version as) describe, write(-ing, -ten).

- In 2 Timothy 1:2 Paul refers to Timothy as “my dearly beloved son.”

## 2 Timothy 1:2

“**To Timothy**, <sup>(5095)</sup> **my dearly beloved son**: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.” (KJV)

Paul goes on to say:

## 2 Timothy 1:3-5

“I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

<sup>4</sup> Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

<sup>5</sup> When I call to remembrance the unfeigned faith that is in thee, **which dwelt first in thy grandmother Lois, and thy mother Eunice**; and I am persuaded that in thee also.” (KJV)

The King James Version introduces us to a young man name Timotheus in Acts 16:1.

## Acts 16:1-3

“Then came he to Derbe and Lystra: and, behold, **a certain disciple was there, named Timotheus** <sup>(5095)</sup>, **the son of a certain woman, which was a Jewess, and believed**; **but his father was a Greek**:

<sup>2</sup> Which was well reported of by the brethren that were at Lystra and Iconium.

<sup>3</sup> Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.” (KJV)

**Timothy/Timotheus 5095** Τιμοθεος Timotheos *tee-moth'-eh-os* from τιμη - time 5092 and θεος - theos 2316; **dear to God; Timotheus, a Christian**:— (Translated in King James Version as) Timotheus, Timothy.

Many accept that the 2 Timothy 1:2 and the Acts 16:1 Timothy are one and the same. Perhaps this is the case. However, we have no way of knowing how long Paul may have known him. Further, if the two passages are referring to the same young man, than we can rule out Paul as Timothy's father.

Recall that in 2 Timothy 3:15 it states, “That from a **child**” Timothy had “known the **holy scriptures**,” probably taught to him by his mother and grandmother.

Chances are, when Timothy was a child, Paul was still a practicing Pharisee and there were no New Testament documents, much less epistles (letters) from Paul. Therefore, the “Holy Scriptures” young Timothy would have known are from the Old Testament (Tanach).

#### James 2:8

“If ye fulfil the royal law according to the **scripture** <sup>(1124)</sup>, Thou shalt love thy neighbour as thyself, ye do well:” (KJV)

#### James 2:23

“And the **scripture** <sup>(1124)</sup> was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.” (KJV)

#### James 4:5

“Do ye think that the **scripture** <sup>(1124)</sup> saith in vain, The spirit that dwelleth in us lusteth to envy?” (KJV)

#### 1 Peter 2:6

“Wherefore also it is **contained in the scripture** <sup>(1124)</sup>, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.” (KJV)

#### 2 Peter 1:20-21

“Knowing this first, that no prophecy of the **scripture** <sup>(1124)</sup> is of any private interpretation.

<sup>21</sup> For the **prophecy came not in old time** by the will of man: **but holy men of God spake as they were moved by the Holy Ghost.**” (KJV)

#### 2 Peter 3:16

“As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are **unlearned and unstable wrest**, as they do also the other **scriptures** <sup>(1124)</sup>, unto their own **destruction.**” (KJV)

**Destruction** 684 ἀπώλεια apóleia, ap-o'-li-a; from a presumed derivative of 622; **ruin or loss** (physical, spiritual or eternal):— (Translated in King James Version as) damnable(-nation), destruction, die, perdition, X perish, pernicious ways, waste.

**Wrest** 4761 στρεβλόω streblōō, streb-lo'-o; from a derivative of 4762; **to wrench**, i.e. (specially), **to torture** (by the rack), but only figuratively, **to pervert**:— (Translated in King James Version as) wrest.

**4762** - στρέφω stréphō, stref'-o; strengthened from the base of 5157; **to twist**, i.e. **turn quite around or reverse** (literally or figuratively):— (Translated in King James Version as) convert, turn (again, back again, self, self about).

- After careful review of the 53 occurrences, it appears only 2 Peter 3:16 refers to Paul's epistles as "scripture." In addition, there is nothing in the 53 occurrences that would draw us to the conclusion that Paul's epistles were considered "inspired."
- In addition, we are left without a clue as to which epistles Peter may have read. We have to remember that 2,000 years ago there were no printing presses, copy machines or internet. The only thing we can be sure of is Paul liked to write. Apart from that, we can only speculate.
- Based on the 53 occurrences, it appears that the only "scriptures" that can truly be classified as "inspired" are the writings of the prophets.

#### **Amos 3:6-8**

"Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?

<sup>7</sup> **Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.**

<sup>8</sup> The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?" (KJV)

And by far the most inspired of them all is Jesus Christ, who was also Prophet.

#### **Luke 24:19**

"And he said unto them, What things? And they said unto him, Concerning **Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:**" (KJV)

#### **John 6:11-14**

"And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

<sup>12</sup> When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

<sup>13</sup> Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

<sup>14</sup> Then those men, when they had seen the miracle that Jesus did, said, **This is of a truth that prophet that should come into the world.**" (KJV)

- Finally, if 2 Peter 3:16 was indeed written by the Apostle Peter, a follower of Jesus Christ of Nazareth, who was a doer of the commandments of God; it stands to reason that Peter would have only validated Paul's writings if he was under the impression that Paul was a follower of the same Jesus Christ of Nazareth and a doer of the commandments of God.

As a result, I conclude that Peter would believe the "unlearned" and "unstable" were those who did not follow the commandments of God; and that it was also the "unlearned" and "unstable" who "wrest" (twist, distort) the words of Paul because they are most definitely "some things hard to be understood."

How about you? What is your conclusion?



Following is just a little of what Peter believed and passed on to others.

### 1 Peter 1:1-16

"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

<sup>2</sup> Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

<sup>4</sup> To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

<sup>5</sup> Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

<sup>6</sup> Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold **temptations**:

<sup>7</sup> **That the trial of your faith**, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

<sup>8</sup> Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

<sup>9</sup> Receiving the end of your faith, even the salvation of your souls.

<sup>10</sup> Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

<sup>11</sup> Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

<sup>12</sup> Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

<sup>13</sup> Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

<sup>14</sup> As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

<sup>15</sup> But as he which hath called you is holy, so be ye holy in all manner of conversation;

<sup>16</sup> Because it is written, <sup>(1125)</sup> Be ye holy; for I am holy." (KJV)

**Conversation 391** ἀναστροφή anastrophē, an-as-trof-ay'; from 390; **behavior**:— (Translated in King James Version as) conversation.

**Holy 40** ἅγιος hagios hag'-ee-os from hagos (**an awful thing**) (compare ἄγνος - hagnos 53, 2282); **sacred** (physically, pure, morally blameless or religious, ceremonially, consecrated):-- (Translated in King James Version as) (most) holy (one, thing), saint.

**Obedient 5218** ὑπακοή hypakoē, hoop-ak-o-ay'; from 5219; **attentive hearkening**, i.e. (by implication) **compliance or submission**:— (Translated in King James Version as) obedience, (make) obedient, obey(-ing).

**Temptations 3986** πειρασμός peirasμός, pi-ras-mos'; from 3985; **a putting to proof** (by experiment (of good), experience (of evil), solicitation, discipline or provocation); by implication, adversity:— (Translated in King James Version as) temptation, × try.

**Trial 1383** δοκίμιον dokimion, dok-im'-ee-on; neuter of a presumed derivative of 1382; **a testing**; by implication, **trustworthiness**:— (Translated in King James Version as) trial, trying.

**Tried 1381** δοκιμάζω dokimázō, dok-im-ad'-zo; from 1384; **to test** (literally or figuratively); by implication, **to approve**:— (Translated in King James Version as) allow, discern, examine, × like, (ap-)prove, try.



## ARGUMENT # 4

*If you say you believe in Jesus and question His authority about His Word and whom He calls to serve Him, Acts 9:3-8 & 15 & I Cor. 15:1-11 (vs8) confirms Paul's Apostleship, Jesus, God the Son has the authority and power to call whomever He pleases.*

What is the meaning of "confirm"?

**Confirm** (Dictionary.com) –

verb (used with object)

1. to establish the truth, accuracy, validity, or genuineness of; corroborate; verify:
2. to acknowledge with definite assurance:
3. to make valid or binding by some formal or legal act; sanction; ratify:
4. to make firm or more firm; add strength to; settle or establish firmly:
5. to strengthen (a person) in habit, resolution, opinion, etc.:
6. to administer the religious rite of confirmation to.

Now, let's see what Acts 9 has to say about the confirmation of Paul's Apostleship.

### Acts 9:3-8

"And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

<sup>4</sup> And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

<sup>5</sup> And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

<sup>6</sup> And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

<sup>7</sup> And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

<sup>8</sup> And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus." (KJV)

### Acts 9:15

"But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:" (KJV)

- There is no indication that Luke, the author of both the Gospel of Luke and the Book of Acts, was present during Paul's Damascus Road experience. Luke does not indicate that he was an eyewitness to the events that took place. Chances are Luke only transcribed what he was told by others. So someone had to dictate to him what took place. It's a good probability that someone was Paul.

Recall what Luke said in Luke 1:1-4 and Acts 1:1.

#### **Luke 1:1-4**

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

<sup>2</sup> Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

<sup>3</sup> It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

<sup>4</sup> That thou mightest know the certainty of those things, wherein thou hast been instructed."  
(KJV)

#### **Acts 1:1**

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,"  
(KJV)

- There is nothing in Acts 9:3-8, 15 that confirms Paul's apostleship.

As pointed out in Part 1 of The Contradictions of Paul, there are four (4) versions of Paul's Damascus Road experience and in various ways they contradict. As a result, they cannot be used "to establish the truth, accuracy, validity, or genuineness of" Paul's claims.

- Actually, in the Book of Galatians, Paul does not give all of the above detail; however, in my opinion, it gives us Paul's version of events independent of the accounts in the Book of Acts.

Following are the three remaining accounts and additional verses from Acts 9. Please note that the first three versions are from the Book of Acts:

See if you can spot any discrepancies.

#### **1) Acts 9:16-28** – Continuation of the 1<sup>st</sup> recorded Damascus Road account.

##### **Acts 9:16-28**

"For I will shew him how great things he must suffer for my name's sake.

<sup>17</sup> And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

<sup>18</sup> And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

<sup>19</sup> And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

<sup>20</sup> And straightway he preached Christ in the synagogues, that he is the Son of God.

<sup>21</sup> But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

<sup>22</sup> But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

<sup>23</sup> And after that many days were fulfilled, the Jews took counsel to kill him:

<sup>24</sup> But their laying await was known of Saul. And they watched the gates day and night to kill him.

<sup>25</sup> Then the disciples took him by night, and let him down by the wall in a basket.

<sup>26</sup> And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

<sup>27</sup> But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

<sup>28</sup> And he was with them coming in and going out at Jerusalem.” (KJV)

## 2) Acts 22:6-21 – the 2<sup>nd</sup> recorded Damascus Road account.

In this account, Paul is speaking to an audience of Jews who wanted to kill him.

### Acts 22:6-21

“ Men, brethren, and fathers, hear ye my defence which I make now unto you.

<sup>2</sup> (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

<sup>3</sup> I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

<sup>4</sup> And I persecuted this way unto the death, binding and delivering into prisons both men and women.

<sup>5</sup> As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

<sup>6</sup> And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

<sup>7</sup> And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

<sup>8</sup> And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

<sup>9</sup> And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

<sup>10</sup> And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

<sup>11</sup> And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

<sup>12</sup> And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,

<sup>13</sup> Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

<sup>14</sup> And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

<sup>15</sup> For thou shalt be his witness unto all men of what thou hast seen and heard.

<sup>16</sup> And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

<sup>17</sup> And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

<sup>18</sup> And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

<sup>19</sup> And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

<sup>20</sup> And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

<sup>21</sup> And he said unto me, Depart: for I will send thee far hence unto the Gentiles." (KJV)

- If Jesus Christ appeared to Paul in a trance, couldn't He have also appeared to the Apostles in a trance, or by whatever means He saw fit, in order to give them a heads-up concerning Paul?
- Verse 21 –Paul did not go immediately "far hence unto the Gentiles." In fact he preached first to the Jews.

#### **Acts 13:46**

"Then Paul and Barnabas waxed bold, and said, **It was necessary that the word of God should first have been spoken to you:** but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." (KJV)

### **3) Acts 26:12-21** is the 3<sup>rd</sup> recorded Damascus Road account.

In this account, Paul presents his case to King Agrippa.

#### **Acts 26:12-21**

"Whereupon as I went to Damascus with authority and commission from the chief priests,

<sup>13</sup> At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

<sup>14</sup> And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

<sup>15</sup> And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

<sup>16</sup> But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

<sup>17</sup> Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

<sup>18</sup> To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

<sup>19</sup> Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

<sup>20</sup> But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

<sup>21</sup> For these causes the Jews caught me in the temple, and went about to kill me." (KJV)

- This version is more in line with Acts 9 – with a little extra embellishment.

#### 4) Galatians 1:11-23 Version

This version was presented to the brethren in Galatia.

##### Galatians 1:11-23

"But I certify you, brethren, that the gospel which was preached of me is not after man.  
<sup>12</sup> For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.  
<sup>13</sup> For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:  
<sup>14</sup> And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.  
<sup>15</sup> But when it pleased God, who separated me from my mother's womb, and called me by his grace,  
<sup>16</sup> To reveal his Son in me, that I might preach him among the heathen; **immediately I conferred not with flesh and blood:**  
<sup>17</sup> **Neither went I up to Jerusalem to them which were apostles before me;** but I went into Arabia, and returned again unto Damascus.  
<sup>18</sup> **Then after three years I went up to Jerusalem to see Peter,** and abode with him fifteen days.  
<sup>19</sup> **But other of the apostles saw I none, save James the Lord's brother.**  
<sup>20</sup> Now the things which I write unto you, **behold, before God, I lie not.**  
<sup>21</sup> Afterwards I came into the regions of Syria and Cilicia;  
<sup>22</sup> And was unknown by face unto the churches of Judaea which were in Christ:  
<sup>23</sup> But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed." (KJV)

**Conferred** 4323 προσανατίθημι prosanatíthēmi, pros-an-at-ith'-ay-mee; from 4314 and 394; **to lay up in addition**, i.e. (middle voice and figuratively) **to impart** or (by implication) **to consult**:— (Translated in King James Version as) in conference add, confer.

**Lie** 5574 ψεύδομαι pseúdomai, psyoo'-dom-ahee; middle voice of an apparently primary verb; **to utter an untruth or attempt to deceive by falsehood**:— (Translated in King James Version as) falsely, lie.

I suppose we could just let Paul off the hook by saying he was just elaborating based on his audience; however, if he was on trial, would these four different versions help his case? Would a jury be convinced if he ended by saying "**before God, I lie not.**"

In fact, this was not the only occasion Paul felt the need to remind others that he was not lying.

##### Romans 9:1

"I say the truth in Christ, I **lie** not, my conscience also bearing me witness in the Holy Ghost," (KJV)

##### 2 Corinthians 11:31

"The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I **lie** not." (KJV)

##### 1 Timothy 2:7

"Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and **lie** not;) a teacher of the Gentiles in faith and verity." (KJV)

Did you notice any obvious discrepancies in the four accounts?

Do you believe these four accounts confirm Paul's apostleship?

➤ Following is the 2<sup>nd</sup> passage presented in the argument.

### 1 Corinthians 15:1-11

"Moreover, brethren, I declare unto you **the gospel which I preached unto you**, which also ye have received, and wherein ye stand;

<sup>2</sup> By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

<sup>3</sup> For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

<sup>4</sup> And that he was buried, and that he rose again the third day according to the scriptures:

<sup>5</sup> And that he was seen of Cephas, then of the twelve:

<sup>6</sup> 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.

<sup>7</sup> After that, he was seen of James; then of all the apostles.

<sup>8</sup> **And last of all he was seen of me also, as of one born out of due time.**

<sup>9</sup> For **I am the least of the apostles**, that am not meet to be called an apostle, because I persecuted the church of God.

<sup>10</sup> 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 abored more abundantly than they all: yet not I, but the grace of God which was with me.

<sup>11</sup> Therefore whether it were I or they, so we preach, and so ye believed." (KJV)

- 1 Cor.15:1-11 is Paul's confirmation of Paul's apostleship. 1 Corinthians is chalk full of Paul's claims to his apostleship.

Following are the six verses:

**1Cor 1:1** - "Paul, called *to be* an **apostle** of Jesus Christ through the will of God, and Sosthenes *our* brother," (KJV)

**1Cor 4:9** - "For I think that God hath set forth us the **apostles** last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men." (KJV)

**1Cor 9:1** - "Am I not an **apostle**? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?" (KJV)

**1Cor 9:2** - "If I be not an **apostle** unto others, yet doubtless I am to you: for the seal of mine **apostleship** are ye in the Lord." (KJV)

**1Cor 9:5** - "Have we not power to lead about a sister, a wife, as well as other **apostles**, and as the brethren of the Lord, and Cephas?" (KJV)

**1Cor 15:9** - "For I am the least of the **apostles**, that am not meet to be called an **apostle**, because I persecuted the church of God." (KJV)

- The gospels of Matthew and Luke give us the criteria by which Christ selected His Apostles.

