

Contra Paulos

A Little Against Paul

Samuel Herrin

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Paululum Contra Paulus: A Little Against Paul

And a stranger will they not follow, but will flee from him: for they
know not the voice of strangers. John 10:5

New Testament Warnings of Deceivers

Jesus said, **Nevertheless when the Son of man cometh, shall he find faith on the earth?**
Luke 18:8

Jesus wondered if he would find faith when he came back. Many people think today is near the end, when Jesus comes back. If Jesus came back today and everyone who calls themselves a Christian would qualify as having faith, then why would Jesus wonder if there would be faith? There are over a billion Christians alive today. So either a large majority of Christians are wrong, or Jesus is not coming back soon.

To help determine if we are near the end times, Peter also gave us a prophecy. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.
2nd Peter 3:3-7.

In the last days, “scoffers” or disbelievers will be ignorant of three things: the creation, the flood, and the coming judgment. Since the conception of the Big Bang theory and Evolution theory have

destroyed faith in the creation story and the flood, and the doctrine of uniformitarianism (that the past is the same as the present is the same as the future) destroyed belief in the coming judgment, we may be closer to the last days than we may think.

It is good to dwell in the Bible and even more so on Jesus's words.

Matthew records as part of Jesus's Olivet Discourse, And Jesus answered and said unto them, **Take heed that no man deceive you.**

For many shall come in my name, saying, I am Christ; and shall deceive many.

Matthew 24:4, 5 cf. 13:5, 6; Luke 21:8

Already we know that 'many' will be deceived. But these deceived will believe that they serve Christ. We would label them as a 'Christian'. Defining 'many' is tough, encompassing a range as low as twenty people to many billions of people. Nevertheless, we know that 'many' Christians will believe falsely.

Jesus also said, **Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.**

Matthew 7:21-23

People believe that they know Jesus and have a relationship with him, and these people even do many good works. But Jesus says that he never knew them. Not at all. "Never." But he tells us why,

saying, *depart from me, ye that work iniquity.* ^{Matthew 7:23} The

"iniquity" here is *anomia*. It means illegality, or violation of the law.

John sums this up well: And hereby we do know that we know [Jesus], if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. ^{1st John 2:3, 4}

The logical conclusion from John is that if we know Jesus, then we follow his commandments, otherwise we are a liar. It follows that if we do not follow Jesus's commandments, we do not know him. This is why Jesus would say to us, *depart from me, ye that work iniquity.* ^{Matthew 7:23}

This is evidence that we need to be on the lookout for false prophets. Many people will be deceived. That is why these warnings exist. Without these warnings, we would have little reason to doubt anything regarding what Christ's apostles said. But since we have these warnings, we should be on the lookout and ensure that our doctrine lines up with what Jesus said. Jesus said, *I am the way, the truth, and the life: no man cometh unto the Father, but by me.* ^{John 14:6}

12, not 13

Why do we suspect Paul as being a false apostle? The Book of Revelation reveals that there are only twelve apostles. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. ^{Revelation 21:14} This is an issue, because we all know there are thirteen apostles. Jesus called twelve, Matthias replaced Judas Iscariot, and then Paul, the thirteenth:

- Simon Peter (Matthew 10:2, Mark 3:16, Luke 6:14, Acts 1:13.)
- Andrew (Matthew 10:2, Mark 3:18, Luke 6:14, Acts 1:13.)
- James the son of Zebedee (Matthew 10:2, Mark 3:17, Luke 6:14, Acts 1:13.)
- John the son of Zebedee (Matthew 10:2, Mark 3:17, Luke 6:14, Acts 1:13.)
- Philip (Matthew 10:3, Mark 3:18, Luke 6:14, Acts 1:13.)
- Thomas (Matthew 10:3, Mark 3:18, Luke 6:15, Acts 1:13.)
- Matthew, the Publican (Matthew 10:3, Mark 3:18, Luke 6:15, Acts 1:13.)
- Bartholomew (Matthew 10:3, Mark 3:18, Luke 6:14, Acts 1:13.)
- James the son of Alphaeus (Matthew 10:30, Mark 3:18, Luke 6:15, Acts 1:13.)
- Lebbaeus Thaddaeus (Matthew 10:3, Mark 3:18.) aka Judas the son of James (Luke 6:16, Acts 1:13.)
- Simon the Zealot (Matthew 10:4, Mark 3:18, Luke 6:15, Acts 1:13.)
- Judas Iscariot (Matthew 10:4, Mark 3:19, Luke 6:16.)

