

# The Corinthian Church All Over Again

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua (yeh-ho-shoo' - ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).*

The Corinthian Church was having its problems when the Apostle Paul wrote them his first letter. If Yahweh was going to write a letter to today's Christian Church, would the same problems that were addressed to the Corinthian believers apply to us? I am sorry to say, yes! We daily read the book of Corinthians but is this divine revelation falling on deaf ears or blind eyes? Do we not see that, in many cases, shocking as it may seem, we are daily practicing, unwarily, the very same sins that the Corinthians practiced. Many of the pastors of the Church, it appears, are blind to this truth. Our Father had Paul reprove the Corinthians, not because He did not want them to have fun but rather because He loved them, desiring not that they remain the servants of sin. They were prisoners of the adversary; enslaved to sin; taken captive by him at his will. The Word of Yahweh when acted upon severs the chains of sin, setting us free from the lust of the flesh, allowing us to fly freely in our calling to walk in good works.<sup>1</sup> Let us examine our lives according to the teachings of 1<sup>st</sup> Corinthians. Let us grade our lifestyle according to the revelation given to the Corinthians. Let it not be spoken of us, "They shall, surely hear, and yet will not understand, and, surely see, and yet not perceive; For the heart of this people hath become dense, and, with their ears, heavily have they heard, and, their eyes, have they closed,—lest, once they should see with their eyes, and, with their ears, should hear, and, with their hearts, should understand, and return; when I would certainly heal them" (Is. 6:9-10, Mt. 13:14-15, Acts 28:26-27).

## 1 Corinthians 1-4

Corinthians chapters one through four are primarily dealing with factions and divisions in the Church, which create strife; "Now I mean this,—that, each one of you, is saying—I, indeed, am of Paul, but, I, of Apollos, but, I, of Cephas, but, I, of Christ" (1 Cor. 1:12). Does this reproof ring true today? What we hear today is, "I am of Luther, I am of Calvin, I am of Wesley, I am of Hagin, I am a Baptist and I am of the Catholic Church." Many must plead guilty to the same charge of division and strife that was brought against the Corinthian Church. The ramifications of these sins are that these individuals remain as babes in Christ; "I, therefore, brethren, have not been able to speak unto you, as unto men of the ruah (spirit), but as unto men of the flesh—as unto babes in Christ:—With milk, have I fed you, not, with meat; for, not yet, have ye been able; —nay! not even now, are ye able, For ye are yet fleshly. For, whereas there are, among you, jealousy and strife, are ye not, fleshly, and, after the manner of men, walking? For, as soon as one beginneth to say—I, indeed, am of Paul! and another—I, of Apollos! are ye not, men" (1 Cor. 3:1-4)? Paul could only teach them, "...save Yahoshua Christ,—and, him, as one who had been

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<sup>1</sup> His, in fact we are—his workmanship, created in Christ Yahoshua upon a footing of good works, which Yahweh prepared beforehand, that, therein, we might walk. Eph. 2:10

crucified” (1 Cor. 2:2). These people are not able to walk in the greatness of the sacred secret because they are not *teleios* (mature) in Christ.<sup>2</sup>

How do we know if we have fallen into the same error as did the Corinthian Church? The determining factor is that we believe a teaching not recorded in the Word of Yahweh. The Word of Yahweh has then become subjugated to the teachings of men. For instance, if you believe in the teachings of God the Son, Trinity, Mother of God, infant water baptism, drinking alcohol is a sin, etc. etc. then you have fallen into the same error as the Corinthians. These doctrines are being taught by many Churches but they do not exist in the Word of Yahweh, rather they are the doctrines of men. When we follow the teachings of men we become their disciples; we become Lutherans, Baptists and Catholics etc.; we are men of the flesh rather than men of the *ruah* (spirit);<sup>3</sup> we drink milk rather than the eating of meat;<sup>4</sup> we are jealous and strife exists among us.<sup>5</sup>