#### **Luke 22:25-30**

“And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

<sup>26</sup> But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

<sup>27</sup> For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

<sup>28</sup> **Ye are they which have continued with me in my temptations.**

<sup>29</sup> **And I appoint unto you a kingdom, as my Father hath appointed unto me;**

<sup>30</sup> **That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.**” (KJV)

#### **Matthew 19:28**

“And Jesus said unto them, Verily I say unto you, **That ye which have followed me,** in the regeneration when the Son of man shall sit in the throne of his glory, **ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.**” (KJV)

Luke, the author of both the Gospel of Luke and the Book of Acts, gives us the names of the twelve Apostles chosen by Christ.

#### **Luke 6:13-16**

“And when it was day, **he called unto him his disciples: and of them he chose twelve, whom also he named apostles;**

<sup>14</sup> **Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,**

<sup>15</sup> **Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,**

<sup>16</sup> **And Judas the brother of James, and Judas Iscariot, which also was the traitor.”** (KJV)

In Acts 1, Luke wrote that these were the chosen Apostles.

#### **Acts 1:1-2**

“The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

<sup>2</sup> Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto **the apostles whom he had chosen:**” (KJV)

**Chosen 1586** ἐκλέγομαι eklégomai, ek-leg'-om-ahee; middle voice from 1537 and 3004 (in its primary sense); **to select**:— (Translated in King James Version as) make choice, choose (out), chosen.

Later in Acts 1, Luke describes how the eleven remaining Apostles followed the same criteria given by Christ when they selected two men as a possible replacement for Judas Iscariot:

#### **Acts 1:13-26**

“And when they were come in, they went up into an upper room, where abode both **Peter**, and **James**, and **John**, and **Andrew**, **Philip**, and **Thomas**, **Bartholomew**, and **Matthew**, **James** the son of Alphaeus, and **Simon** Zelotes, and **Judas** the brother of James.

<sup>14</sup> These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

<sup>15</sup> And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

<sup>16</sup> Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

<sup>17</sup> For he was numbered with us, and had obtained part of this ministry.

<sup>18</sup> Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

<sup>19</sup> And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

<sup>20</sup> For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

<sup>21</sup> **Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,**

<sup>22</sup> **Beginning from the baptism of John, unto that same day that he was taken up from us,**  
**must one be ordained to be a witness with us of his resurrection.**

<sup>23</sup> And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

<sup>24</sup> And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

<sup>25</sup> **That he may take part of this ministry and apostleship,** from which Judas by transgression fell, that he might go to his own place.

<sup>26</sup> **And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.” (KJV)**

Paul’s claims to his apostleship are all well and good; however, there is still a problem. There is nothing in the Bible showing that Christ authorized Paul to do anything. There is not one shred of evidence. All we have is Paul’s word for it. Oh yes, and two verses in the Book of Acts giving the title of Apostle to both Barnabas and Paul.

#### **Acts 14:4**

“But the multitude of the city was divided: and part held with the Jews, and part with the **apostles**.” (KJV)

#### **Acts 14:14**

“Which when **the apostles, Barnabas and Paul**, heard of, they rent their clothes, and ran in among the people, crying out,” (KJV)

However, I find no fault with Luke. Although Luke was a friend and traveling companion of Paul’s, chances are, Luke wrote what he was told by Paul and Barnabas. After all, Paul was “the apostle to the gentiles” and Luke was a gentile. Who was Luke to say anything different? However, it is telling that Luke never referred to Paul and Barnabas as apostles whom Jesus Christ had “chosen.”

On the other hand, when it comes to Jesus Christ, John the Baptist and the apostles, we have records from more than one witness affirming their identity.

For instance, the four gospels declare that Jesus is the Christ (Messiah), the Son of God.



### Matthew 1:1

"The book of the generation of Jesus **Christ**, the son of David, the son of Abraham." (KJV)

- For those who may not be aware, "Christ" is not Jesus' last name.

### John 1:41

"He first found his own brother Simon, and said to him, **"We have found the Messiah" (which is translated, the Christ).**" (NKJV)

**Christ 5547** Χριστός Christós, khris-tos'; from **5548**; **anointed**, i.e. **the Messiah, an epithet of Jesus**:— (Translated in King James Version as) Christ.

**5548** - χρίω chríō, khree'-o; probably akin to 5530 **through the idea of contact; to smear or rub with oil**, i.e. (by implication) **to consecrate to an office or religious service**:— (Translated in King James Version as) anoint.

### Matthew 16:15-17

"He saith unto them, But whom say ye that I am?

<sup>16</sup> And Simon Peter answered and said, **Thou art the Christ, the Son of the living God.**

<sup>17</sup> And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (KJV)

### Mark 1:1

"The beginning of **the gospel of Jesus Christ, the Son of God**;" (KJV)

### Luke 2:10-12

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

<sup>11</sup> For unto you is born this day **in the city of David a Saviour, which is Christ the Lord.**

<sup>12</sup> And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." (KJV)

### Luke 1:31-33

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and **shalt call his name Jesus.**

<sup>32</sup> **He shall be great, and shall be called the Son of the Highest:** and the Lord God shall give unto him the throne of his father David:

<sup>33</sup> And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (KJV)

### John 1:16-18

"And of his fulness have all we received, and grace for grace.

<sup>17</sup> For the law was given by Moses, but grace and truth came by Jesus Christ.

<sup>18</sup> **No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.**" (KJV)

### John 1:33-35

"And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

<sup>34</sup> **And I saw, and bare record that this is the Son of God.**

<sup>35</sup> Again the next day after John stood, and two of his disciples;" (KJV)

### John 20:30-31

“And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

<sup>31</sup> **But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”** (KJV)

When it comes to the credentials of John the Baptist, as to his identity as the “messenger” who would be sent to prepare the way of the Lord; and to his authorization to baptize and preach repentance of sins, it is recorded, in the Book of Matthew, that Christ said:

### Matthew 11:7-15

“As they departed, Jesus began to say to the multitudes concerning John: “What did you go out into the wilderness to see? A reed shaken by the wind? <sup>8</sup> But what did you go out to see? A man clothed in soft garments? Indeed, those who wear soft *clothing* are in kings’ houses. <sup>9</sup> But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. <sup>10</sup> For this is *he* of whom it is written:

**‘Behold, I send My messenger before Your face,**

**Who will prepare Your way before You.’**

<sup>11</sup> “Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist; but he who is least in the kingdom of heaven is greater than he. <sup>12</sup> And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force. <sup>13</sup> For all the prophets and the law prophesied until John. <sup>14</sup> And if you are willing to receive *it*, he is Elijah who is to come. <sup>15</sup> He who has ears to hear, let him hear!” (KJV)

- Verse 10 – The quote is from Malachi 3:1

### Malachi 3:1

**“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.”** (KJV)

The other three gospel accounts (Mark, Luke and John) also acknowledged John the Baptist as the messenger sent to prepare the way of Jesus Christ.

### Mark 1:1-4

“The beginning of the gospel of Jesus Christ, the Son of God;

<sup>2</sup> As it is written in the prophets, **Behold, I send my messenger before thy face, which shall prepare thy way before thee.**

<sup>3</sup> **The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.**

<sup>4</sup> John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.” (KJV)

### Luke 3:1-6

“Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

<sup>2</sup> Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

<sup>3</sup> And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

<sup>4</sup> As it is written in the book of the words of Esaias the prophet, saying, **The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.**

<sup>5</sup> Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

<sup>6</sup> And all flesh shall see the salvation of God.” (KJV)

#### **John 1:6-9**

**“There was a man sent from God, whose name was John.**

<sup>7</sup> The same came for a witness, to bear witness of the Light, that all men through him might believe.

<sup>8</sup> He was not that Light, but was sent to bear witness of that Light.”

#### **John 1:19-23**

“And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

<sup>20</sup> And he confessed, and denied not; but confessed, I am not the Christ.

<sup>21</sup> And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

<sup>22</sup> Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

<sup>23</sup> **He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias (Isaiah).”** (KJV)

However, there is no such validation of Paul. We only have his word that he is an apostle to Christ and a mention or two in the book of Acts.

This reminds me of what Christ said:

#### **John 5:43-44**

“I have come in my Father’s name, and you don’t receive me. **If another comes in his own name, you will receive him.**”<sup>44</sup> How can you believe, who receive glory from one another, and you don’t seek the glory that comes from the only God?” (WEB)

## ARGUMENT # 5

*We accept the teachings of Paul by faith. As Christians “we walk by faith not by sight.”*

### 2 Corinthians 5:7

“(For we walk by faith, not by sight:)” (KJV)

This is a very popular verse. There are countless sermons, songs and articles on this one verse; yet, most are not aware that by taking these eight words out of context we distort the intended meaning.

Following is the verse in context:

### Corinthians 5:1-8

“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

<sup>2</sup> For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

<sup>3</sup> If so be that being clothed we shall not be found naked.

<sup>4</sup> For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

<sup>5</sup> Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

<sup>6</sup> Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

<sup>7</sup> (For we **walk** <sup>(4043)</sup> **by faith**, <sup>(4102)</sup> **not by sight**: <sup>(1491)</sup>)

<sup>8</sup> We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.” (KJV)

- So, how does “we walk by faith, not by sight.” fit in with the other verses in this passage?

**Walk 4043** περιπατέω **peripatéō**, per-ee-pat-eh'-o; from 4012 and 3961; **to tread all around**, i.e. **walk at large** (especially as **proof of ability**); figuratively, **to live, deport oneself, follow** (as a companion or votary):— (Translated in King James Version as) go, be occupied with, walk (about).

**Faith 4102** πίστις **pístis**, pis'-tis; from 3982; **persuasion**, i.e. **credence**; **moral conviction** (of religious truth, or the truthfulness of God or a religious teacher), especially **reliance upon Christ for salvation**; abstractly, **constancy in such profession**; by extension, **the system of religious (Gospel) truth itself**:— (Translated in King James Version as) assurance, belief, believe, faith, fidelity.

**3982** - πείθω **peíthō**, pi'-tho; a primary verb; **to convince** (by argument, true or false); by analogy, **to pacify or conciliate** (by other fair means); reflexively or passively, **to assent** (to evidence or authority), **to rely** (by inward certainty):— (Translated in King James Version as) agree, assure, believe, have confidence, be (wax) conflent, make friend, obey, persuade, trust, yield

**Sight 1491** εἶδος **eîdos**, i'-dos; from 1492; **a view**, i.e. **form** (literally or figuratively):— (Translated in King James Version as) appearance, fashion, shape, sight.

**1492** - εἶδω **eídw**, i'-do; a primary verb; used only in certain past tenses, the others being borrowed from the equivalent 3700 and 3708; properly, **to see** (literally or figuratively); by implication, (in the perfect tense only) **to know**:— (Translated in King James Version as) be aware, behold, × can (+ not tell), consider, (have) know(-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot.

According to Wikipedia, a free online encyclopedia

**Eidos** is a Greek term meaning "form" "essence", "type" or "species". See Plato's theory of Forms

Thayer's Greek-English Lexicon also says in part that the Greek word εἶδος **eidos** means "**the external appearance, form, figure, shape.**"

The King James Bible translated the Greek word εἶδος **eidos** using four different English words in 5 occurrences. Following are the 5 verses:

Luke 3:22	"And the Holy Ghost descended in a bodily <b>shape</b> <sup>1491</sup> like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." (KJV)
Luke 9:29	"And as he prayed, the <b>fashion</b> <sup>1491</sup> of his countenance was altered, and his raiment <i>was white and</i> glistening." (KJV)
John 5:37	"And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his <b>shape</b> ." <sup>1491</sup> (KJV)
2Co 5:7	" (For we walk by faith, not by <b>sight</b> :)" <sup>1491</sup> (KJV)
1Th 5:22	"Abstain from all <b>appearance</b> <sup>1491</sup> of evil." (KJV)

According to what many of us were told, as Christians, we are to "walk by faith, not by sight." Some might refer us to the words Jesus spoke to Thomas as confirmation of this:

#### John 20:28-29

"And Thomas answered and said unto him, My Lord and my God.

<sup>29</sup> Jesus saith unto him, Thomas, **because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.**" (KJV)

However, when these two verses are placed in context we can see that Christ was referring to those who had actually seen Him after His resurrection.

#### John 20:19-29

"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.

<sup>20</sup> And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

<sup>21</sup> Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

<sup>22</sup> And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

<sup>23</sup> Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

<sup>24</sup> But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

<sup>25</sup> **The other disciples therefore said unto him, We have seen the Lord.** But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

<sup>26</sup> And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

<sup>27</sup> Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

<sup>28</sup> And Thomas answered and said unto him, My Lord and my God.

<sup>29</sup> **Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.**" (KJV)

Christ Jesus never stated that "sight" is not important. In fact, He says just the opposite.

### Matthew 13:10-17

"And the disciples came, and said unto him, Why speakest thou unto them in parables?

<sup>11</sup> He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

<sup>12</sup> For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

<sup>13</sup> **Therefore speak I to them in parables: because they seeing<sup>(991)</sup> see<sup>(991)</sup> not; and hearing they hear not, neither do they understand.**

<sup>14</sup> **And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing<sup>(991)</sup> ye shall see,<sup>(1492)</sup> and shall not perceive:<sup>(1492)</sup>**

<sup>15</sup> For this people's heart is waxed gross, and their ears are dull of hearing, and **their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted,<sup>(1492)</sup> and I should heal them.**

<sup>16</sup> **But blessed are your eyes, for they see:<sup>(991)</sup> and your ears, for they hear.**

<sup>17</sup> For verily I say unto you, That many prophets and righteous men have desired to **see<sup>(1492)</sup>** those things which ye see, and have not **seen<sup>(1492)</sup>** them; and to hear those things which ye hear, and have not heard them." (KJV)

- According to Christ, seeing is very important. Why? Because seeing, hearing and understanding lead to our conversion or our turning to Him.

**Converted 1994** ἐπιστρέφω epistréphō, ep-ee-stref'-o; from 1909 and 4762; **to revert** (literally, figuratively or morally):— (Translated in King James Version as) come (go) again, convert, (re-)turn (about, again).

**1909** – ἐπί ἐπί, ep-ee'; a primary preposition; properly, meaning superimposition (**of time, place, order, etc.**), **as a relation of distribution** (with the genitive case), i.e. **over, upon, etc.**; **of rest** (with the dative case) **at, on, etc.**; **of direction** (with the accusative case) **towards, upon, etc.**:— (Translated in King James Version as) about (the times), above, after, against, among, as long as (touching), at, beside, × have charge of, (be-, (where-))fore, in (a place, as much as, the time of, -to), (because) of, (up-)on (behalf of), over, (by, for) the space of, through(-out), (un-)to(-ward), with.

**4762** – στρέφω stréphō, stref'-o; strengthened from the base of 5157; **to twist, i.e. turn quite around or reverse** (literally or figuratively):— (Translated in King James Version as) convert, turn (again, back again, self, self about).

**See 991** βλέπω blépō, blep'-o; a primary verb; **to look at** (literally or figuratively):— (Translated in King James Version as) behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

**Perceive/See 1492** εἶδω eídō, i'-do; a primary verb; used only in certain past tenses, the others being borrowed from the equivalent 3700 and 3708; properly, **to see** (literally or figuratively); by implication, (in the perfect tense only) **to know**:— (Translated in King James Version as) be aware, behold, × can (+ not tell), consider, (have) know(-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot.

It is recorded that Christ also said:

#### **Luke 6:39-42**

“And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

<sup>40</sup> The disciple is not above his master: but every one that is perfect shall be as his master.

<sup>41</sup> And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

<sup>42</sup> Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, **cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.**” (KJV)

#### **John 9:35-39**

“Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

<sup>36</sup> He answered and said, Who is he, Lord, that I might believe on him?

<sup>37</sup> And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

<sup>38</sup> And he said, Lord, I believe. And he worshipped him.

<sup>39</sup> And Jesus said, For judgment I am come into this world, that they which **see**<sup>(991)</sup> not might **see**;<sup>(991)</sup> and that they which **see**<sup>(991)</sup> might be made blind.” (KJV)

#### **Luke 9:61-62**

“And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

<sup>62</sup> And Jesus said unto him, No man, having put his hand to the plough, and **looking**<sup>(991)</sup> back, is fit for the kingdom of God.” (KJV)

#### **Matthew 24:3-5**

“As he sat on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will these things be, and what will be the sign of your coming and of the end of the age?” <sup>4</sup> And Jesus answered them, “**See**<sup>(991)</sup> **that no one leads you astray.**” <sup>5</sup> For many will come in my name, saying, ‘I am the Christ,’ and they will lead many astray.” (ESV)

#### **Mark 13:21-23**

“And then if anyone says to you, ‘Look, here’s the Messiah!’ or, ‘Look, there He is!’ do not believe it.