Matthias replaces Judas Iscariot:

- And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles. ^{Acts 1:26}

So, there are 12 apostles. Jesus cemented this during his life, and after his resurrection, the other eleven apostles chose Matthias, making twelve again. All is well, there is harmony again.

And then there were thirteen, as Paul received Christ in his Damascus experience. Alone. Without witnesses to which he could call on.

(As compared to Matthias who had the apostles, disciples, and women to vouch for him. Acts 1:13-15.)

Without ever having been with Jesus from the baptism of John, unto that same day that he was taken up from US.

Acts 1:22

Back to the book of Revelation, John wrote, And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

Revelation 21:14

Now, John did not write "thirteen," he wrote "twelve." So, if John received a false vision (i.e., he made it up), then John believed that one of these apostles was a false apostle. If John received a real vision, then there is absolutely a false apostle. We cannot debate a vision from Jesus. Regardless of the legitimacy of John's vision, he teaches that there is a false apostle among the thirteen.

So then, which of these thirteen is the false apostle? Researching this matter we can come to an easy answer to this question. We came to suspect Paul, and so collected the evidence contained within this book.

To begin with, Paul has a major disadvantage. Jesus called eleven of the apostles. The other eleven chose Matthias, and he was numbered with the eleven apostles. It clearly says, by using the word "numbered," that Matthias was to be counted as one of the

Acts 1:26

twelve apostles. All these twelve speak for one another in terms of the legitimacy of their apostleship.

Only one person, besides Paul himself, is a witness for his apostleship. And that is his protégé, Luke. Luke writes, Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out. ^{Acts 14:14} That is it. This is the only claim to apostleship for Paul that is not from Paul himself! A single verse, and even worse, Luke says that Barnabas is an apostle too. The eleven apostles did not throw lots or pray to God for either Paul or Barnabas. They did that for Barsabas and Matthias. ^(Acts 1:23.)

Also note that while Luke calls Barnabas an apostle, we do not examine his status as one because he never claimed himself to be an apostle.

Jesus said, *If I bear witness of myself, my witness is not true.* ^{John 5:31}

Paul has two witnesses, one of himself and one of Luke. Paul's witness of himself should be discounted. Not even Jesus could bear witness of himself, so Paul cannot either.

Paul has one person to rely on for his apostleship. Each of the other twelve apostles have each other and many disciples to rely on. It is for this reason that we examine Paul to determine if he is an apostle or not.

The stakes are not that high: If we find that Paul is a real apostle, nothing changes, and we continue to read and interpret the New and Old Testaments through him. And if we find that Paul is a false

apostle, then we rely on what Jesus and the other apostles wrote and did. Since Paul claims he imitates Jesus, ^{Be ye followers of me, even as I also am of Christ.} ^{1st Corinthians 11:1} everything he said should align with what Jesus said and did, so we can expect no major doctrinal changes. So if Paul is truthful, then this testing of Paul should only strengthen our faith.

Types of One Evil in Good Places

How can we even conceive that God might put a false prophet in the Holy Bible? God said he would test us with false prophets. If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, 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; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: *for the LORD your God proveth you*, to know whether ye love the LORD your God with all your heart and with all your soul. Deuteronomy 13:1-3

The saying, for the LORD your God proveth you, means, “for the LORD your God testeth you.” God will test us with false prophets so he can determine if we *love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.* Mark 12:30 cf. Matthew 22:37 See, for

This happened often to the Hebrews.
example, Ahab (Jeremiah 29:21), Pashhur (Jeremiah 20:6), Hananiah (Jeremiah 28), Zedekiah (1st Kings 22:11), and Shemaiah (Jeremiah 29:24-32). **This happened right**
For example, the two men Gamaliel mentioned in Acts 5:34-40, **until Jesus’s time.**
Theudas and Judas of Galilee.