## 1 Corinthians 5

Chapter five of Corinthians deals primarily with the Christians in Corinth who were committing fornication. Paul commanded the believer, “I wrote unto you in my letter—not to be mixing yourselves up with fornicators; — Not at all, *meaning* the fornicators of this world, or the covetous and extortioners, or idolaters,—else had ye been obliged, in that case, to go out of the world! But, now, I have written unto you not to be mixing yourselves up,—if anyone named a brother, be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, with such a one as this, not so much, as to be eating together” (1 Cor. 5:9-11). We must each ask ourselves, “Are we obeying this commandment;” “Is my Church teaching this commandment?” Do we have friends who are cohabiting together while we still eat with them? Do we have brothers who are fornicators coming to our Churches every Sunday without making any attempt to repent of their sin and nothing is said to them by the pastor? If the answer to these questions is yes then we are sinning as did the Corinthian Church. We must remove these people from our lives, not treating them as enemies but rather admonishing them as brethren.<sup>6</sup> We must attempt to restore such a one, in a spirit of meekness<sup>7</sup> but if they refuse Yahweh’s correction, then we are to have nothing to do with them.

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<sup>2</sup> Wisdom, however, we do speak, among the full-grown [*teleios*],—wisdom, indeed, not of this age, nor of the rulers of this age, who are to come to nought; But we speak, Yahweh’s, wisdom, in a sacred secret, that hidden *wisdom*, which Yahweh marked out beforehand, before the ages, for our glory (1 Cor. 2:6-7). Until we all advance—into the oneness of the faith, and the personal knowledge of the Son of Yahweh, into a man of full-growth [*teleios*], into the measure of the stature of the fullness of the Christ; That we may, no longer, be infants—bellow-tossed and shifted round with every wind of teaching,—in the craft of men, in knavery suited to the artifice of error; (Eph. 4:13-14)

<sup>3</sup> 1Co 3:1 ¶ I, therefore, brethren, have not been able to speak unto you, as unto men of the *ruah* (spirit), but as unto men of the flesh—as unto babes in Christ:—

<sup>4</sup> With milk, have I fed you, not, with meat; for, not yet, have ye been able; —nay! not [[yet]] even now, are ye able, 1 Cor. 3:2

<sup>5</sup> 1Co 3:3 For ye are yet fleshly. For, whereas there are, among you, jealousy and strife, are ye not, fleshly, and, after the manner of men, walking?

<sup>6</sup> 2Th 3:15 And, not as an enemy, be esteeming him, but be admonishing him, as a brother.

<sup>7</sup> Brethren! if a man should even be overtaken in any fault, ye, the spiritual, be restoring such a one, in a spirit of meekness, looking to thyself, lest, even thou, be put to the test. (Gal. 6:1) (Mt. 18:15-17)

## 1 Corinthians 6

Chapter six of Corinthians deals with brethren taking brethren to the courts of the unbeliever. In the United States I observe this same wickedness occurring in the cases of Christians getting divorced in the civil courts, rather than by wise believers. Paul states, “With a view to shame you, am I speaking. So, is it possible that there is among you—not so much as one wise man, who shall be able to judge between his brethren,— But, brother with brother, sueth for judgment, and that before unbelievers” (1 Cor. 6:5-6)? Why isn’t the Church judging in these matters? It appears that the Church has no wise men to judge between the brethren. This sin of omission that was occurring in Corinth is still occurring today. A brother or sister who will not allow wise believers to judge in their divorce is committing sin. The reason they might not allow wise believers to judge in this matter is because they could be fornicators, or covetous, or idolaters, or revilers, or drunkards, or extortioners, which in such a case we should not eat with them, as commanded in chapter five.