<sup>22</sup> For false messiahs and false prophets will rise up and show signs and wonders to lead astray, if possible, the chosen. <sup>23</sup> So be careful! **See**,<sup>(991)</sup> I have told you everything beforehand.” (TLV)

- How has Jesus told us everything beforehand? It is written in the word of God – the Holy Bible. However, if we don’t take the time to read the word of God how will we begin to see?

#### **Mark 13:28-37**

“Now learn the parable from the fig tree. When its branch becomes tender and puts forth leaves, you know that summer is near. <sup>29</sup> So also, when you see all these things happening, know that it is near, at the door. <sup>30</sup> Amen, I tell you, this generation will not pass away until all these things happen. <sup>31</sup> Heaven and earth will pass away, but My words will never pass away. <sup>32</sup> But of that day or hour no one knows, not even the angels in heaven nor the Son, except the Father.

<sup>33</sup> **“Keep on the lookout!”**<sup>(991)</sup> Stay alert! For you do not know when the time is. <sup>34</sup> It is like a man away on a journey. After leaving his house and putting his servants in charge and giving each his task, he also

commanded the doorkeeper to watch. <sup>35</sup> **Therefore stay alert**, for you do not know when the master of the house is coming, whether in the evening, at midnight, when the rooster crows, or in the early morning. <sup>36</sup> **So watch in case, coming suddenly, he finds you asleep.** <sup>37</sup> What I say to you I say to all: 'Stay alert!'" (TLV)

To the Lukewarm church Christ says:

#### **Revelation 3:14-22**

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

<sup>15</sup> I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

<sup>16</sup> So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

<sup>17</sup> **Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:**

<sup>18</sup> **I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.** <sup>(991)</sup>

<sup>19</sup> As many as I love, I rebuke and chasten: be zealous therefore, and repent.

<sup>20</sup> Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

<sup>21</sup> To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

<sup>22</sup> He that hath an ear, let him hear what the Spirit saith unto the churches." (KJV)

#### **Revelation 16:15**

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see <sup>(991)</sup> his shame." (KJV)



## ARGUMENT # 6

### *Jesus isn't going to allow Paul to write 13 of the New Testament books to discredit Himself*

It is recorded in the Book of Deuteronomy that God said He would send one like Moses and all were to hear what the one God was sending said, because He would speak the words of God.

#### **Deuteronomy 18:15-19**

"The LORD (**Yehowah**) your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear, <sup>16</sup> according to all you desired of the LORD (**Yehowah**) your God in Horeb in the day of the assembly, saying, 'Let me not hear again the voice of the LORD (**Yehowah**) my God, nor let me see this great fire anymore, lest I die.'

<sup>17</sup> "And the LORD (**Yehowah**) said to me: 'What they have spoken is good. <sup>18</sup> **I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.** <sup>19</sup> **And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him.**" (NKJV)

**Required 1875** דָּרַשׁ *dārash*, daw-rash'; a primitive root; properly, **to tread or frequent; usually to follow (for pursuit or search)**; by implication, **to seek or ask**; specifically **to worship**:— (Translated in King James Version as) ask, × at all, care for, × diligently, inquire, make inquisition, (necro-) mancer, question, require, search, seek (for, out), × surely.

It is recorded, in the Book of Acts, that Peter, an apostle of Jesus Christ, believed Moses was referring to Jesus Christ as "that Prophet:"

#### **Acts 3:18-26**

"But those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled. <sup>19</sup> **Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord,** <sup>20</sup> and that He may send Jesus Christ, who was preached to you before, <sup>21</sup> whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began. <sup>22</sup> **For Moses truly said to the fathers, 'The Lord your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you.'** <sup>23</sup> **And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people.** <sup>24</sup> Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days.

<sup>25</sup> You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed.' <sup>26</sup> To you first, **God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one of you from your iniquities.**" (NKJV)

In the Book of Matthew, it is recorded that a voice from heaven said that the disciples are to hear Jesus:

#### **Matthew 17:1-6**

"Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; <sup>2</sup> and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. <sup>3</sup> And behold, Moses and Elijah appeared to them, talking with Him. <sup>4</sup> Then Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah."

<sup>5</sup> While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, “**This is My beloved Son, in whom I am well pleased. Hear Him!**” <sup>6</sup> And when the disciples heard *it*, they fell on their faces and were greatly afraid.” (NKJV)

“So,” you might ask, “what does this have to do with this argument”?

Well, both the Old and the New Testaments reveal that the Lord (Yehowah) will test us to see if we will do as He commands.

For instance:

#### **Deuteronomy 13:1-5**

“If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

<sup>2</sup> And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

<sup>3</sup> Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: **for the LORD (Yehowah) your God proveth<sup>(5254)</sup> you, to know whether ye love the LORD (Yehowah) your God with all your heart and with all your soul.**

<sup>4</sup> Ye shall walk after the LORD (Yehowah) your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

<sup>5</sup> And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD (Yehowah) your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD (Yehowah) thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.” (KJV)

#### **2 Chronicles 32:30-31**

“This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

<sup>31</sup> Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, **God left him, to try<sup>(5254)</sup> him, that he might know all that was in his heart.**” (KJV)

#### **Psalms 11:4**

“The LORD (Yehowah) is in his holy temple, the LORD’s (Yehowah’s) throne is in heaven: **his eyes behold, his eyelids try<sup>(5254)</sup>, the children of men.**” (KJV)

**Proveth/Try 5254** נִסָּה nîçâh, naw-saw'; a primitive root; **to test**; by implication, **to attempt**:— (Translated in King James Version as) adventure, assay, prove, tempt, try.

#### **Jeremiah 17:10**

“**I the LORD (Yehowah) search the heart, I try the reins**, even to give every man according to his ways, and according to the fruit of his doings.” (KJV)

**Reins 3627** כִּלְיָהּ kilyâh, kil-yaw'; feminine of 3627 (only in the plural); **a kidney (as an essential organ)**; figuratively, **the mind (as the interior self)**:— (Translated in King James Version as) kidneys, reins.

### **Zechariah 13:9**

**“And I will bring the third part through the fire, and will refine them as silver is refined, and will try<sup>(974)</sup> them as gold is tried:<sup>(974)</sup> they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD (Yehowah) is my God.”** (KJV)

**Tried/Try 974** יָבַח bāchan, baw-khan'; a primitive root; **to test (especially metals)**; generally and figuratively, to **investigate**:—(Translated in King James Version as) examine, prove, tempt, try (trial).

### **Revelation 3:10**

**“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try<sup>(3985)</sup> them that dwell upon the earth.”** (KJV)

### **Hebrews 11:17**

**“By faith Abraham, when he was tried,<sup>(3985)</sup> offered up Isaac: and he that had received the promises offered up his only begotten son,”** (KJV)

**Tried/Try 3985** πειράζω peirázō, pi-rad'-zo; from 3984; **to test (objectively)**, i.e. **endeavor, scrutinize, entice, discipline**:— (Translated in King James Version as) assay, examine, go about, prove, tempt(-er), try.

God allowed Satan to test Christ.

### **Matthew 4:1-11**

**“Then was Jesus led up of the Spirit into the wilderness to be tempted<sup>(3985)</sup> of the devil.**

<sup>2</sup> And when he had fasted forty days and forty nights, he was afterward an hungred.

<sup>3</sup> And when the tempter<sup>(3985)</sup> came to him, he said, If thou be the Son of God, command that these stones be made bread.

<sup>4</sup> But he answered and said, **It is written**, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

<sup>5</sup> Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

<sup>6</sup> And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

<sup>7</sup> Jesus said unto him, **It is written again**, Thou shalt not tempt<sup>(1598)</sup> the Lord thy God.

<sup>8</sup> Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

<sup>9</sup> And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

<sup>10</sup> Then saith Jesus unto him, Get thee hence, Satan: **for it is written**, Thou shalt worship the Lord thy God, and him only shalt thou serve.

<sup>11</sup> Then the devil leaveth him, and, behold, angels came and ministered unto him.” (KJV)

**Tempt 1598** ἐκπειράζω ekpeirázō, ek-pi-rad'-zo; from 1537 and 3985; **to test thoroughly**:— (Translated in King James Version as) tempt.

Will we do as the Heavenly Father commands - to hear Christ and do as He says - or will we continue to give preeminence to others and allow them to entice and draw us away from Christ? If so, we are the ones who discredit God.

## ARGUMENT # 7

*Christ died to abolish having to keep rituals and ordinances. Col.2:8-16; Eph. 2:13-22. The enemy has turned you from the Scriptures that teach freedom in Christ, (Paul's writings) not in having to keep external rudiments/vain philosophies.*

I believe this argument is number one in the hearts of many followers of Paul. I will venture to say that this argument is especially important to those Paul labeled “carnal” Christians.

Let's consider the passages given in the argument. Since my response for Ephesians 2:13-22 is short, I will begin with it.

### Ephesians 2:13-22

“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

<sup>14</sup> For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

<sup>15</sup> **Having abolished in his flesh the enmity, even the law of commandments contained in ordinances;** <sup>(1378)</sup> for to make in himself of twain one new man, so making peace;

<sup>16</sup> And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

<sup>17</sup> And came and preached peace to you which were afar off, and to them that were nigh.

<sup>18</sup> For through him we both have access by one Spirit unto the Father.

<sup>19</sup> Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

<sup>20</sup> And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

<sup>21</sup> In whom all the building fitly framed together groweth unto an holy temple in the Lord:

<sup>22</sup> In whom ye also are builded together for an habitation of God through the Spirit.” (KJV)

**Enmity 2189** ἔχθρα échthra, ekh'-thrah; feminine of 2190; **hostility**; by implication, **a reason for opposition**:— (Translated in King James Version as) enmity, hatred.

**Ordinances (N.T.) 1378** δόγμα dógma, dog'-mah; from the base of 1380; **a law (civil, ceremonial or ecclesiastical)**:— (Translated in King James Version as) decree, ordinance.

- So, what “law of commandments contained in ordinances” is Paul referring too? Since Paul goes on about Christ making one new man out of two it appears there is a link between the two. Let's see if there is a record of this in the Old Testament (Tanach).

In Hebrew the word used for our English word “ordinance” is חֻקָּה **chuqqâh**.

**Ordinance (O.T.) 2708** חֻקָּה **chuqqâh**, khook-kaw'; feminine of 2706, and meaning substantially the same:— (Translated in King James Version as) appointed, custom, manner, ordinance, site, statute.

**2706** - קָחָה qôh, kôh; from 2710; **an enactment**; hence, **an appointment (of time, space, quantity, labor or usage)**:— (Translated in King James Version as) appointed, bound, commandment, convenient, custom, decree(-d), due, law, measure, × necessary, ordinance(-nary), portion, set time, statute, task.

The Hebrew word chuqqâh occurs 104 times in 100 verses in the KJV as follows:

statute (77x), ordinance (22x), custom (2x), appointed (1x), manners (1x), rites (1x).

To view all the occurrences [click here](#).

The Hebrew word חֻקִּים **chuqqâh** was first used in Genesis 26:5; however, it was translated in the KJV as “statutes.”

#### Genesis 26:2-5

“And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

<sup>3</sup> Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father;

<sup>4</sup> And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

<sup>5</sup> Because that **Abraham obeyed my voice, and kept my charge, my commandments, my statutes,** <sup>(2708)</sup> **and my laws.”** (KJV)

The first mention of the English word “ordinance” in the Old Testament (Tanach) concerns the keeping of the feast of Passover.

#### Exodus 12:1-14

“And the Lord spake unto Moses and Aaron in the land of Egypt saying,

<sup>2</sup> This month shall be unto you the beginning of months: it shall be the first month of the year to you.

<sup>3</sup> Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

<sup>4</sup> And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

<sup>5</sup> Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

<sup>6</sup> And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

<sup>7</sup> And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

<sup>8</sup> And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

<sup>9</sup> Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

<sup>10</sup> And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

<sup>11</sup> And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover.

<sup>12</sup> For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.

<sup>13</sup> And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

<sup>14</sup> And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; **ye shall keep it a feast by an ordinance** <sup>(2708)</sup> **for ever.”** (KJV)

- Paul wrote to the Corinthians that Christ is our Passover:

#### 1 Corinthians 5:6-8

“Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

<sup>7</sup> 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:**

<sup>8</sup> **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.” (KJV)

**Passover 3957** πάσχα páscha, pas'-khah; of Chaldee origin (compare 6453); **the Passover (the meal, the day, the festival or the special sacrifices connected with it):**— (Translated in King James Version as) Easter, Passover.

According to the Old Testament (Tanach), God made provision for the “strangers and foreigners” concerning the keeping of Passover.

#### Numbers 9:14

“And if a stranger shall sojourn among you, and will keep the **passover** unto the Lord; according to the ordinance of the **passover**, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.” (KJV)

**Passover 6453** נֹסֵף nōṣēf, neh'-sakh; from 6452; **a pretermission, i.e. exemption; used only technically of the Jewish Passover (the festival or the victim):**— (Translated in King James Version as) passover (offering).

- Following is “the Ordinance of the Passover”:

#### Exodus 12:43-49

“And the Lord said unto Moses and Aaron, **This is the ordinance of the Passover** <sup>(6453)</sup> There shall no stranger eat thereof:

<sup>44</sup> But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

<sup>45</sup> A foreigner and an hired servant shall not eat thereof.

<sup>46</sup> In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

<sup>47</sup> All the congregation of Israel shall keep it.

<sup>48</sup> And when a stranger shall sojourn with thee, and will keep the **passover** <sup>(6453)</sup> to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

<sup>49</sup> **One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.**” (KJV)

- Even under the Old Covenant, God made provision for the stranger to become one with Israel and share in their blessings.

This reminds me of a passage in the Book of Isaiah:

### Isaiah 56:1-8

“Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.

<sup>2</sup> Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

<sup>3</sup> Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

<sup>4</sup> For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant;

<sup>5</sup> Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

<sup>6</sup> **Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;**

<sup>7</sup> **Even them will I bring to my holy mountain, and make them joyful in my house of prayer:** their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

<sup>8</sup> **The Lord God, which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him.**” (KJV)

In Hebrew the word used for our English word “enmity” is **אִיְבָה'êybâh**. The meaning is as follows:

**Enmity 342** אִיְבָה'êybâh, ay-baw'; from 340; **hostility**:— (Translated in King James Version as) emnity, hatred.

The Hebrew word **אִיְבָה'êybâh** occurs only 5 times in 5 verses in the KJV, Following are the five verses.

### Genesis 3:15

“And I will put **enmity** <sup>(342)</sup> between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” (KJV)

### Numbers 35:21 -22

“Or in **enmity** <sup>(342)</sup> smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for he is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him. <sup>22</sup>But if he thrust him suddenly without **enmity**, <sup>(342)</sup> or have cast upon him any thing without laying of wait,” (KJV)

### Ezekiel 25:15

“Thus saith the Lord GOD; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy *it* for the old **hatred**;<sup>(342)</sup>” (KJV)

### Ezekiel 35:5

“ Because thou hast had a perpetual **hatred**, <sup>(342)</sup> and hast shed *the blood of* the children of Israel by the force of the sword in the time of their calamity, in the time *that their iniquity had* an end:” (KJV)



According to *Strong's Concordance* אֹיֵב **âyab**, is from the Hebrew word אֹיֵב **âyab**.

**340** - אֹיֵב **âyab**, aw-yab'; a primitive root; **to hate** (as one of an opposite tribe or party); hence **to be hostile**:— (Translated in King James Version as) be an enemy.

The Hebrew word אֹיֵב **âyab**, aw-yab' occurs only once in the KJV, Following is the verse.

#### **Exodus 23:22**

"But if thou shalt indeed obey his voice, and do all that I speak; then I will be an **enemy** <sup>(340)</sup> unto thine enemies, and an adversary unto thine adversaries." (KJV)

If you review the list of verses on "ordinance" and those on "enmity" see if you can spot "the enmity, even the law of commandments contained in ordinances." I didn't find one.

Of course there will always be those who dislike the do's and don'ts in the Bible, and those who consider the judgements of God harsh; however, there is no enmity. Every kingdom, every country and nation has laws. Without them there would be nothing but anarchy and chaos. Yet, most have no problems accepting and obeying the laws of man.

It is recorded in the book of Deuteronomy that Moses told the Hebrews (Israel) the following:

#### **Deuteronomy 30:10-1**

"If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his **statutes** <sup>(2708)</sup> which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul.

<sup>11</sup> For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

<sup>12</sup> It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

<sup>13</sup> Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

<sup>14</sup> But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

<sup>15</sup> **See, I have set before thee this day life and good, and death and evil;**

<sup>16</sup> In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his **statutes** <sup>(2708)</sup> and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it.

<sup>17</sup> But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

<sup>18</sup> I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.