In modern days, we see many other false prophets, though we would make many mad if we were to list even one. However, anyone with at least a little curiosity of Christianity could name a few people they thought were false prophets that lived in the last few centuries. If God can send false prophets to test the Hebrews and us, what stops the early church from being tested as well?

Then we realized that God had already put a test like this to us.

When God planted the Garden of Eden, he told Adam to do whatever he pleased, only warning him not to eat of the Tree of the Knowledge of Good and Evil.^{Genesis 2:17} So out of all the trees in the Garden of Eden, a place where one could assume that everything is safe, there was one tree that could taint a person. And Adam ate of that one tree.

The same can be said of the Bible. People assume the Bible is completely good, just like the Garden of Eden. But Jesus warned of false prophets, so it makes sense then that the Bible could possibly contain one evil thing, granting us the Knowledge of Good and Evil. But, there is no harm in testing. As previously mentioned, if Paul turns out to be correct and in cohesion with Jesus, then nothing changes. But if Paul is wrong about Jesus, then we ignore him and his writings, and only listen to Jesus. We should not consider the stakes high, since every Christian is listening to Jesus anyway.

All we are doing is listening to our Lord, Jesus Christ, when he says, **Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits.**

^{Matthew 7:15, 16}

We inspect Paul's primary fruit, his writings, to see if they are good fruit.

Seeing Jesus in Secret Chambers

Paul writes to the church in Galatia, But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.
Galatians 1:11, 12

So Jesus revealed his gospel to Paul. When did Paul receive this revelation? During his Damascus experience? If so, why was that not recorded? Hence, we interpret that Paul is saying that he received this revelation later, in secret. For if it were in the open, then there would be no debate on Paul's gospel - nor his apostleship.

Paul wrote to the Colossians, Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints.
Colossians 1:25, 26

Consider, if the mysteries of God were revealed through the single man Paul, as he claims, then on what grounds should we dismiss other people claiming the same thing? This sets up a dangerous precedent for us.

Surely then we can trust Ellen White of the Seventh Day Adventists, for she says she had visions from God. We can also trust Muhammad, who said he received visions and visits from angels. We can also trust Joseph Smith, who also claimed the same.

But in actuality, we cannot. Jesus said, **Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.**

Matthew 24:26 Jesus speaking about false

prophets finding Christ on Earth.

No, if we do not believe Jesus' warning about people who find him privately by believing in what Paul wrote, we open ourselves up to many heresies from many false prophets. That is why Jesus gave us this warning about false prophets. Since Paul did not receive his revelations in the open, then we must assume Jesus's warning about those saying they found him in secret chambers is true in relation to Paul.

Value of this Evidence

This is decent evidence against Paul. The fact of the matter is that Jesus could have publically called Paul to be an apostle like he did with the other apostles, but he did not. However, Jesus spoke against those who claim to find him in secret places, which applies to Paul.

Jesus in the Desert

Matthew records Jesus's warning about false prophets. **Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.** Matthew 24:26 **Yet,**

Paul (through his protégé Luke) claims he met Jesus near Damascus, a desert. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven. Acts 9:3

Who do we believe? Jesus or Paul? The choice is simple; we believe the man that God will judge on us. Deuteronomy 18:19

Value of this Evidence

This is decent evidence against Paul. Paul said that he met Jesus in the desert. Jesus said that if anyone found him in the desert, **believe it not.** There is little leeway here for Paul.

Follow Me

Jesus said, *And he that taketh not his cross, and followeth after me, is not worthy of me.*
Matthew 10:38

And Jesus spoke well when he spoke of us, saying that we are evil, no good, and unprofitable. *If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?*
Matthew 7:11

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.
Matthew 19:17

So likewise ye, when ye shall have done all those things which are commanded you, say, *We are unprofitable servants: we have done that which was our duty to do.*
Luke 17:10

But Jesus still gives us a way to do good, saying, *I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*
John 15:5

Jesus says that without following him, without following his commandments, we can do no good.