## 1 Corinthians 7

Chapter seven of Corinthians deals with avoiding fornication by getting married. Avoiding fornication has been a theme from chapter five to chapter seven. Yahweh’s solution to avoiding fornication is marriage. As Martin Luther stated, “Here you should be guided by the words of St. Paul, I Corinthians 7 [:4-5], "The husband does not rule over his own body, but the wife does; likewise the wife does not rule over her own body, but the husband does. Do not deprive each other, except by agreement," etc. Notice that St. Paul forbids either party to deprive the other, for by the marriage vow each submits his body to the other in conjugal duty. When one resists the other and refuses the conjugal duty she is robbing the other of the body she had bestowed upon him.”<sup>8</sup> Sexual intimacy, the purpose

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<sup>8</sup> ...The third case for divorce is that in which one of the parties deprives and avoids the other, refusing to fulfill the conjugal<sup>8</sup> duty or to live with the other person. For example, one finds many a stubborn wife like that who will not give in, and who cares not a whit whether her husband falls into the sin of unchastity ten times over. Here it is time for the husband to say, "If you will not, another will; the maid will come if the wife will not." Only first the husband should admonish and warn his wife two or three times, and let the situation be known to others so that her stubbornness becomes a matter of common knowledge and is rebuked before the congregation...<sup>8</sup>

Here you should be guided by the words of St. Paul, I Corinthians 7 [:4-5], "The husband does not rule over his own body, but the wife does; likewise the wife does not rule over her own body, but the husband does. Do not deprive each other, except by agreement," etc. Notice that St. Paul forbids either party to deprive the other, for by the marriage vow each submits his body to the other in conjugal duty. When one resists the other and refuses the conjugal duty she is robbing the other of the body she had bestowed upon him. This is really contrary to marriage, and dissolves the marriage...<sup>8</sup>

I therefore pass over the good or evil which experience offers, and confine myself to such good as Scripture and truth ascribe to marriage. It is no slight boon that in wedlock fornication and unchastity are checked and eliminated. This in itself is so great a good that it alone should be enough to induce men to marry forthwith, and for many reasons.

The first reason is that fornication destroys not only the soul but also body, property, honor, and family as well. For we see how a licentious and wicked life not only brings great disgrace but is also a spendthrift life, more costly than wedlock, and that illicit partners necessarily occasion greater suffering for one another than do married folk. Beyond that it consumes the body, corrupts flesh and blood, nature, and physical constitution. Through such a variety of evil consequences God takes a rigid position, as though he would actually drive people away from fornication and into marriage. However, few are thereby convinced or converted.

The estate of marriage, however, redounds to the benefit not alone of the body, property, honor, and soul of an individual, but also to the benefit of whole cities and countries, in that they remain exempt from the plagues imposed by God. We know only too well that the most terrible plagues have befallen lands and people because of fornication. This was the sin

of marriage is commanded to the believer. If one deprives a spouse of sexual intimacy then they are in sin, allowing the adversary to tempt their spouse.<sup>9</sup>

## 1 Corinthians 12

Chapter twelve of Corinthians deals with, ‘pneumatikos;’<sup>10</sup> “But, concerning the spiritual [pneumatikos], brethren, I am not wishing you to be ignorant” (1 Cor. 12:1). The word ‘pneumatikos’ is derived from ‘pneuma,’ which is derived from ‘pneo,’<sup>11</sup> meaning “to breathe, to blow; of the wind.” Pneuma is the Greek translation of the Hebrew word ruah.<sup>12</sup> Our gift of ruah is the invisible force of Yahweh which is made visible when we operate word of wisdom, word of knowledge, faith, gifts of healings, energies of mighty works, prophesying, discriminations of spirits, kinds of tongues, and translation of tongues. The word, ‘gift,’ (charisma)<sup>13</sup> in verse one is the word of men and is not in the sacred scriptures. The ruah is a gift that has been poured out upon all who believe in order that it may be manifested for the building up and deliverance of mankind. If it is not manifested or operated then it is like a candle being placed under a basket.<sup>14</sup> Most Churches, figuratively rip this chapter out of their Bibles by saying that these nine manifestations of the ruah (spirit) are no longer available to the Church. Some have said, “They went out with the Apostles,” but the scriptures never say such things but rather command, “...be zealous to prophesy, and do not forbid, to be speaking with tongues” (1 Cor. 14:39); “The ruah (spirit), do not quench, prophesyings, do not despise” (1 Thes. 5:19-20).