<sup>19</sup> **I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:**

<sup>20</sup> **That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days:** that thou mayest dwell in the land which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." (KJV)

- Where is the enmity in this passage? The people were given an option. To desire God and His ways is to choose life. However, it was up to them which way they would choose.
- Choosing God's ways proves our love for Him. Didn't Christ say that if we love Him we'd keep His commandments? But if we choose not to, who's side does the enmity (hatred) rest on?



**John 14:15-16**

**"If ye love me, keep my commandments.**

<sup>16</sup> And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;" (KJV)

**John 15:10**

**"If ye keep my commandments, ye shall abide in my love;** even as I have kept my Father's commandments, and abide in his love." (KJV)

The Apostle John also wrote:

**1 John 5:2-3**

**"By this we know that we love the children of God, when we love God, and keep his commandments.**

<sup>3</sup> **For this is the love of God, that we keep his commandments: and his commandments are not grievous.**" (KJV)

**Grievous** 926 βαρύς barýs, bar-ooce'; from the same as 922; **weighty**, i.e. (fig) **burdensome, grave**:— (Translated in King James Version as) grievous, heavy, weightier.

Finally, instead of considering the ordinances (statutes) of God as hateful and a burden, King David wrote the following words in Psalm 119:

**Psalm 119:10-16**

**"With my whole heart have I sought thee: O let me not wander from thy commandments.**

<sup>11</sup> Thy word have I hid in mine heart, that I might not sin against thee.

<sup>12</sup> Blessed art thou, O Lord: **teach me thy statutes.** <sup>(2706)</sup>

<sup>13</sup> With my lips have I declared all the judgments of thy mouth.

<sup>14</sup> I have rejoiced in the way of thy testimonies, as much as in all riches.

<sup>15</sup> I will meditate in thy precepts, and have respect unto thy ways.

<sup>16</sup> **I will delight myself in thy statutes:** <sup>(2708)</sup> **I will not forget thy word."** (KJV)

➤ Following is the 1<sup>st</sup> passage stated in the argument.

### Colossians 2:8-16

“Beware lest any man spoil you through **philosophy** and **vain deceit**, after the tradition<sup>(3862)</sup> of men, after the rudiments of the world, and not after Christ.

<sup>9</sup> For in him dwelleth all the fulness of the Godhead bodily.

<sup>10</sup> And ye are complete in him, which is the head of all principality and power:

<sup>11</sup> In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

<sup>12</sup> Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

<sup>13</sup> And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

<sup>14</sup> **Blotting out the handwriting of ordinances<sup>(1378)</sup>** that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

<sup>15</sup> And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

<sup>16</sup> **Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:”** (KJV)

**Deceit 539** ἀπάτη apátē, ap-at'-ay; from 538; **delusion**:— (Translated in King James Version as) deceit(-ful, -fulness), deceivableness(-ving).

**538** - ἀπατάω apatáō, ap-at-ah'-o; of uncertain derivation; **to cheat**, i.e. **delude**:— (Translated in King James Version as) deceive.

**Rudiments 4747** στοιχεῖον stoicheion, stoy-khi'-on; neuter of a presumed derivative of the base of 4748; **something orderly in arrangement**, i.e. (by implication) **a serial** (**basal, fundamental, initial**) **constituent** (literally), **proposition** (figuratively):— (Translated in King James Version as) element, principle, rudiment.

\*\*\*For more information on the meaning of “rudiments,” please click [this link to the Blue Letter Bible](#) and read Thayer’s entry.

**Vain 2756** κενός kenós, ken-os'; apparently a primary word; **empty** (literally or figuratively):— (Translated in King James Version as) empty, (in) vain.

*Thayer’s Greek-English Lexicon: empty, vain; devoid of truth*

There are a number of important points that we should take into consideration.

## Point #1 – “Beware lest any man spoil you through philosophy...”

*Strong's Exhaustive Concordance of the Bible* defines “philosophy” and “philosophers” as follows:

**Philosophy 5385** φιλοσοφία philosophía, fil-os-of-ee'-ah; from 5386; "philosophy", i.e. (specially), Jewish sophistry:— (Translated in King James Version as) philosophy.

**Philosophers 5386** - φιλόσοφος philósophos, fil-os'-of-os; from 5384 and 4680; fond of wise things, i.e. a "philosopher":— (Translated in King James Version as) philosopher.

**5384** - φίλος philós, fee'-los; properly, dear, i.e. a friend; actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.):— (Translated in King James Version as) friend.

**4680** - σοφός sophós, sof-os'; akin to σαφής saphḗs (clear); wise (in a most general application):— (Translated in King James Version as) wise.

*Thayer's Greek Lexicon* gives us the following:

**STRONGS NT 5385:** φιλοσοφία

φιλοσοφία, φιλοσοφίας, ἡ (from φιλόσοφος), properly, love (and pursuit) of wisdom; used in the Greek writings of either zeal for or skill in any art or science, any branch of knowledge, see Passow, under the word (cf. Liddell and Scott, under the word). Once in the N. T. of the theology, or rather theosophy, of certain Jewish-Christian ascetics, which busied itself with refined and speculative inquiries into the nature and classes of angels, into the ritual of the Mosaic law and the regulations of Jewish tradition respecting practical life:

The Greek word φιλοσοφία **philosophía** occurs only once in the New Testament.

There is also only one occurrence of the word “philosophers.”

### Acts 17:16-21

“Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

<sup>17</sup> Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

<sup>18</sup> Then certain philosophers <sup>(5386)</sup> of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

<sup>19</sup> And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

<sup>20</sup> For thou bringest certain strange things to our ears: we would know therefore what these things mean.

<sup>21</sup> (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)” (KJV)

**Epicureans 1946** Ἐπικούρειος Epikúreios, ep-ee-koo'-ri-os; from Ἐπίκουρος Epíkouros (compare 1947) (a noted philosopher); an Epicurean or follower of Epicurus:— (Translated in King James Version as) Epicurean.

**Stoicks 4770** Στωϊκός Stōikós, sto-ik-os'; from 4745; a "Stoic" (as occupying a particular porch in Athens), i.e. adherent of a certain philosophy:— (Translated in King James Version as) Stoick.

- Could the “philosophers of the Epicureans and of the Stoicks,” in Acts 17, demonstrate what Paul is referring to in Colossians 2:8?

Actually, there are a number of websites that address what was taking place in Colossae during the time of Paul's letter to the Colossians.

It appears the Colossians dealt with a philosophical movement known as "Gnosticism (from the Greek word *gnosis*, meaning "knowledge")."

For in-depth information concerning the Colossians and "Gnosticism" please refer to the following articles:

[A Study of Denominations- Gnosticism](#)

[Colossians – Introduction of New Age Religion](#)

## Point #2 – “After the traditions of men”

“After the traditions of men” could refer to Gnosticism; Greek philosophy, the Jewish sages and their oral traditions (Mishnah, Talmud) or the traditions that have influenced the churches from their inception to this very day.

**Tradition 3862** παράδοσις parádosis, par-ad'-os-is; from 3860; **transmission**, i.e. (concretely) **a precept; specially, the Jewish traditionary law**:— (Translated in King James Version as) ordinance, tradition.

Consider this, Paul, the presumed apostle to the gentiles, still considered himself a Pharisee long after he allegedly encountered Christ on the road to Damascus.

### Acts 23:1-7

“And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

<sup>2</sup> And the high priest Ananias commanded them that stood by him to smite him on the mouth.

<sup>3</sup> Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

<sup>4</sup> And they that stood by said, Revilest thou God's high priest?

<sup>5</sup> Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

<sup>6</sup> But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, **I am a Pharisee, the son of a Pharisee**: of the hope and resurrection of the dead I am called in question.

<sup>7</sup> And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.” (KJV)

**Pharisee 5330** Φαρισαῖος Pharisaîos, far-is-ah'-yos; of Hebrew origin (compare 6567); **a separatist**, i.e. **exclusively religious; a Pharisean**, i.e. **Jewish sectary**:— (Translated in King James Version as) Pharisee.

- Paul did not cry out that he was an Apostle of Jesus Christ.
- What are we to believe? Was Paul an “apostle to the gentiles” or a “Pharisee”? Was it realistic for him to be both?
- For more historical information on the Pharisees, please refer to the following articles.

### Pharisees

#### The teachings of the Pharisees

- What did Christ say about the Pharisees?

### Matthew 23:8-13

“But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

<sup>9</sup> And call no man your father upon the earth: for one is your Father, which is in heaven.

<sup>10</sup> Neither be ye called masters: for one is your Master, even Christ.

<sup>11</sup> But he that is greatest among you shall be your servant.

<sup>12</sup> And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

<sup>13</sup> **But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.”** (KJV)

#### **Matthew 5:17-20**

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

<sup>18</sup> For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

<sup>19</sup> Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

<sup>20</sup> **For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.”** (KJV)

It is also important to note that Paul, a Pharisee, declared that he was zealous for the traditions of his fathers.

#### **Galatians 1:13-14**

“For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

<sup>14</sup> And profited in the Jews' religion above many my equals in mine own nation, **being more exceedingly zealous of the traditions<sup>(3862)</sup> of my fathers.”** (KJV)

- Paul was also fond of establishing his own traditions over his churches.

#### **1 Corinthians 11:2-3**

“Now I praise you, brethren, that ye remember me in all things, and keep the ordinances,<sup>(3862)</sup> as I delivered them to you.

<sup>3</sup> But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.” (KJV)

#### **2 Thessalonians 2:13-15**

“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

<sup>14</sup> Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

<sup>15</sup> **Therefore, brethren, stand fast, and hold the traditions<sup>(3862)</sup> which ye have been taught, whether by word, or our epistle.”** (KJV)

#### **2 Thessalonians 3:6-7**

“Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition<sup>(3862)</sup> which he received of us.

<sup>7</sup> **For yourselves know how ye ought to follow us:** for we behaved not ourselves disorderly among you;” (KJV)

- Was it by the conviction of Paul “the apostle” or Paul the “Pharisee” that these traditions were established?

Christ told His disciples to beware of the Pharisees.

**Mark 7:1-13 (Matthew 15:1-9)**

<sup>1</sup>Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

<sup>2</sup>And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

<sup>3</sup>For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the **tradition** <sup>(3862)</sup> of the elders.

<sup>4</sup>And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables.

<sup>5</sup>Then the Pharisees and scribes asked him, Why walk not thy disciples according to the **tradition** <sup>(3862)</sup> of the elders, but eat bread with unwashen hands?

<sup>6</sup>He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

<sup>7</sup>Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

<sup>8</sup>For laying aside the commandment of God, ye hold the **tradition** <sup>(3862)</sup> of men, as the washing of pots and cups: and many other such like things ye do.

<sup>9</sup>And he said unto them, Full well ye reject the commandment of God, that ye may keep your own **tradition**. <sup>(3862)</sup>

<sup>10</sup>For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

<sup>11</sup>But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

<sup>12</sup>And ye suffer him no more to do ought for his father or his mother;

<sup>13</sup>Making the word of God of none effect through your **tradition**, <sup>(3862)</sup> which ye have delivered: and many such like things do ye." (KJV)

**Matthew 16:6-12**

"Then Jesus said unto them, Take heed and **beware** of the leaven of the Pharisees and of the Sadducees.

<sup>7</sup>And they reasoned among themselves, saying, It is because we have taken no bread.

<sup>8</sup>Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

<sup>9</sup>Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

<sup>10</sup>Neither the seven loaves of the four thousand, and how many baskets ye took up?

<sup>11</sup>How is it that ye do not understand that I spake it not to you concerning bread, that ye should **beware** of the leaven of the Pharisees and of the Sadducees?

<sup>12</sup>Then understood they how that he bade them not **beware** of the leaven of bread, but of the **doctrine** of the Pharisees and of the Sadducees." (KJV)

**Beware** 4337 προσέχω proséchō, pros-ekh'-o; from 4314 and 2192; (figuratively) **to hold the mind** (3563 implied) **towards**, i.e. **pay attention to, be cautious about, apply oneself to, adhere to**:— (Translated in King James Version as) (give) attend(-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to unto); have regard.

**Doctrine** 1322 διδασχρή didachē, did-akh'-ay'; from 1321; **instruction (the act or the matter)**:— (Translated in King James Version as) doctrine, hath been taught.

On more than one occasion, Paul instructed the people to follow him.

#### **1 Corinthians 4:15-16**

“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.

<sup>16</sup> Wherefore I beseech you, be ye followers of me.” (KJV)

#### **Philippians 3:16-17**

“Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

<sup>17</sup> Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.” (KJV)

#### **1 Corinthians 11:1-2**

“Be ye followers of me, even as I also am of Christ.

<sup>2</sup> Now I praise you, brethren, that ye remember me in all things, and keep the **ordinances**, <sup>(3862)</sup> as I delivered them to you.” (KJV)

- Paul never followed Christ.
- Furthermore, Christ said we are to follow Him. By definition, that is what a Christian is, “a follower of Christ.”

**Christian 5546** Χριστιανός Christianós, khris-tee-an-os'; from 5547; **a Christian**, i.e. **follower of Christ**:— (Translated in King James Version as) Christian.

#### **Matthew 16:24-25**

“**Then said Jesus unto his disciples**, If any man will come after me, let him deny himself, and take up his cross, and follow me.

<sup>25</sup> For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.” (KJV)

Christ said the Holy Spirit would remind the disciples about the things He taught them.

#### **John 14:25-27**

“These things have I spoken unto you, being yet present with you.

<sup>26</sup> But the Comforter, which is **the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.**

<sup>27</sup> Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” (KJV)

Christ also prayed to the Father, before His crucifixion, for those of us who would believe on Him as a result of their messages concerning Him and His instructions.

#### **John 17:14-23**

“I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

<sup>15</sup> I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

<sup>16</sup> They are not of the world, even as I am not of the world.



<sup>17</sup> **Sanctify them through thy truth: thy word is truth.**

<sup>18</sup> As thou hast sent me into the world, even so have I also sent them into the world.

<sup>19</sup> And for their sakes I sanctify myself, that they also might be sanctified through the truth.

<sup>20</sup> **Neither pray I for these alone, but for them also which shall believe on me through their word;**

<sup>21</sup> **That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us:** that the world may believe that thou hast sent me.

<sup>22</sup> And the glory which thou gavest me I have given them; that they may be one, even as we are one:

<sup>23</sup> **I in them, and thou in me, that they may be made perfect in one;** and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” (KJV)

In the following passage Peter reminded the disciples to follow Christ - our example. He says nothing about following him as he followed Christ.

#### **1 Peter 2:20-25**

“For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

<sup>21</sup> For even hereunto were ye called: because **Christ also suffered for us, leaving us an example, that ye should follow his steps:**

<sup>22</sup> Who did no sin, neither was guile found in his mouth:

<sup>23</sup> Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

<sup>24</sup> Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

<sup>25</sup> **For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.”** (KJV)

### Point #3 – “Blotting out the handwriting of ordinances”

We have already discussed ordinances. However, what “handwriting of ordinances” is Paul referring too as being blotted out? Are we to assume this is referring to the ordinances established at Sinai? What exactly is Paul trying to convey? Let’s check a few modern English translations to see if they can give us a clue.

#### Colossians 2:13-15

“And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, <sup>14</sup> **by canceling the record of debt that stood against us with its legal demands.** This he set aside, nailing it to the cross. <sup>15</sup> He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.” (ESV)

#### Colossians 2:13-15

“When you were dead in your sins and in the uncircumcision of your flesh, God made you alive with Christ. He forgave us all our sins, <sup>14</sup> **having canceled the charge of our legal indebtedness, which stood against us and condemned us;** he has taken it away, nailing it to the cross. <sup>15</sup> And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.” (NIV)

#### Colossians 2:13-15

“You were once dead because of your failures and your uncircumcised corrupt nature. But God made you alive with Christ when he forgave all our failures. <sup>14</sup> **He did this by erasing the charges that were brought against us by the written laws God had established.** He took the charges away by nailing them to the cross. <sup>15</sup> He stripped the rulers and authorities of their power and made a public spectacle of them as he celebrated his victory in Christ.” (GW)

#### Colossians 2:13-15

“And when you were dead in trespasses and the uncircumcision of your flesh, God made you alive together with him, when he forgave us all our trespasses, <sup>14</sup> **erasing the record that stood against us with its legal demands.** He set this aside, nailing it to the cross. <sup>15</sup> He disarmed the rulers and authorities and made a public example of them, triumphing over them in it.” (NRSV)

Based on the various translations, it appears “the handwriting of ordinances” has to do with the record of our prior sins being erased. We are now forgiven those sins because Jesus Christ sacrificed himself on the cross.

However, for those who believe Paul is saying the laws of God have been negated or nullified by Christ, following is a reminder of what Christ said:

#### Matthew 5:17-20

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

<sup>18</sup> For verily I say unto you, **Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.**

<sup>19</sup> **Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”** (KJV)

The words of Christ, the prophets and the Book of Revelation testify that all has not yet been fulfilled.