The changing of the Word of Yahweh by men is similar to what happened in Paul’s time with the teaching of Hymenaeus and Philetus, who stated “...affirming, a resurrection, already, to have taken place, and are overthrowing the faith, of some” (2 Ti. 2:17-18). Hymenaeus and Philetus taught the believers that the resurrection had already taken place. The Hymenaeus and Philetus of today teach the believers that they are not to manifest the ruah or that they are unable to do so. Their man-made doctrine “...as a gangrene, will eat its way.”<sup>15</sup> The sacred scriptures unveil the nine manifestations of the ruah (spirit) in order that they may be put into operation in our lives for the benefit of each believer. Today’s

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cited as the reason why the world was drowned in the Deluge, Genesis 6 [1:1-13], and Sodom and Gomorrah were buried in flames, Genesis 19 [1:1-24]. We see before our very eyes that God even now sends more new plagues. *Excerpts from ‘The Estate of Marriage,’ written in 1522 in ‘Luther’s Works,’ Vol. 45, edited by Walter I. Brandt pg. 38-46*

<sup>9</sup> Be not depriving one another—unless perhaps by consent for a season, that ye may have leisure for prayer, and, again, may be together,—lest Satan be tempting you by reason of your want of self-control. (1 Cor. 7:5)

<sup>10</sup> 4152 πνευματικός pneumatikos *pyoo-mat-ik-os*’ Rom 1:11; 7:14; 15:27; 1 Cor 2:13, 15; 3:1; 9:11; 10:3f; 12:1; 14:1, 37; 15:44, 46; Gal 6:1; Eph 1:3; 5:19; 6:12; Col 1:9; 3:16; 1 Pet 2:5

<sup>11</sup> 4154 πνεω pneo *pneh’-o* Matt 7:25, 27; Luke 12:55; John 3:8; 6:18; Acts 27:40; Rev 7:1

<sup>12</sup> The spirit [pneuma] of the Lord, is upon me, because he hath anointed me... Lk. 4:18

The spirit [ruah] of My Lord Yahweh, is upon me,—Because Yahweh, Hath anointed me... Is. 61:1

<sup>13</sup> 5486 χάρισμα charisma *khar’-is-mah* Rom 1:11; 5:15f; 6:23; 11:29; 12:6; 1 Cor 1:7; 7:7; 12:4, 9, 28, 30f; 2 Cor 1:11; 1 Tim 4:14; 2 Tim 1:6; 1 Pet 4:10

<sup>14</sup> Ye, are the light of the world: it is impossible for a city to be hid, on the top of a mountain, lying. Neither light they a lamp, and place it under the measure; but upon the lampstand, and it giveth light to all that are in the house. In like manner, let your light shine before men,—that they may see your good works,—and glorify your Father who is in the heavens. Mt. 5:14-16

<sup>15</sup> 2Ti 2:17 And, their discourse, as a gangrene, will eat its way; —of whom are Hymenaeus and Philetus,

Hymenaeus & Philetus (Church leaders) place a veil over these scriptures thereby extinguishing their power and deliverance. Many Churches today reject verse seven, which states, “But, unto each one, is given the manifesting of the ruah (spirit), with a view to that which is profitable,” thereby removing the profitability of the ruah from its members. It could be said to the leaders who choose to walk in obstinates and unbelief of the scriptures, “But, unto whom, sware he, that they should not enter into his rest,—save unto them who were obstinate? And we see, that they were not able to enter, because of unbelief” (He. 3:18-19).