In the last chapter of the last book of the Bible – the Book of Revelation – it is recorded that Jesus said the following:

**Revelation 22:13-17**

“I am Alpha and Omega, the beginning and the end, the first and the last.

<sup>14</sup> **Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.**

<sup>15</sup> For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

<sup>16</sup> I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

<sup>17</sup> And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” (KJV)

**Point #4 – “Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:”**

Most Christian denominations use this verse as their proof text to show that none of the things listed in the above verse applies to them. However, there are also Christian congregations that use this same verse as their proof text to prove that we are still obligated to keep those things listed. How is that possible? Well, as translated, this verse can swing either way. It doesn't say too do or not to do those things. It is my opinion that if Paul, or maybe the translators, changed one or two words all of the confusion would disappear. Here are possible examples:

“Let no man therefore judge you in meat, or in drink, or in respect to **observing** a holyday, a new moon, or the sabbath days:”

or

“Let no man therefore judge you in meat, or in drink, or in respect to **not observing** a holyday, a new moon, or the sabbath days:”

For the record, there are passages showing that Paul and his followers kept the Holy days. Based on these passages, I think the first example is correct.

**1 Corinthians 5:6-8**

“Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

<sup>7</sup> 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:**

<sup>8</sup> **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.” (KJV)

**Keep the Feast 1858** - ἐορτάζω heortázō, heh-or-tad'-zo; from 1859; **to observe a festival**:— (Translated in King James Version as) keep the feast.

- **Leviticus 23:5** - “In the fourteenth day of the first month at even is the Lord's passover.” (KJV)

**Acts 18:19-21**

“And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.

<sup>19</sup> And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

<sup>20</sup> When they desired him to tarry longer time with them, he consented not;

<sup>21</sup> But bade them farewell, saying, **I must by all means keep this feast that cometh in Jerusalem:** but I will return again unto you, if God will. And he sailed from Ephesus.” (KJV)

**Acts 20:16**

“For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible **for him, to be at Jerusalem the day of Pentecost.**” (KJV)

- Passover and Pentecost are both Holydays (Feast Days).

**Holyday 1859** ἑορτή heorté, heh-or-tay'; of uncertain affinity; **a festival**:— (Translated in King James Version as) feast, holyday.

**Judge 2919** κρίνω krínō, kree'-no; properly, **to distinguish**, i.e. **decide** (mentally or judicially); by implication, **to try, condemn, punish**:— (Translated in King James Version as) avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

**Law 3551** νόμος nómos, nom'-os; from a primary νέμω nēmō (**to parcel out, especially food or grazing to animals**); **law** (through the idea of prescriptive usage), genitive case (regulation), **specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle)**:— (Translated in King James Version as) law.

**Respect 3313** μέρος méros, mer'-os; from an obsolete but more primary form of μέρομαι meíromai (**to get as a section or allotment**); **a division or share** (literally or figuratively, in a wide application):— (Translated in King James Version as) behalf, course, coast, craft, particular (+ -ly), part (+ -ly), piece, portion, respect, side, some sort(-what).

**Sabbaths 4521** σάββατον sabbaton, sab'-bat-on; of Hebrew origin 7676; **the Sabbath** (i.e. **Shabbath**), **or day of weekly repose from secular avocations (also the observance or institution itself)**; by extension, **a se'nnight**, i.e. **the interval between two Sabbaths**; likewise the plural in all the above applications:— (Translated in King James Version as) sabbath (day), week.

Once again, **Colossians 2:8** states:

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” (KJV)

The traditions of men are not the commandments of Almighty God. In addition, the commandments, statutes, ordinances and judgments of God are not now nor have they ever been philosophies, vain deceit and rudiments of the world.

There is one more verse that must be include and that's Colossians 2:17:

#### **Colossians 2:17**

“Which are a **shadow** of things to come; but the body is of Christ.” (KJV)

**Shadow 4639** σκιά skiá, skee'-ah; apparently a primary word; “**shade**” or **a shadow** (literally or figuratively (darkness of error or an adumbration)):— (Translated in King James Version as) sabbath (day), week.shadow.

[Leviticus 23](#) begins with the following statement:

#### **Leviticus 23**

“And the Lord spake unto Moses, saying,

<sup>2</sup> Speak unto the children of Israel, and say unto them, **Concerning the feasts of the Lord**, which ye shall proclaim to be holy convocations, **even these are my feasts.**” (KJV)

Beginning in verse 3, the feast days are listed in order beginning with the weekly Sabbath.

The weekly Sabbath – Points to the millennial reign of Christ on the earth.

Christ Jesus fulfilled the spring feasts, on the exact day of each feast, at His first coming. We have every reason to believe He will do the same on each holy day of the fall feasts.

Many Christians dismiss the feast days as belonging to the Jews. However, as stated in Leviticus 23:1 these are in fact the Lord's feast days. And this includes the weekly Sabbath, which is the fourth of the ten commandments.

For more information on the feast days please click on the following links.

[Spring Holy Days](#)

[Fall Holy Days](#)

As a final point, for those who believe Paul gives them freedom; it stands to reason that they must believe that Christ did not give us freedom. Hopefully, they will reconsider.

#### **John 8:31-36**

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

<sup>32</sup> And ye shall know the truth, and the truth shall make you free.<sup>(1659)</sup>

<sup>33</sup> They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?<sup>(1658)</sup>

<sup>34</sup> Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

<sup>35</sup> And the servant abideth not in the house for ever: but the Son abideth ever.

<sup>36</sup> If the Son therefore shall make you free, ye shall be free<sup>(1658)</sup> indeed." (KJV)

**Free 1658** ἐλεύθερος eleútheros, el-yoo'-ther-os; probably from the alternate of 2064; **unrestrained** (to go at pleasure), i.e. (as a citizen) **not a slave** (whether freeborn or manumitted), or (genitive case) **exempt** (from obligation or liability):— (Translated in King James Version as) free (man, woman), at liberty.

**Manumit** (Oxford Dictionary) – VERB 1) release from slavery; set free.

**Free 1659** ἐλευθερώ eleutherōō, el-yoo-ther-o'-o; from 1658; **to liberate**, i.e. (figuratively) **to exempt** (from moral, ceremonial or mortal liability):— (Translated in King James Version as) deliver, make free.

**Indeed 230** ἀληθῶς alēthōs, al-ay-thoce'; adverb from 227; **truly**:— (Translated in King James Version as) indeed, surely, of a surety, truly, of a (in) truth, verily, very.

# THE CONTRADICTIONS OF PAUL

## THE GREATEST COMMANDMENT

Paul said	Jesus said
<p>“For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.</p> <p><sup>14</sup> <b><u>For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.</u></b></p> <p><sup>15</sup> But if ye bite and devour one another, take heed that ye be not consumed one of another.” (Galatians 5:13-15, KJV)</p>	<p>“But when the Pharisees heard that He had silenced the Sadducees, they gathered together. <sup>35</sup> Then one of them, a lawyer, asked <i>Him a question</i>, testing Him, and saying, <sup>36</sup> “Teacher, which <i>is the great commandment in the law?</i>”</p> <p><sup>37</sup> Jesus said to him, <b><u>“You shall love the Lord your God with all your heart, with all your soul, and with all your mind.”</u></b> <sup>38</sup> <b><u>This is the first and great commandment.</u></b> <sup>39</sup> <b><u>And the second is like it: ‘You shall love your neighbor as yourself.’</u></b> <sup>40</sup> On these two commandments hang all the Law and the Prophets.” (Matthew 22:34-40, KJV)</p>

Someone might say, “Well, in Matthew 19:18-19 Jesus told a person all he had to do was keep the last six commandments?”

### Matthew 19:16-21

“And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

<sup>17</sup> And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

<sup>18</sup> He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

<sup>19</sup> Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

<sup>20</sup> The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

<sup>21</sup> Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.” (KJV)

That is true; however, in a very similar passage, from the Book of Luke, the response from the lawyer begins with his declaration of the love of God which precedes his love for his neighbor and Christ replied that the lawyer was correct.

### Luke 10:25-28

“And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

<sup>26</sup> He said unto him, What is written in the law? how readest thou?

<sup>27</sup> And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

<sup>28</sup> **And he said unto him, Thou hast answered right: this do, and thou shalt live.**" (KJV)

Following are the words of Christ, as recorded by Mark, on this same issue.

#### **Mark 12:28-34**

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

<sup>29</sup> And Jesus answered him, **The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:**

<sup>30</sup> **And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.**

<sup>31</sup> **And the second is like, namely this, Thou shalt love thy neighbour as thyself.** There is none other commandment greater than these.

<sup>32</sup> And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

<sup>33</sup> And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

<sup>34</sup> And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question." (KJV)

- Verse 29-30 – is taken from Deuteronomy 6:4-6.

#### **Deuteronomy 6:3-6**

"Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey.

<sup>4</sup> **Hear, O Israel: The Lord our God is one Lord:**

<sup>5</sup> **And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.**

<sup>6</sup> And these words, which I command thee this day, shall be in thine heart:" (KJV)

Paul acknowledges in his epistles that we are to "love they neighbor as thyself." (KJV)

#### **Romans 13:8-10**

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

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

<sup>10</sup> Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." (KJV)

However, in 13 epistles Paul never says a word about "the first of all the commandments" to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

Paul cannot be excused for not knowing. He was after all a Pharisee. Besides if he knew the second great commandment, he must have known the first.



To make sure I didn't miss anything, I completed 4 searches. The results are first listed from the Gospel accounts and then from the epistles of Paul.

To make certain that I didn't leave something out or perhaps missed an important condition, you may wish to do your own search.

**Search #1**- Used words "**love**" and "**Lord**" (Verses are from the King James Version KJV)

From Gospels	
<b>Mat 22:37</b>	"Jesus said unto him, Thou shalt <b>love</b> the <b>Lord</b> thy God with all thy heart, and with all thy soul, and with all thy mind."
<b>Mar 12:30</b>	"And thou shalt <b>love</b> the <b>Lord</b> thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this <i>is</i> the first commandment."
<b>Luk 10:27</b>	"And he answering said, Thou shalt <b>love</b> the <b>Lord</b> thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."
<b>Jhn 21:15</b>	"So when they had dined, Jesus saith to Simon Peter, Simon, <i>son</i> of Jonas, lovest thou me more than these? He saith unto him, Yea, <b>Lord</b> ; thou knowest that I <b>love</b> thee. He saith unto him, Feed my lambs."
<b>Jhn 21:16</b>	"He saith to him again the second time, Simon, <i>son</i> of Jonas, lovest thou me? He saith unto him, Yea, <b>Lord</b> ; thou knowest that I <b>love</b> thee. He saith unto him, Feed my sheep."
<b>Jhn 21:17</b>	"He saith unto him the third time, Simon, <i>son</i> of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, <b>Lord</b> , thou knowest all things; thou knowest that I <b>love</b> thee. Jesus saith unto him, Feed my sheep."
From Paul's Epistles	
<b>Rom 8:39</b>	"Nor height, nor depth, nor any other creature, shall be able to separate us from the <b>love</b> of God, which is in Christ Jesus our <b>Lord</b> ."
<b>Rom 15:30</b>	"Now I beseech you, brethren, for the <b>Lord</b> Jesus Christ's sake, and for the <b>love</b> of the Spirit, that ye strive together with me in <i>your</i> prayers to God for me;"
<b>1Co 16:22</b>	"If any man <b>love</b> not the <b>Lord</b> Jesus Christ, let him be Anathema Maranatha."
<b>2Co 13:14</b>	"The grace of the <b>Lord</b> Jesus Christ, and the <b>love</b> of God, and the communion of the Holy Ghost, <i>be</i> with you all. Amen."
<b>Eph 1:15</b>	"Wherefore I also, after I heard of your faith in the <b>Lord</b> Jesus, and <b>love</b> unto all the saints,"
<b>Eph 6:23</b>	"Peace <i>be</i> to the brethren, and <b>love</b> with faith, from God the Father and the <b>Lord</b> Jesus Christ."
<b>Eph 6:24</b>	"Grace <i>be</i> with all them that <b>love</b> our <b>Lord</b> Jesus Christ in sincerity. Amen."
<b>1Th 1:3</b>	"Remembering without ceasing your work of faith, and labour of <b>love</b> , and patience of hope in our <b>Lord</b> Jesus Christ, in the sight of God and our Father;"
<b>1Th 3:12</b>	"And the <b>Lord</b> make you to increase and abound in <b>love</b> one toward another, and toward all <i>men</i> , even as we <i>do</i> toward you:"
<b>2Th 3:5</b>	"And the <b>Lord</b> direct your hearts into the <b>love</b> of God, and into the patient waiting for Christ."
<b>1Ti 1:14</b>	"And the grace of our <b>Lord</b> was exceeding abundant with faith and <b>love</b> which is in Christ Jesus."
<b>2Ti 4:8</b>	"Henceforth there is laid up for me a crown of righteousness, which the <b>Lord</b> , the righteous judge, shall give me at that day: and not to me only, but unto all them also that

	<b>love</b> his appearing.”
<b>Phm 1:5</b>	“Hearing of thy <b>love</b> and faith, which thou hast toward the <b>Lord</b> Jesus, and toward all saints;”

**Search #2**- Used words “**love**” and “**God**” (Verses are from the King James Version KJV)

From Gospels	
<b>Mat 6:24</b>	“No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.”
<b>Mat 22:37</b>	“Jesus said unto him, Thou shalt <b>love</b> the Lord thy <b>God</b> with all thy heart, and with all thy soul, and with all thy mind.”
<b>Mar 12:30</b>	“And thou shalt <b>love</b> the Lord thy <b>God</b> with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this <i>is</i> the first commandment.”
<b>Luk 10:27</b>	“And he answering said, Thou shalt <b>love</b> the Lord thy <b>God</b> with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.”
<b>Luk 11:42</b>	“But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the <b>love</b> of <b>God</b> : these ought ye to have done, and not to leave the other undone.”
<b>Luk 16:1</b>	“No servant can serve two masters: for either he will hate the one, and <b>love</b> the other; or else he will hold to the one, and despise the other. Ye cannot serve <b>God</b> and mammon”
<b>Jhn 5:42 3</b>	“But I know you, that ye have not the <b>love</b> of <b>God</b> in you.”
<b>Jhn 8:42</b>	“Jesus said unto them, If <b>God</b> were your Father, ye would <b>love</b> me: for I proceeded forth and came from God; neither came I of myself, but he sent me.”
From Paul's Epistles	
<b>Rom 5:5</b>	“And hope maketh not ashamed; because the <b>love</b> of <b>God</b> is shed abroad in our hearts by the Holy Ghost which is given unto us.”
<b>Rom 5:8</b>	“But <b>God</b> commendeth his <b>love</b> toward us, in that, while we were yet sinners, Christ died for us.”
<b>Rom 8:28</b>	“And we know that all things work together for good to them that <b>love</b> <b>God</b> , to them who are the called according to <i>his</i> purpose.”
<b>Rom 8:39</b>	“Nor height, nor depth, nor any other creature, shall be able to separate us from the <b>love</b> of <b>God</b> , which is in Christ Jesus our Lord.”
<b>Rom 15:30</b>	“Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the <b>love</b> of the Spirit, that ye strive together with me in <i>your</i> prayers to <b>God</b> for me;”
<b>1Co 2:9</b>	“But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which <b>God</b> hath prepared for them that <b>love</b> him.”
<b>1Co 8:3</b>	“But if any man <b>love</b> <b>God</b> , the same is known of him.”
<b>2Co 11:11</b>	“Wherefore? because I <b>love</b> you not? <b>God</b> knoweth.”