## 1 Corinthians 13

Chapter thirteen of Corinthians deals with how the pneumatikos (spiritual) are to be operated.<sup>16</sup> Yahweh sandwiched this chapter between chapter twelve and fourteen. Most Churches have been deceived into undoing this divine order by placing chapter thirteen on a pinnacle by itself, disregarding completely chapters twelve and fourteen. This deception is the most dangerous because it has led the Church into falsely believing that they are fully performing the ultimate commandment of Yahweh, the commandment of ahab<sup>17</sup> (love) when they are not. Yahoshua said multiple times, “He that hath my commandments and keepeth them, he, it is that loveth me...” (Jn. 14:21).<sup>18</sup> Individuals have memorized chapter thirteen but at the same time they refuse to obey the commandment in chapter fourteen, which is to “...be prophesying... that, the assembly, may receive upbuilding” (1 Cor. 14:1, 5, 39). If people refuse the upbuilding of the assembly by not prophesying, can it be said that they are walking in the ahab (love) of chapter thirteen?

How can someone say, “I ahab (love) Yahweh,” when they refuse His commandment to prophesy? They cannot and by saying so they deceive themselves. Samuel addressed this same subject by saying to King Saul, “Doth that which is pleasing unto Yahweh consist in ascending—offerings and sacrifices, So much as in hearkening unto the voice of Yahweh? Lo! to hearken, is, better, than, sacrifice. And, to give heed, than, the fat of rams; For, as the sin of divination, is, rebelliousness,—and, as transgression with household gods, is, stubbornness...” (1 Sam. 15:22-23). For people to walk in the fullness of chapter thirteen

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<sup>16</sup> But, concerning the spiritually [pneumatikos], brethren, I am not wishing you to be ignorant. (1 Cor. 12:1) Although with the tongues of men, I be speaking, and of messengers, and have not, love... (1 Cor. 13:1); Pursue love; nevertheless be envious of the spiritual [pneumatikos],—and, rather, that ye may be prophesying. (1 Cor. 14:1)

<sup>17</sup> 0157 אהב 'ahab *aw-hab*' or אהב 'aheb *aw-habe*;' Love is the English translation of the Greek word 'agape.' Agape is the Greek translation of the Hebrew word, 'ahab.' The two great commandments Yahoshua quoted in verse Matthew 22:37-38 are written in the books of Deuteronomy and Leviticus; De 6:5 Thou shalt therefore ahab (love) Yahweh thy Elohim,—with all thy heart, and with all thy soul, and with all thy might; Le 19:18 Thou shalt not take vengeance, neither shalt thou cherish anger against the sons of thy people, So shalt thou ahab (love) thy neighbour, as thyself,—I, am Yahweh. Read the article, 'A Time to Love' for more information on ahab.

<sup>18</sup> De 7:9 So then, thou must know that, Yahweh thy Elohim, he, is Elohim,—the faithful El, keeping his covenant and his lovingkindness with them that love him, and keep his commandments, to a thousand generations, Joh 15:10 If, my commandments, ye keep, ye shall abide in my love,—just as, I, the Father's commandments, have kept, and abide in his love.1Jo 5:2 Hereby, perceive we, that we love the children of Yahweh, as soon as, Yahweh, we love, and, his commandments, we are doing.1Jo 5:3 For, this is the love of Yahweh—that, his commandments, we be keeping, and, his commandments, are not burdensome;

they must obey chapter twelve and fourteen by manifesting the ruah, especially by prophesying, in ahab (love), in order that the assembly be built up (oikodome)!<sup>19</sup>

## 1 Corinthians 14

Chapter fourteen of Corinthians deals with building up the assembly by prophesying and speaking in tongues with interpretations, which are manifestations of the ruah. Paul states, “Howbeit I wish you all to speak with tongues, but, rather, that ye may prophesy,—moreover, greater, is he that prophesieth, than he that speaketh with tongues,—unless indeed he translate, that, the assembly, may receive upbuilding” (1 Cor. 14:5). Many Churches today also figuratively rip this chapter out of their Bibles by refusing its instruction. They refuse to prophesy thereby denying the believers the “...edification, and exhortation, and comfort” designed for them by Yahweh (1 Cor. 14:3). The end of chapter fourteen sums up by saying, “So, then, my brethren,—be zealous to prophesy, and do not forbid, to be speaking with tongues,” which is very rarely done today. It could be said of today’s Church, “Having, dismissed, the commandment, of Yahweh, they, hold fast, the tradition, of men” (Mk. 7:8). On the day of Pentecost, the saints manifested the ruah by speaking in tongues. What did the unbelievers say? In mockery they said, “...With sweet wine, are they drunken” (Acts 2:13)! Today’s unbelievers will also mock us when we manifest the ruah but that ridicule did not stop Peter and the others because manifesting ruah is the power of Yahweh!