2Co 13:11	"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the <b>God of love</b> and peace shall be with you."
2Co 13:14	"The grace of the Lord Jesus Christ, and the <b>love of God</b> , and the communion of the Holy Ghost, <i>be</i> with you all. Amen."
Eph 2:4	"But <b>God</b> , who is rich in mercy, for his great <b>love</b> wherewith he loved us,"
Eph 3:19	"And to know the <b>love</b> of Christ, which passeth knowledge, that ye might be filled with all the fulness of <b>God</b> ."
Eph 5:2	"And walk in <b>love</b> , as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to <b>God</b> for a sweetsmelling savour."
Eph 6:23	"Peace <i>be</i> to the brethren, and <b>love</b> with faith, from <b>God</b> the Father and the Lord Jesus Christ."
Col 2:2	"That their hearts might be comforted, being knit together in <b>love</b> , and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of <b>God</b> , and of the Father, and of Christ;"
1Th 1:3	"Remembering without ceasing your work of faith, and labour of <b>love</b> , and patience of hope in our Lord Jesus Christ, in the sight of <b>God</b> and our Father;"
1Th 4:9	"But as touching brotherly <b>love</b> ye need not that I write unto you: for ye yourselves are taught of <b>God</b> to love one another."
2Th 3:5	"And the Lord direct your hearts into the <b>love</b> of <b>God</b> , and into the patient waiting for Christ."
1Ti 6:11	"But thou, O man of <b>God</b> , flee these things; and follow after righteousness, godliness, faith, <b>love</b> , patience, meekness."
2Ti 1:7	"For <b>God</b> hath not given us the spirit of fear; but of power, and of <b>love</b> , and of a sound mind."
Tit 3:4	"But after that the kindness and <b>love</b> of <b>God</b> our Saviour toward man appeared,"

**Search #3**- Used word "**commandment**" (Verses are from the King James Version KJV)

From Gospels	
Mat 8:18	"Now when Jesus saw great multitudes about him, he gave <b>commandment</b> to depart unto the other side."
Mat 15:3	"But he answered and said unto them, Why do ye also transgress the <b>commandment</b> of God by your tradition?"
Mat 15:6	"And honour not his father or his mother, <i>he shall be free</i> . Thus have ye made the <b>commandment</b> of God of none effect by your tradition."
Mat 22:36	"Master, which <i>is</i> the great <b>commandment</b> in the law?"
Mat 22:38	"This is the first and great <b>commandment</b> ."
Mar 7:8	"For laying aside the <b>commandment</b> of God, ye hold the tradition of men, <i>as</i> the washing of pots and cups: and many other such like things ye do."
Mar 7:9	"And he said unto them, Full well ye reject the <b>commandment</b> of God, that ye may keep your own tradition."
Mar 12:28	"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first <b>commandment</b> of all?"
Mar 12:30	"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this <i>is</i> the first <b>commandment</b> ."
Mar 12:31	"And the second <i>is</i> like, <i>namely</i> this, Thou shalt love thy neighbour as thyself. There is none other <b>commandment</b> greater than these."

Luk 15:29	"And he answering said to <i>his</i> father, Lo, these many years do I serve thee, neither transgressed I at any time thy <b>commandment</b> : and yet thou never gavest me a kid, that I might make merry with my friends:"
Luk 23:56	"And they returned, and prepared spices and ointments; and rested the sabbath day according to the <b>commandment</b> ."
Jhn 10:18	"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This <b>commandment</b> have I received of my Father."
Jhn 11:57	"Now both the chief priests and the Pharisees had given a <b>commandment</b> , that, if any man knew where he were, he should shew <i>it</i> , that they might take him."
Jhn 12:49	"For I have not spoken of myself; but the Father which sent me, he gave me a <b>commandment</b> , what I should say, and what I should speak."
Jhn 12:50	"And I know that his <b>commandment</b> is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."
Jhn 13:34	"A new <b>commandment</b> I give unto you, That ye love one another; as I have loved you, that ye also love one another."
Jhn 14:31	"But that the world may know that I love the Father; and as the Father gave me <b>commandment</b> , even so I do. Arise, let us go hence."
Jhn 15:12	"This is my <b>commandment</b> , That ye love one another, as I have loved you."
From Paul's Epistles	
Rom 7:8	"But sin, taking occasion by the <b>commandment</b> , wrought in me all manner of concupiscence. For without the law sin <i>was</i> dead."
Rom 7:9	"For I was alive without the law once: but when the <b>commandment</b> came, sin revived, and I died."
Rom 7:10	"And the <b>commandment</b> , which <i>was ordained</i> to life, I found <i>to be</i> unto death."
Rom 7:11	"For sin, taking occasion by the <b>commandment</b> , deceived me, and by it slew <i>me</i> ."
Rom 7:12	"Wherefore the law <i>is</i> holy, and the <b>commandment</b> holy, and just, and good."
Rom 7:13	"Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the <b>commandment</b> might become exceeding sinful."
Rom 13:9	"For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if <i>there be</i> any other <b>commandment</b> , it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself."
Rom 16:26	"But now is made manifest, and by the scriptures of the prophets, according to the <b>commandment</b> of the everlasting God, made known to all nations for the obedience of faith:"
1Co 7:6	"But I speak this by permission, <i>and</i> not of <b>commandment</b> ."
1Co 7:25	"Now concerning virgins I have no <b>commandment</b> of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful."
2Co 8:8	"I speak not by <b>commandment</b> , but by occasion of the forwardness of others, and to prove the sincerity of your love."
Eph 6:2	"Honour thy father and mother; (which is the first <b>commandment</b> with promise;)"
1Ti 1:1	"Paul, an apostle of Jesus Christ by the <b>commandment</b> of God our Saviour, and Lord Jesus Christ, <i>which is</i> our hope;"
1Ti 1:5	"Now the end of the <b>commandment</b> is charity out of a pure heart, and <i>of</i> a good conscience, and <i>of</i> faith unfeigned:"
1Ti 6:14	"That thou keep <i>this</i> <b>commandment</b> without spot, unrebukeable, until the appearing of

	our Lord Jesus Christ:"
<b>Tit 1:3</b>	"But hath in due times manifested his word through preaching, which is committed unto me according to the <b>commandment</b> of God our Saviour;"

**Search #4-** Used word "**commandments**" (Verses are from the King James Version KJV)

From Gospels	
<b>Mat 5:19</b>	"Whosoever therefore shall break one of these least <b>commandments</b> , and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach <i>them</i> , the same shall be called great in the kingdom of heaven."
<b>Mat 15:9</b>	"But in vain they do worship me, teaching <i>for</i> doctrines the <b>commandments</b> of men."
<b>Mat 19:17</b>	"And he said unto him, Why callest thou me good? <i>there is</i> none good but one, <i>that is</i> , God: but if thou wilt enter into life, keep the <b>commandments</b> ."
<b>Mat 22:40</b>	"On these two <b>commandments</b> hang all the law and the prophets."
<b>Mar 7:7</b>	"Howbeit in vain do they worship me, teaching <i>for</i> doctrines the <b>commandments</b> of men."
<b>Mar 10:19</b>	"Thou knowest the <b>commandments</b> , Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother."
<b>Mar 12:29</b>	"And Jesus answered him, The first of all the <b>commandments is</b> , Hear, O Israel; The Lord our God is one Lord:"
<b>Luk 1:6</b>	"And they were both righteous before God, walking in all the <b>commandments</b> and ordinances of the Lord blameless."
<b>Luk 18:20</b>	"Thou knowest the <b>commandments</b> , Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother."
<b>Jhn 14:15</b>	"If ye love me, keep my <b>commandments</b> ."
<b>Jhn 14:21</b>	"He that hath my <b>commandments</b> , and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."
<b>Jhn 15:10</b>	"If ye keep my <b>commandments</b> , ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."
bFrom Paul's Epistles	
<b>1Co 7:19</b>	"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the <b>commandments</b> of God."
<b>1Co 14:37</b>	"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the <b>commandments</b> of the Lord."
<b>Eph 2:15</b>	"Having abolished in his flesh the enmity, <i>even</i> the law of <b>commandments contained</b> in ordinances; for to make in himself of twain one new man, <i>so</i> making peace;"
<b>Col 2:22</b>	"Which all are to perish with the using;) after the <b>commandments</b> and doctrines of men?"
<b>Col 4:10</b>	"Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received <b>commandments</b> : if he come unto you, receive him;)"
<b>1Th 4:2</b>	"For ye know what <b>commandments</b> we gave you by the Lord Jesus."
<b>Tit 1:14</b>	"Not giving heed to Jewish fables, and <b>commandments</b> of men, that turn from the truth."

The four searches show that at least in the 13 epistles of Paul, he failed to recognize or proclaim to the gentiles the greatest commandment of all:

**Matthew 22:37-38**

“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. <sup>38</sup> This is the first and great commandment.” (KJV)

I find that odd ... What do you think?

## REPENTANCE

Paul said	Jesus said
<p><b>2 Timothy 2:24-26</b></p> <p>“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,  <sup>25</sup> In meekness instructing those that oppose themselves; <b>if God peradventure</b> <sup>(3379)</sup> <b>will give</b> <sup>(1325)</sup> <b>them repentance</b> <sup>(3341)</sup> to the acknowledging of the truth;  <sup>26</sup> And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.” (2 Timothy 2:24-26, KJV)</p>	<p>“And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.  <sup>32</sup> <b>I came not to call the righteous, but sinners to repentance.</b>” <sup>(3341)</sup> (Luke 5:31-32, KJV)</p> <p>“I say unto you, that likewise joy shall be in heaven over one sinner that <b>repenteth</b>, <sup>(3340)</sup> more than over ninety and nine just persons, which need no <b>repentance</b>.” <sup>(3341)</sup> (Luke 15:7, KJV)</p> <p>“Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that <b>repenteth</b>.” <sup>(3340)</sup> (Luke 15:10, KJV)</p>

Following is 2 Timothy 2:24-26 from the English Standard Version (ESV)

### 2 Timothy 2:24-26

“And the Lord’s servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, <sup>25</sup> correcting his opponents with gentleness. **God may perhaps grant them repentance** <sup>(3341)</sup> leading to a knowledge of the truth, <sup>26</sup> and they may come to their senses and escape from the snare of the devil, after being captured by him to do his will.” (ESV)

**Grant (Give) 1325** δίδωμι dídomi, did'-o-mee; a prolonged form of a primary verb (which is used as an alternative in most of the tenses); **to give** (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection):— (Translated in King James Version as) adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (+ with the hand), strike (+ with the palm of the hand), suffer, take, utter, yield.

**Peradventure 3379** μήποτε mēpote, may'-pot-eh; from 3361 and 4218; **not ever; also if (or lest) ever (or perhaps)**:— (Translated in King James Version as) if peradventure, lest (at any time, haply), not at all, whether or not.

**Repentance 3341** μετάνοια metánoia, met-an'-oy-ah; from 3340; (subjectively) **compunction (for guilt, including reformation)**; by implication, **reversal (of (another's) decision)**:— (Translated in King James Version as) repentance.

**Repenteth 3340** μετανοέω metanoéō, met-an-o-eh'-o; from 3326 and 3539; **to think differently or afterwards, i.e. reconsider (morally, feel compunction)**:— (Translated in King James Version as) repent.

- There is no perhaps or peradventure. Christ came and declared repentance and forgiveness of sins to all. It is now up to us – individually – if we will choose to do so.



### Matthew 4:12-17

"Now when Jesus had heard that John was cast into prison, he departed into Galilee;

<sup>13</sup> And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

<sup>14</sup> That it might be fulfilled which was spoken by Esaias the prophet, saying,

<sup>15</sup> The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, **Galilee of the Gentiles;**

<sup>16</sup> The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

<sup>17</sup> From that time Jesus began to preach, and to say, Repent: <sup>(3340)</sup> for the kingdom of heaven is at hand." (KJV)

### Matthew 9:12-13 (Mark 2:17; Luke 5:32)

"But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

<sup>13</sup> But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance <sup>(3341)</sup>." (KJV)

### Luke 13:2-4

"And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?

<sup>3</sup> I tell you, Nay: but, except ye repent, <sup>(3340)</sup> ye shall all likewise perish.

<sup>4</sup> Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?" (KJV)

### Luke 24:46-47

"And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

<sup>47</sup> And that repentance <sup>(3341)</sup> and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (KJV)

- There is no ambiguity in the words of Christ.
- This same message was carried on by the Apostles after Christ was taken up.

### Acts 11:16-18

"Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

<sup>17</sup> Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

<sup>18</sup> When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles <sup>(1484)</sup> granted <sup>(1325)</sup> repentance <sup>(3341)</sup> unto life." (KJV)

**Gentiles 1484** ἔθνος éthnos, eth'-nos; probably from 1486; a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan):— (Translated in King James Version as) Gentile, heathen, nation, people.

### 2 Peter 3:9

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." (KJV)



## CALL NO MAN FATHER

Paul said	Jesus said
<p>“I write not these things to shame you, but <b>as my beloved sons</b> I warn you.</p> <p><sup>15</sup> For though ye have ten thousand instructors in Christ, <b>yet have ye not many fathers: for in Christ Jesus I have begotten</b> <sup>(1080)</sup> <b>you through the gospel.</b></p> <p><sup>16</sup> Wherefore I beseech you, be ye followers of me.</p> <p><sup>17</sup> For this cause have I sent unto you <b>Timotheus, who is my beloved son</b>, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.” (1 Corinthians 4:14-17, KJV)</p> <p>“Unto Timothy, <b>my own son in the faith</b>: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.” (1 Timothy 1:2, KJV)</p> <p><b>Philemon 8-10</b></p> <p><sup>8</sup> Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,</p> <p><sup>9</sup> Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.</p> <p><sup>10</sup> <b>I beseech thee for my son Onesimus, whom I have begotten</b> <sup>(1080)</sup> <b>in my bonds:”</b> (Philemon 8-10, KJV)</p> <p>“Rebuke not an elder, but <b>intreat</b> <sup>(3870)</sup> him as a father; and the younger men as brethren;</p> <p><sup>2</sup> The elder women as mothers; the younger as sisters, with all purity. (1 Timothy 5:1-2, KJV)</p>	<p>“But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.</p> <p><sup>9</sup> <b><u>And call no man your father upon the earth: for one is your Father, which is in heaven.</u></b></p> <p><sup>10</sup> Neither be ye called masters: for one is your Master, even Christ.</p> <p><sup>11</sup> But he that is greatest among you shall be your servant.</p> <p><sup>12</sup> And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.” (Matthew 23:8-12, KJV)</p> <p>“But as many as received him, <b>to them gave he power to become the sons of God</b>, even to them that believe on his name:</p> <p><sup>13</sup> <b>Which were born</b>, <sup>(1080)</sup> not of blood, nor of the will of the flesh, nor of the will of man, but <b>of God.</b>” (John 1:12-13, KJV)</p>

**Born 1080** γεννάω gennáō, ghen-nah'-o; from a variation of 1085; **to procreate** (properly, **of the father, but by extension of the mother**); figuratively, **to regenerate**:— (Translated in King James Version as) bear, beget, be born, bring forth, conceive, be delivered of, gender, make, spring.

**Intreat 3870** παρακαλέω parakalēō, par-ak-al-eh'-o; from 3844 and 2564; **to call near**, i.e. **invite, invoke** (**by imploration, hortation or consolation**):— (Translated in King James Version as) beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

A few modern English Translations used “father” instead of “begotten.” Following is Philemon 1:8-10 from the English Standard Version (ESV) and the New Revised Standard Version (NRSV)

### Philemon 1:8-10

“Accordingly, though I am bold enough in Christ to command you to do what is required, <sup>9</sup>yet for love's sake I prefer to appeal to you—I, Paul, an old man and now a prisoner also for Christ Jesus— <sup>10</sup>**I appeal to you for my child, Onesimus, whose father I became** in my imprisonment.” (ESV)

### Philemon 9-10

“Yet I would rather appeal to you on the basis of love—and I, Paul, do this as an old man, and now also as a prisoner of Christ Jesus. <sup>10</sup>I am appealing to you for my child, Onesimus, **whose father I have become** during my imprisonment.” (NRSV)

- If you are truly born again, the Father of Christ Jesus is now your Father.

### John 3:3-8

“Jesus answered and said unto him, Verily, verily, I say unto thee, **Except a man be born again, he cannot see the kingdom of God.**

<sup>4</sup> Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

<sup>5</sup> Jesus answered, Verily, verily, I say unto thee, **Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**

<sup>6</sup> That which is born of the flesh is flesh; and **that which is born of the Spirit is spirit.**

<sup>7</sup> **Marvel not that I said unto thee, Ye must be born again.**

<sup>8</sup> The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: **so is every one that is born of the Spirit.**” (KJV)

## BORN AGAIN or ADOPTED

Paul said	Jesus said
<p>“For as many as are led by the Spirit of God, these are sons of God.” <sup>15</sup> For you did not receive the spirit of bondage again to fear, <b>but you received the Spirit of adoption</b> <sup>(5206)</sup> by whom we cry out, “Abba, Father.” <sup>16</sup> The Spirit Himself bears witness with our spirit that we are children of God, <sup>17</sup> and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with <i>Him</i>, that we may also be glorified together.</p> <p>From Suffering to Glory</p> <p><sup>18</sup> For I consider that the sufferings of this present time are not worthy <i>to be compared</i> with the glory which shall be revealed in us. <sup>19</sup> For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. <sup>20</sup> For the creation was subjected to futility, not willingly, but because of Him who subjected <i>it</i> in hope; <sup>21</sup> because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. <sup>22</sup> For we know that the whole creation groans and labors with birth pangs together until now. <sup>23</sup> Not only <i>that</i>, but we also who have the firstfruits of the Spirit, <b>even we ourselves groan within ourselves, eagerly waiting for the adoption</b>, <sup>(5206)</sup> the redemption of our body.” (Romans 8:14-23, NKJV)</p> <p>“For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh, <sup>4</sup> <b>who are Israelites, to whom pertain the adoption</b>, <sup>(5206)</sup> the glory, the covenants, the giving of the law, the service of God, and the promises; <sup>5</sup> of whom <i>are</i> the fathers and from whom, according to the flesh, Christ <i>came</i>, who is over all, <i>the</i> eternally blessed God. Amen.” (Romans 9:3-5, NKJV)</p> <p>“But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, <sup>5</sup> <b>to redeem those who were under the law, that we might receive the adoption</b> <sup>(5206)</sup> as sons.</p> <p><sup>6</sup> And because you are sons, <b>God has sent forth the Spirit of His Son into your hearts, crying out, “Abba, Father!”</b> (Galatians 4:4-6, NKJV)</p>	<p>“But as many as received him, <b>to them gave he power to become the sons of God</b>, even to them that believe on his name:</p> <p><sup>13</sup> <b>Which were born</b>, <sup>(1080)</sup> not of blood, nor of the will of the flesh, nor of the will of man, but of <b>God.</b>” (John 1:12-13, KJV)</p> <p>“Jesus answered and said unto him, Verily, verily, I say unto thee, <b>Except a man be born</b> <sup>(1080)</sup> again, <b>he cannot see the kingdom of God.</b></p> <p><sup>4</sup> Nicodemus saith unto him, How can a man be <b>born</b> <sup>(1080)</sup> when he is old? can he enter the second time into his mother's womb, and be <b>born</b> <sup>(1080)</sup>?</p> <p><sup>5</sup> Jesus answered, <b>Verily, verily, I say unto thee, Except a man be born</b> <sup>(1080)</sup> of water and of the Spirit, <b>he cannot enter into the kingdom of God.</b></p> <p><sup>6</sup> <b>That which is born</b> <sup>(1080)</sup> of the flesh is flesh; <b>and that which is born</b> <sup>(1080)</sup> of the Spirit is spirit.</p> <p><sup>7</sup> Marvel not that I said unto thee, <b>Ye must be born</b> <sup>(1080)</sup> again.</p> <p><sup>8</sup> The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: <u><b>so is every one that is born</b></u> <sup>(1080)</sup> <u><b>of the Spirit.</b></u>” (John 3:3-8, KJV)</p>

“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

<sup>5</sup> **Having predestinated us unto the adoption<sup>(5206)</sup> of children by Jesus Christ to himself, according to the good pleasure of his will,**

<sup>6</sup> **To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.”** (Ephesians 1:4-6, KJV)

**Adoption 5206** υιοθεσία *huiiothesía*, hwee-oth-es-ee'-ah; from a presumed compound of 5207 and a derivative of 5087; **the placing as a son**, i.e. **adoption** (figuratively, **Christian sonship in respect to God**):— (Translated in King James Version as) adoption (of children, of sons).

**5207 - υἱός** *huiós*, hwee-os'; apparently a primary word; a **"son"** (sometimes of animals), used very widely of immediate, remote or figuratively, **kinship**:— (Translated in King James Version as) child, foal, son.

**Born 1080** γεννάω *gennáō*, ghen-nah'-o; from a variation of 1085; **to procreate** (properly, **of the father, but by extension of the mother**); figuratively, **to regenerate**:— (Translated in King James Version as) bear, beget, be born, bring forth, conceive, be delivered of, gender, make, spring.

**1085** γένος *génos*, ghen'-os; from 1096; **"kin"** (abstract or concrete, literal or figurative, individual or collective):— (Translated in King James Version as) born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.

**1096** γίνομαι *gínomai*, ghin'-om-ahee; a prolongation and middle voice form of a primary verb; **to cause to be** ("gen"-erate), i.e. (reflexively) **to become** (come into being), **used with great latitude** (literal, figurative, intensive, etc.):— (Translated in King James Version as) arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, × soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

In Romans 9:3-4 Paul states:

“For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh, <sup>4</sup> **who are Israelites, to whom pertain the adoption,<sup>(5206)</sup> the glory, the covenants, the giving of the law, the service of God, and the promises;**” (KJV)

However, the Old Testament (Tanach) does not have a single verse pertaining to adoption. On the contrary, in Exodus 4:22, God refers to Israel as His “firstborn son,” not first adopted son.

#### Exodus 4:22-23

“And thou shalt say unto Pharaoh, Thus saith the Lord, **Israel is my son,<sup>(1121)</sup> even my firstborn:<sup>(5206)</sup>**

<sup>23</sup> And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.” (KJV)

**Son 1121** בן *bên*, bane; from 1129; a **son** (as a builder of the family name), in the widest sense (of literal and figurative **relationship, including grandson**, subject, **nation, quality or condition**, etc., (like father or brother), etc.):— (Translated in King James Version as) afflicted, age, (Ahoh-) (Ammon-) (Hachmon-) (Lev-) ite,

(anoint-) ed one, appointed to, (+) arrow, (Assyr-) (Babylon-) (Egypt-) (Grec-) ian, one born, bough, branch, breed, + (young) bullock, + (young) calf, × came up in, child, colt, × common, × corn, daughter, × of first, firstborn, foal, + very fruitful, + postage, × in, + kid, + lamb, (+) man, meet, + mighty, + nephew, old, (+) people, rebel, + robber, × servant born, × soldier, son, + spark, steward, + stranger, × surely, them of, + tumultuous one, valiant(-est), whelp, worthy, young (one), youth.

**Firstborn 1060** בְּכוֹר bēkôwr, bek-ore'; from 1069; **first-born**; hence, **chief**:— (Translated in King James Version as) eldest (son), firstborn(-ling).

On the other hand, in Galatians 4:6 Paul writes:

And because you are sons, **God has sent forth the Spirit of His Son into your hearts, crying out, “Abba, Father!”**

However, it is recorded that Christ said the following:

#### **John 14:23-24**

“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and **we will come unto him, and make our abode** <sup>(3438)</sup> **with him.**

<sup>24</sup> He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.” (KJV)

**Abode 3438** μονή monē, mon-ay'; from 3306; **a staying**, i.e. **residence** (the act or the place):— (Translated in King James Version as) abode, mansion.

In John 15 Christ tells His disciples that they must “abide” in Him.

#### **John 15:1-11**

“I am the true vine, and my Father is the husbandman.

<sup>2</sup> Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

<sup>3</sup> Now ye are clean through the word which I have spoken unto you.

<sup>4</sup> **Abide** <sup>(3306)</sup> **in me, and I in you.** As the branch cannot bear fruit of itself, **except it abide** <sup>(3306)</sup> **in the vine;** no more can ye, except ye **abide** <sup>(3306)</sup> **in me.**

<sup>5</sup> I am the vine, ye are the branches: **He that abideth** <sup>(3306)</sup> **in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.**

<sup>6</sup> **If a man abide** <sup>(3306)</sup> **not in me,** he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

<sup>7</sup> **If ye abide** <sup>(3306)</sup> **in me, and my words abide** <sup>(3306)</sup> **in you,** ye shall ask what ye will, and it shall be done unto you.

<sup>8</sup> Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

<sup>9</sup> As the Father hath loved me, so have I loved you: **continue ye** <sup>(3306)</sup> **in my love.**

<sup>10</sup> If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and **abide** <sup>(3306)</sup> **in his love.**

<sup>11</sup> These things have I spoken unto you, that **my joy might remain** <sup>(3306)</sup> **in you,** and that your joy might be full.” (KJV)

**Abide 3306** μένω ménō, men'-o; a primary verb; **to stay** (in a given place, state, relation or expectancy):— (Translated in King James Version as) abide, continue, dwell, endure, be present, remain, stand, tarry (for), × thine own.

In John 17 it is recorded that Christ prayed the following to God the Father:

#### John 17:17-23

**“Sanctify them through thy truth: thy word is truth.**

<sup>18</sup> As thou hast sent me into the world, even so have I also sent them into the world.

<sup>19</sup> And for their sakes I sanctify myself, that they also might be sanctified through the truth.

<sup>20</sup> **Neither pray I for these alone, but for them also which shall believe on me through their word;**

<sup>21</sup> **That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us:**

that the world may believe that thou hast sent me.

<sup>22</sup> And the glory which thou gavest me I have given them; **that they may be one, even as we are one:**

<sup>23</sup> I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” (KJV)

- I think adoption is wonderful! It allows children to have a family and hopefully lots of love, happiness and security. However, according to the words attributed to Christ, this transcends an adoption.

Paul is the only one who speaks of adoption; however, the chosen apostles of Christ, Peter and John, did not deviate from the teachings of Christ:

#### 1 Peter 1:3-4

**“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten<sup>(313)</sup> us again** unto a lively hope by the resurrection of Jesus Christ from the dead,

<sup>4</sup> To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,” (KJV)

#### 1 Peter 1:22-24 King James Version (KJV)

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

<sup>23</sup> Being **born<sup>(313)</sup>** again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

<sup>24</sup> For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:” (KJV)

**Begotten/Born 313** - ἀναγεννάω anagennáō, an-ag-en-nah'-o; from 303 and 1080; **to beget** or (by extension) **bear (again)**:— (Translated in King James Version as) beget, (bear) × (again).

#### 1 John 2:28-29

“And now, little children, abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming. <sup>29</sup> If you know that He is righteous, you know that everyone who practices righteousness is **born<sup>(1080)</sup>** of Him.” (NKJV)

#### 1 John 3:8-10

“He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. <sup>9</sup> Whoever has been **born<sup>(1080)</sup>** of God does not sin, for His seed remains in him; and he cannot sin, because he has been **born<sup>(1080)</sup>** of God.

<sup>10</sup> In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor *is* he who does not love his brother.” (NKJV)

#### 1 John 4:6-8

“We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error.

<sup>7</sup> Beloved, let us love one another, for love is of God; and everyone who loves is **born** <sup>(1080)</sup> of God and knows God. <sup>8</sup> He who does not love does not know God, for God is love.” (NKJV)

#### 1 John 5:1-5, 18-20

“Whoever believes that Jesus is the Christ is **born** <sup>(1080)</sup> of God, and everyone who loves Him who begot also loves him who is begotten of Him. <sup>2</sup> By this we know that we love the children of God, when we love God and keep His commandments. <sup>3</sup> For this is the love of God, that we keep His commandments. And His commandments are not burdensome. <sup>4</sup> For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith. <sup>5</sup> Who is he who overcomes the world, but he who believes that Jesus is the Son of God?

<sup>18</sup> We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him.

<sup>19</sup> We know that we are of God, and the whole world lies *under the sway of* the wicked one.

<sup>20</sup> And we know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.” (NKJV)

However, Paul deviates from what Christ said (because he didn’t know Christ) and boasts that it was he who did the begetting.

As stated in Paul’s epistle to Philemon, he asserts that it was he who **begot** Onesimus in his chains.

#### Philemon 10

“I beseech thee for my son Onesimus, **whom I have begotten** <sup>(1080)</sup> in my bonds:” (KJV)

It states in 1 Corinthians 4:15 that once again Paul declares that he “begot” the Corinthian brethren through the gospel:

#### 1 Corinthians 4:14-16

“I write not these things to shame you, but **as my beloved sons** I warn you.

<sup>15</sup> For though ye have ten thousand instructors in Christ, **yet have ye not many fathers: for in Christ Jesus I have begotten** <sup>(1080)</sup> **you through the gospel.**

<sup>16</sup> Wherefore I beseech you, be ye **followers** <sup>(3402)</sup> of me.” (KJV)

**Followers 3402** μιμητής mimētēs, mim-ay-tace’; from **3401**; **an imitator**:— (Translated in King James Version as) follower.

**3401** - μιμέομαι miméomai, mim-eh'-om-ahee; middle voice from μῖμος mîmos (a **"mimic"**); **to imitate**:— (Translated in King James Version as) follow.



- Not once in his epistles does Paul state that we are born/begotten by God the Father. However, on occasion he does refer to those in his churches as the children of God.
- If I give Paul the benefit of the doubt, I could say that perhaps it was no more than flowery language on Paul's part; however, his words still contradict Christ and it's no wonder because Paul was never taught by the historical, gospel speaking Jesus Christ. He was supposedly taught by a mysterious Jesus.
- Verse 14 – Paul's statement that they were as his beloved children remind me of pastors who claim their congregation belongs to them. Perhaps such statements by Paul have now emboldened some pastors to make the claim that they are their congregation's spiritual covering.

For a Biblical perspective regarding such a claim by pastors, please refer the Disciples Project Bible Study, [Is Your Pastor Your Spiritual Covering](#).

- Verse 16 - Most English translations prefer "be imitators" instead of "be followers." For example:

#### **1 Corinthians 4:14-16**

"I do not write these things to make you ashamed, but to admonish you as my beloved children.<sup>15</sup> For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. <sup>16</sup> I urge you, then, be imitators<sup>(3402)</sup> of me." (ESV)

Paul reiterates, to the Corinthians, that they should "follow" or "imitate" him.

#### **1 Corinthians 11:1**

"Be ye followers<sup>(3402)</sup> of me, even as I also am of Christ." (KJV)

- Paul does not instruct the Corinthians to directly follow Christ. Instead, Paul, the middle man, wanted the Corinthians to "imitate" or "follow" him, **as he** followed Christ. However, by definition, a Christian is supposed to be a follower of Christ.

**Christian 5546** Χριστιανός Christianós, khris-tee-an-os'; from 5547; a **Christian**, i.e. **follower of Christ**:— (Translated in King James Version as) Christian.

**5547**- Χριστός Christós, khris-tos'; from 5548; **anointed**, i.e. **the Messiah, an epithet of Jesus**:— (Translated in King James Version as) Christ.

**5548** – χρίω chrío, khree'-o; probably akin to 5530 **through the idea of contact; to smear or rub with oil**, i.e. (by implication) **to consecrate to an office or religious service**:— (Translated in King James Version as) anoint.

It appears Paul changed his rhetoric depending on his audience. To the Ephesians Paul wrote that they were to be "imitators of God." However, to the Corinthians Paul presents himself as their father and they his children. Is it any wonder people get confused?

#### **Ephesians 5:1**

"**Therefore be imitators**<sup>(3402)</sup> **of God, as beloved children**.<sup>2</sup> And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God." (ESV)

There is nothing outside of the Pauline epistles pertaining to "adoption."



## THE REGENERATION

Paul said	Jesus said
<p>“But after that the kindness and love of God our Saviour toward man appeared,  <sup>5</sup>Not by works of righteousness which we have done, but according to his mercy <b>he saved us, by the washing of regeneration,</b> <sup>(3824)</sup> and renewing of the Holy Ghost;  <sup>6</sup>Which he shed on us abundantly through Jesus Christ our Saviour;” (Titus 3:4-6, KJV)</p>	<p>“And Jesus said unto them, Verily I say unto you, That ye which have followed me, <b>in the regeneration</b> <sup>(3824)</sup> <b>when the Son of man shall sit in the throne of his glory,</b> ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” (Matthew 19:28, KJV)</p>

**Regeneration 3824** παλιγγενεσία paliggenesia *pal-ing-ghen-es-ee'-ah* from παλιν - palin 3825 and γενεσις - genesis 1078; (spiritual) **rebirth (the state or the act)**, i.e. (figuratively) **spiritual renovation; specially, Messianic restoration**!-- (Translated in King James Version as) regeneration.

**3825** - παλιν palin *pal'-in* probably from the same as *palh* - pale 3823 (**through the idea of oscillatory repetition**); (adverbially) **anew**, i.e. (of place) **back**, (of time) **once more**, or (conjunctionally) **furthermore or on the other hand**!-- (Translated in King James Version as) again.

**1078** - γενεσις genesis *ghen'-es-is* from the same as γενεα - genea 1074; **nativity**; figuratively, **nature**!-- (Translated in King James Version as) generation, nature(-ral).

**1074** - γενεα genea *ghen-eh-ah'* from (a presumed derivative of) γενοϋς - genos 1085; **a generation**; by implication, **an age (the period or the persons)**!-- (Translated in King James Version as) age, generation, nation, time.

**1085** - γενοϋς genos *ghen'-os* from γινομαι - ginomai 1096; **"kin"** (abstract or concrete, literal or figurative, individual or collective)!-- (Translated in King James Version as) born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.

**1096** - γινομαι ginomai *ghin'-om-ahee* a prolongation and middle voice form of a primary verb; **to cause to be ("gen"-erate)**, i.e. (reflexively) **to become (come into being)**, used with great latitude (literal, figurative, intensive, etc.)!-- (Translated in King James Version as) arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, X soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

The word “regeneration” occurs twice in the King James Version (KJV): Matthew 19:28 and Titus 3:5. The first occurrence is from the words of Christ and the second from Paul. However, the two occurrences address two very different time periods.