## 1 Corinthians 15

Chapter fifteen of Corinthians deals with the resurrection of the dead and not the theological teaching of the ‘resurrection of the body.’<sup>20</sup> In not one place does this section of scripture ever say the ‘resurrection of the body,’ neither is this phrase used anywhere in the entire Word of Yahweh!<sup>21</sup> Where does the phrase, ‘resurrection of the body,’ come from if not from the scriptures? It is the work of men, the man-made doctrine issuing forth from the Apostles Creed. This is another chapter figuratively ripped out of the Bible because this chapter’s teaching has been replaced with a man-made doctrine. That doctrine states that upon death you do not wait for the resurrection of the dead but rather you enter heaven immediately. Our hope is no longer “...the Lord himself, with a word of command, with a chief-messenger’s voice, and with a trumpet of Yahweh, shall descend from

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<sup>19</sup> 3619 οικοδομη oikodome *oy-kod-om-ay* (the act of) building, building up; 1Co 14:3 But, be that prophesieth, unto men, doth speak—edification [oikodome], and exhortation, and comfort. 1Co 14:5 Howbeit I wish you all to speak with tongues, but, rather, that ye may prophesy,—moreover, greater, is he that prophesieth, than he that speaketh with tongues,—unless indeed he translate, that, the assembly, may receive upbuilding [oikodome]. 1Co 14:12 So, ye, also—since ye are, envious, of spirits, unto the upbuilding [oikodome] of the assembly, seek to be pre-eminent. 1Co 14:26 ¶ What, then, is it, brethren? Whensoever ye are coming together, each one, hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath a translation:—let, all things, be done, unto building up [oikodome].

<sup>20</sup> 1Co 15:12 Now, if, Christ is proclaimed, that, from among the dead, he hath been raised, how say some, among you—resurrection of the dead, there is none? 1Co 15:13 But, if, resurrection of the dead, there is none, not even Christ, hath been raised; 1Co 15:42 Thus, also the resurrection of the dead: it is sown in corruption, it is raised in incorruption,

<sup>21</sup> The scripture does say, “But some one will say—How, are the dead raised? and, with what kind of body, do they come” (1 Cor. 15:35). A new body is only discussed in association with those who are being resurrected from the dead.

heaven,—and, the dead in Christ, shall rise”<sup>22</sup> but rather death itself which, according to the doctrines of men, immediately unites us with Christ and Yahweh, making death our beloved friend. This doctrine is in sharp contrast to the truths taught in this chapter because it states that, “As a last enemy, death, is to be destroyed” (1 Cor. 15:26). Yahweh states that death is an enemy, while men teach that death is our friend because it is the true portal to heaven.

Doctrines of men teach that Christ did not die upon the cross but rather it was only his body that died. They teach that during these three days and three nights, he was busy going about to hell and other places while his dead body was in the tomb. Men teach that Yahoshua was the incarnation of Yahweh upon his birth. If Yahoshua was Yahweh then he could never die. This leads us to the next problem. If Christ, upon the death of his body, was alive outside of his body, as he was before his birth then the resurrection was not Christ being raised from among the dead, as the scriptures states but rather Christ reentering his body, making this event a reincarnation; his birth an incarnation and his resurrection a reincarnation! “Far be it! But let, Yahweh, prove to be, true, albeit, every man, be false” (Rm. 3:4)! The folly of men mocks the Word of Yahweh.

The scriptures state that, “Now, if, Christ is proclaimed, that, from among the dead, he hath been raised, how say some, among you—resurrection of the dead, there is none? But, if, resurrection of the dead, there is none, not even Christ, hath been raised; And, if Christ, hath not been raised, void, after all, is our proclamation, void also, our faith,— And we are found, even false—witnesses of Yahweh, because we have witnessed respecting Yahweh, that he raised the Christ,—whom he did not raise, if, indeed, after all, the dead are not raised! For, if the dead are not raised, not even Christ, hath been raised; And, if Christ hath not been raised, to no purpose, is your faith, yet, are ye in your sins! Hence also, they who are fallen asleep in Christ, are lost: If, in this life, in Christ, we have hoped—and that is all, we are, of all men, most to be pitied. But, now, hath Christ been raised from among the dead,—a firstfruit of them who have fallen asleep” (1 Cor. 15:12-20). It was not Christ’s body that was raised from among the dead as taught by many Churches but Christ himself, who was dead for three days and three nights. He is the firstfruit of them who have fallen asleep. Doctrines of men have cancelled the word of Yahweh, for the sake of their tradition.<sup>23</sup>

## **Conclusion**

How do our lives compare to the Corinthians? Have we read these scriptures not hearing what they say? Have our eyes been closed to the truth? Have we been in rebellion to our Creator, unknowingly, or god forbid, knowingly? Are we followers of men, such as Luther, Calvin or the Pope rather than being followers of Yahweh? Are we eating with and fellowshiping with brothers who are fornicators, or covetous, or idolaters, or revilers, or

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<sup>22</sup> 1 Thes. 4:16

<sup>23</sup> Mr 7:13 cancelling the word of Yahweh by your tradition which ye have delivered.

drunkards, or extortioners as were the Corinthians? Are Christian divorces and other legal matters being handled in the courts of the unbeliever, or by wise men and women in our Churches? Are the sexual needs of married believers being met or are they being left to be tempted by the adversary? Are we speaking in tongues, prophesying etc. in our Church, thereby daily building up the members of the Body of the Christ? Are people in our Churches “falling down upon their faces, doing homage unto Yahweh, reporting that, in reality, Yahweh is, among you”<sup>24</sup> after we prophesy to them? Do we believe in the resurrection of the dead or rather in the resurrection of the body? Is the resurrection of the dead our hope or is it dying? The majority of Churches have voided chapters 1 to 4, 5, 6, 7, 12, 14 and 15, thereby dismissing the commandments of Yahweh. They have chosen to hold fast to the traditions and commandments of men. Yahoshua son of Nun (Joshua) stated, “But, if it be, a vexation, in your eyes, to serve Yahweh, choose ye for yourselves, today, whom ye will serve, whether the gods which your fathers served, that were beyond the River, or the gods of the Amorites, in whose land ye are dwelling,—but, I and my house, will serve Yahweh” (Jos. 24:15).

Yahsua said, “He that hath my commandments and keepeth them, he, it is that loveth me...” (Jn. 14:21). One day we will meet our Lord and Savior face to face. He may ask us the following questions:

- Were you the disciple of men or of me?
- Did you eat with unrepentant brothers who were fornicating?
- Did you give your body to your spouse in love?
- Did you operate the ruah that was given to you in love?
- Did you prophesy and speak in tongues as I asked you?
- Did you teach the resurrection of the dead or the resurrection of the body?

We can respond yes or we can say no, as did King Saul,<sup>25</sup> blaming other people for our failings. Once our eyes have been opened then we must choose whether to please Yahweh or men. Let us chose to follow and teach others the ways of Yahweh and Christ, disregarding the wrath of men.

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<sup>24</sup> But, if, all, be prophesying,—and there come in one who is unbelieving or unskilled, he is convicted by all, he is searched by all, the secrets of his heart, become manifest, And, so, falling down upon his face, he will do homage unto Yahweh, reporting that, in reality, Yahweh is, among you. (1 Cor. 14:24-25)

<sup>25</sup> 1 Sa. 15:19-21