Paul gives us the impression that the “regeneration” takes place when you are baptized:

### Titus 3:1-7

“Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

<sup>2</sup> To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

<sup>3</sup> For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

<sup>4</sup> But after that the kindness and love of God our Saviour toward man appeared,

<sup>5</sup> Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing<sup>(3067)</sup> of regeneration<sup>(3824)</sup> and renewing of the Holy Ghost;

<sup>6</sup> Which he shed on us abundantly through Jesus Christ our Saviour;

<sup>7</sup> That being justified by his grace, we should be made heirs according to the hope of eternal life.” (KJV)

- Verse 4 - The word “washing” only occurs twice in the KJV. The second passage is located in Ephesians 5:

### Ephesians 5:25-26

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

<sup>26</sup> That he might sanctify and cleanse it with the washing<sup>(3067)</sup> of water by the word,” (KJV)

**Washing 3067** λουτρόν loutrón, loo-tron'; from 3068; a bath, i.e. (figuratively), baptism:— (Translated in King James Version as) washing.

According to the words of Christ, as recorded in the Book of Matthew, the “regeneration” will take place in the kingdom of God when the Son of God sits on His throne; then the apostles who followed Him will also sit on twelve thrones.

### Matthew 19:28-29

“And Jesus said unto them, Verily I say unto you, That ye which have followed me, **in the regeneration<sup>(3824)</sup> when the Son of man shall sit in the throne of his glory**, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

<sup>29</sup> And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.” (KJV)

**Regeneration 3824** παλιγγενεσία palingenesía, pal-ing-ghen-es-ee'-ah; from 3825 and 1078; (spiritual) rebirth (the state or the act), i.e. (figuratively) spiritual renovation; specially, Messianic restoration:— (Translated in King James Version as) regeneration.

**3825 - πάλιν pálin**, pal'-in; probably from the same as 3823 (through the idea of oscillatory repetition); (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctively) furthermore or on the other hand:— (Translated in King James Version as) again.

**1078 - γένεσις génesis**, ghen'-es-is; from the same as 1074; nativity; figuratively, nature:— (Translated in King James Version as) generation, nature(-ral).

- “Palin” (3825) was used over 130 times in the New Testament. It is recorded that Christ Jesus used this word at least twenty times. For example, Jesus said:

### Matthew 5:33-35

“**Again**, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

<sup>34</sup> But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

<sup>35</sup> Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.” (KJV)

### John 10:16-19

“And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

<sup>17</sup> Therefore doth my Father love me, because I lay down my life, that I might take it **again**.

<sup>18</sup> No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it **again**. This commandment have I received of my Father.

<sup>19</sup> There was a division therefore again among the Jews for these sayings.” (KJV)

However, this is not the “again” used in “Born again.” The Greek word used in “Born again” is ἀνωθεν “Anōthen.”

**Again 509** ἀνωθεν anōthen, an'-o-then; from 507; **from above**; by analogy, **from the first**; by implication, **anew**:— (Translated in King James Version as) from above, again, from the beginning (very first), the top.

**507** - ἀνω ἀνό, an'-o; adverb from 473; **upward or on the top**:— (Translated in King James Version as) above, brim, high, up.

- “Anōthen” was used only 13 times in the New Testament. It is recorded that Christ Jesus used this word only four times. Following is a very important example:

### John 3:3-7

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born **again**,<sup>(509)</sup> he cannot see the kingdom of God.

<sup>4</sup> Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

<sup>5</sup> Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

<sup>6</sup> That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

<sup>7</sup> Marvel not that I said unto thee, Ye must be born **again**.<sup>(509)</sup>” (KJV)

- For more on “saved” and “Born again” refer to the Disciples Project Bibles Study *Saved-Born Again, Is There a Difference?*

## WE SHALL BE LIKE HIM

Paul said	Jesus said
<p>"All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.</p> <p><sup>40</sup> There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.</p> <p><sup>41</sup> 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.</p> <p><sup>42</sup> So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:</p> <p><sup>43</sup> It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:</p> <p><sup>44</sup> <b><u>It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.</u></b></p> <p><sup>45</sup> <b>And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.</b></p> <p><sup>46</sup> Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.</p> <p><sup>47</sup> The first man is of the earth, earthy; the second man is the Lord from heaven."</p> <p>(1 Corinthians 15:39-47, KJV)</p>	<p>"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.</p> <p><sup>37</sup> But they were terrified and affrighted, and supposed that they had seen a spirit.</p> <p><sup>38</sup> And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?</p> <p><sup>39</sup> <b><u>Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.</u></b></p> <p><sup>40</sup> And when he had thus spoken, he shewed them his hands and his feet.</p> <p><sup>41</sup> And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?</p> <p><sup>42</sup> And they gave him a piece of a broiled fish, and of an honeycomb.</p> <p><sup>43</sup> And he took it, and did eat before them " (Luke 24:36-43, KJV)</p>

According to the Book of Genesis, Adam and Eve would have had everlasting life in their physical bodies if they had eaten from the Tree of Life.

### Genesis 2:8-9

"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

<sup>9</sup> And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; **the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.**" KJV

### Genesis 2:15-17

"And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

<sup>16</sup> And the Lord God commanded the man, saying, **Of every tree of the garden thou mayest freely eat:**

<sup>17</sup> **But of the tree of the knowledge of good and evil, thou shalt not eat of it:** for in the day that thou eatest thereof thou shalt surely die." KJV

### **Genesis 3:21-23**

"Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

<sup>22</sup> And the Lord God said, Behold, the man is become as one of us, to know good and evil: and **now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:**

<sup>23</sup> Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." (KJV)

### **Matthew 19:28-29**

**"And Jesus said unto them,** Verily I say unto you, That ye which have followed me, **in the regeneration** when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

<sup>29</sup> And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and **shall inherit everlasting life.**" (KJV)

When it comes down to it, I'm in agreement with the Apostle John.

### **1 John 3:1-2**

"Behold, **what manner of love the Father hath bestowed upon us, that we should be called the sons of God:** therefore the world knoweth us not, because it knew him not.

<sup>2</sup> Beloved, **now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."** (KJV)

What do you believe?

## ON MARRIAGE

Paul said	Jesus said
<p><b><u>“But to the rest speak I, not the Lord:</u></b> If any brother hath <b>a wife that believeth not</b>, and she be pleased to dwell with him, <b>let him not put her away.</b></p> <p><sup>13</sup> And the woman which hath <b>an husband that believeth not</b>, and if he be pleased to dwell with her, <b>let her not leave him.</b></p> <p><sup>14</sup> <b>For the unbelieving husband is sanctified<sup>(37)</sup> by the wife, and the unbelieving wife is sanctified<sup>(37)</sup> by the husband:</b> else were your children unclean; but now are they holy.</p> <p><sup>15</sup> <b><u>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.</u></b></p> <p><sup>16</sup> For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?” (1 Corinthians 7:12-16, KJV)</p>	<p>“It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:</p> <p><sup>32</sup> <b>But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication,<sup>(4202)</sup> causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.”</b> (Matthew 5:31-32, KJV)</p>

**Sanctified** 37 ἁγιάζω hagiázō, hag-ee-ad'-zo; from 40; to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate:— (Translated in King James Version as) hallow, be holy, sanctify.

**40** – ἅγιος hágios, hag'-ee-os; from ἅγιος hágios (an awful thing) (compare 53,2282); sacred (physically, pure, morally blameless or religious, ceremonially, consecrated):— (Translated in King James Version as) (most) holy (one, thing), saint.

All three Synoptic gospel accounts – Matthew, Mark and Luke – include Christ’s teaching on divorce. Not once does Christ state that it is acceptable for His disciples (believers) to divorce his/her spouse because they are an unbeliever. But as stated in 1 Corinthians 7:12, this comes from Paul, “not the Lord.”

### Matthew 19:1-9

“And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan;

<sup>2</sup> And great multitudes followed him; and he healed them there.

<sup>3</sup> The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

<sup>4</sup> And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

<sup>5</sup> 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?

<sup>6</sup> **Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.**

<sup>7</sup> They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

<sup>8</sup> He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

<sup>9</sup> **And I say unto you, Whosoever shall put away his wife, except it be for ~~fornication~~,<sup>(4202)</sup> and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.”** (KJV)

#### **Mark 10:1-12**

“And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

<sup>2</sup> And the Pharisees came to him, and asked him, Is it lawful for a man to **put away**<sup>(630)</sup> his wife? tempting him.

<sup>3</sup> And he answered and said unto them, What did Moses command you?

<sup>4</sup> And they said, Moses suffered to write a bill of **divorcement**,<sup>(647)</sup> and to put her away.

<sup>5</sup> And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

<sup>6</sup> But from the beginning of the creation God made them male and female.

<sup>7</sup> For this cause shall a man leave his father and mother, and cleave to his wife;

<sup>8</sup> And they twain shall be one flesh: so then they are no more twain, but one flesh.

<sup>9</sup> What therefore God hath joined together, let not man put asunder.

<sup>10</sup> And in the house his disciples asked him again of the same matter.

<sup>11</sup> And he saith unto them, Whosoever shall **put away**<sup>(630)</sup> his wife, and marry another, committeth adultery against her.

<sup>12</sup> And if a woman shall **put away**<sup>(630)</sup> her husband, and be married to another, she committeth adultery.” (KJV)

#### **Luke 16:18**

“Whosoever **putteth away**<sup>(630)</sup> his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is **put away**<sup>(630)</sup> from her husband committeth adultery.” (KJV)

Christ says nothing about an unbelieving spouse getting a free ride into the Kingdom of God based on the faithfulness of their partner. Following are examples of what it does say in both the Old and New Testaments:

#### **Psalms 1:5-6**

“Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

<sup>6</sup> For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.” (KJV)

#### **Ezekiel 18:1-4**

“The word of the Lord came unto me again, saying,

<sup>2</sup> What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?

<sup>3</sup> As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.

<sup>4</sup> **Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.”** (KJV)

#### Hebrews 13:4

"Marriage is honourable in all, and the bed undefiled: but **whoremongers** <sup>(4205)</sup> and **adulterers** <sup>(3432)</sup> God will judge." (KJV)

#### Revelation 22:10-12

"And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

<sup>11</sup> **He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.**

<sup>12</sup> And, behold, I come quickly; and my reward is with me, **to give every man according as his work shall be.**" (KJV)

Paul says it is one spouse who sanctifies the other; however, Christ says we are sanctified by the **word of truth**. Who are you going to believe?

#### John 17:15-21

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

<sup>16</sup> They are not of the world, even as I am not of the world.

<sup>17</sup> **Sanctify** <sup>(37)</sup> them through thy **truth**:<sup>(225)</sup> thy **word** <sup>(3056)</sup> **is truth**.<sup>(225)</sup> <sup>18</sup> As thou hast sent me into the world, even so have I also sent them into the world.

<sup>19</sup> And for their **sakes I sanctify** <sup>(37)</sup> **myself, that they also might be sanctified** <sup>(37)</sup> **through the truth.**

<sup>20</sup> Neither pray I for these alone, but for them also which shall believe on me through their word;

<sup>21</sup> That they all may be one; as thou, Father, art in me, and I in thee, **that they also may be one in us: that the world may believe that thou hast sent me.**" (KJV)

#### Revelation 19:11-14

"And I saw heaven opened, and behold a white horse; **and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.**

<sup>12</sup> His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

<sup>13</sup> And he was clothed with a vesture dipped in blood: and **his name is called The Word** <sup>(3056)</sup> **of God.**

<sup>14</sup> And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." (KJV)

#### John 1:14-16

"And **the Word** <sup>(3056)</sup> **was made flesh, and dwelt among us,** (and we beheld his glory, the glory as of **the only begotten of the Father,**) **full of grace and truth.**"<sup>(225)</sup>

<sup>15</sup> John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

<sup>16</sup> And of his fulness have all we received, and grace for grace.

<sup>17</sup> For the law was given by Moses, but **grace and truth.**<sup>(225)</sup> **came by Jesus Christ.**" (KJV)

#### John 8:31-32

"Then said Jesus to those Jews which believed on him, **If ye continue in my word,** **then are ye my disciples indeed;**

<sup>32</sup> **And ye shall know the truth,**<sup>(225)</sup> **and the truth**<sup>(225)</sup> **shall make you free.**" (KJV)



### John 14:6

“Jesus saith unto him, I am the way, the truth, <sup>(225)</sup> and the life: no man cometh unto the Father, but by me.” (KJV)

### John 14:16-18

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

<sup>17</sup> Even **the Spirit of truth**; <sup>(225)</sup> whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

<sup>18</sup> I will not leave you comfortless: I will come to you.” (KJV)

**Adulterers 3432** μοιχός moichós, moy-khos'; perhaps a primary word; a (male) paramour; figuratively, apostate:— (Translated in the King James Version as) adulterer.

**Paramour** (Merriam-Webster) – a person with whom someone is having a romantic or sexual relationship and especially a secret or improper relationship

**Divorcement 647** ἀποστάσιον apostásion, ap-os-tas'-ee-on; neuter of a (presumed) adjective from a derivative of 868; properly, something separative, i.e. (specially) divorce:— (Translated in King James Version as) (writing of) divorcement.

**Fornication 4202** πορνεία porneía, por-ni'-ah; from 4203; harlotry (including adultery and incest); figuratively, idolatry:— (Translated in King James Version as) fornication.

**4203** - πορνεύω porneúō, porn-yoo'-o; from 4204; to act the harlot, i.e. (literally) indulge unlawful lust (of either sex), or (figuratively) practise idolatry:— (Translated in King James Version as) commit (fornication).

**Put away 630** ἀπολύω apolýō, ap-ol-oo'-o; from 575 and 3089; to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce:— (Translated in King James Version as) (let) depart, dismiss, divorce, forgive, let go, loose, put (send) away, release, set at liberty.

**Truth 225** ἀλήθεια alētheia, al-ay'-thi-a; from 227; truth:— (Translated in King James Version as) true, × truly, truth, verity.

**227** - ἀληθής alēthēs, al-ay-thace'; from 1 (as a negative particle) and 2990; true (as not concealing):— (Translated in King James Version as) true, truly, truth.

**Whoremongers 4205** πόρνος pórnos, por'-nos; from πέρνημι pérnēmi (to sell; akin to the base of 4097); a (male) prostitute (as venal), i.e. (by analogy) a debauchee (libertine):— (Translated in King James Version as) fornicator, whoremonger.

**Venal** (Merriam-Webster) - **1** :capable of being bought or obtained for money or other valuable consideration :purchasable; *especially* :open to corrupt influence and especially bribery :mercenary a *venal* legislator  
**2** :originating in, characterized by, or associated with corrupt bribery a *venal* arrangement with the police

**Debauchee** (Merriam-Webster) - one given to debauchery

**Debauchery** (Merriam-Webster) – **1** :extreme indulgence in bodily pleasures and especially sexual pleasures :behavior involving sex, drugs, alcohol, etc. that is often considered immoral

**2** *archaic* :seduction from virtue or duty

**Libertine - 1** *disparaging* :a freethinker especially in religious matters

**2** :a person who is unrestrained by convention or morality; *specifically* :one leading a dissolute life

**Word 3056** λόγος λόγος, log'-os; from 3004; **something said (including the thought)**; by implication, **a topic (subject of discourse)**, **also reasoning (the mental faculty) or motive**; by extension, **a computation**; **specially, (with the article in John) the Divine Expression** (i.e. **Christ**):— (Translated in King James Version as) account, cause, communication, × concerning, doctrine, fame, × have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, × speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

## CONCLUSION

From the first century until this present day, novices and scholars alike are still trying to decipher Paul's epistles.

Something is seriously wrong. Perhaps it would be less of a hassle to assume that the writings of Paul have been tampered with; or the translations leave a lot to be desired, or worst case scenario, Satan used Paul to mislead and deceive. If asked, I would be hard pressed to decide. However, Christ did say that many would follow someone who came in his own name. Perhaps that someone is Paul.

### **John 5:43**

"I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." (KJV)

Christ also said:

### **Matthew 24:5**

"For many shall come in my name, saying, I am Christ; and shall deceive many." (KJV)

If you can't defeat your enemy from without, you send in a Trojan horse, and destroy many more from within. This may not be true in the case of Paul; however neither should we overlook that he may have been an unsuspecting servant of Satan.

As it says in Luke 4, when Satan couldn't defeat Christ with his temptations, "he departed from him for a season."

### **Luke 4:13**

"And when the devil had ended all the temptation, he departed from him for a season." (KJV)

Or, as stated in the New King James Version, "he departed from Him until an opportune time."

### **Luke 4:13**

"Now when the devil had ended every temptation, he departed from Him until an opportune time." (NKJV)

We must never forget that we are to

### **1 Peter 5:8**

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:" (KJV)

I'm not suggesting that everything Paul wrote is in error; however, it can be frustrating sifting through his letters.

All of that said, I know firsthand how difficult it is to change a core belief. It's much easier to ignore and deny anything that doesn't fit what we believe to be true. It's so much easier to learn than to unlearn. However, in this instance, a lot is at stake. The choice is either Paul or Jesus the Christ (Messiah), the Way, the Truth and the Life; who is the Son of God, the Word of God, and the One sent by Almighty God to save (rescue) us.

Well, when put that way, you'd think the choice would be obvious.

**John 14:6**

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.” (KJV)

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