Jesus also gave this warning, *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.*
John 5:43

That fits Paul perfectly. Paul wrote, *Wherefore I beseech you, be ye followers of me.*
1st Corinthians 4:16
Brethren, be followers together of

me, and mark them which walk so as ye have us for an
ensample.
Philippians 3:17

Paul did not write, “follow me as I follow Lord Jesus.” In the context of these verses, Paul does not even clarify that he is following Jesus. Now, if Paul did not walk exactly like Jesus, and we follow him, then do we follow Jesus? No, we would be following Paul. And if we follow Paul, then we will not bring forth good fruit. Jesus said, **for without me ye can do nothing.**
John 15:5

But, if Paul is following Jesus with the humility Jesus had, then how can he, the evil, no good, unprofitable servant, urge others to imitate him, instead of Jesus?

Why should we even consider following Paul? A much better idea is to follow Jesus and let others decide if they want to follow Jesus as well by our example. We should not be saying “follow me,” for we are all poor examples of Christ. If we are humble, then how can we point to anyone, including ourselves, to imitate instead of Jesus?

Jesus says **follow me**, but Paul says follow me. This is confusing. How can we listen to two different voices at once? And what about people new to the faith, like the ones Paul would be preaching to? Would not those people be confused as well?

Value of this Evidence

This is indefensible evidence that Paul is a false apostle. Paul wants people to look at him and to follow him, not Jesus. If Paul wanted

people to follow Jesus, he would remove himself completely from the equation, and say, "follow Jesus."

Justified by Works (Against the Words of Jesus)

Paul claims that no man is justified by the works of the Law. There are many examples to pull from, but let one suffice. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. Galatians 2:16. See also Romans 3:20, Galatians 3:11

James wrote otherwise, saying works justifies man. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? James 2:20-22

So Paul is in direct contradiction with James. However, Paul also claims to be an apostle, just like James, so perhaps this is an internal 'apostles only' dispute. We should look for some evidence that one side or the other is correct.

Fortunately, Luke recorded, There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. Luke 1:5, 6

Paul's protégé, Luke, believes that people can be righteous and blameless before God by following the commandments of the Lord.

Who is correct, Paul or Luke?

We have better evidence confirming who is correct than Luke thought.

Jesus, our Lord, addressed this subject directly. **For the Son of man shall come in the glory of his Father with his angels; and then he**

shall reward every man according to his works. Matthew 16:27 Jesus

said that works grant rewards, and thus man is justified by his works.

Value of this Evidence

This is indefensible evidence against Paul being a true apostle. A true apostle would not write something that would make a reader forced to choose between himself and Jesus. A true apostle would not say something so contradictory to his contemporaries.

Taking Oaths Before God

Paul writes a good number of times that he does not lie 'before God.'

Now the things which I write unto you, behold, before God, I lie

not. ^{Galatians 1:20} The God and Father of our Lord Jesus Christ, which
is blessed for evermore, knoweth that I lie not. ^{2nd Corinthians 11:31} I say

the truth in Christ, I lie not, my conscience also bearing me witness
in the Holy Ghost. ^{Romans 9:1}

Why does Paul, who claims to be an apostle of Jesus Christ, have to state his case under oath with the name of God? Did Jesus forget to tell Paul in their supposed private sessions, *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: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.* ^{Matthew 5:33-37}

Paul unashamedly disobeys Jesus in this area. It is as if Paul does not believe his readers would even believe him unless he mentioned Jesus as a witness. Instead, we would expect a true apostle to understand Jesus's simple words, follow them, and preach them, just as James did. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let

your yea be yea; and your nay, nay; lest ye fall into
condemnation.
James 5:12

Paul does not agree with this, since Paul thinks he even has the
authority to charge others by oaths to the Lord. I charge you by the
Lord that this epistle be read unto all the holy brethren.
1st Thessalonians
5:27

Value of this Evidence

This is indefensible evidence of Paul being a false apostle. A single mistake we can forgive, as humans are human and sin. But a repeated and sustained sin, in contradiction to the clear word of God, is not an acceptable stance for an apostle to take.

Paul Public Rebukings

Jesus instructs his disciples to handle personal disputes in this fashion: *Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.* Matthew 18:15-17

Why did Paul rebuke Peter in front of everyone and then write a letter recording this instance publically? But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter *before them all*, If thou... Galatians 2:14

Paul forces us to conclude he was following his own commandments, instead of Jesus's. Paul writes to Timothy, Them that sin rebuke before all, that others also may fear.

Value of this Evidence

This is fantastic evidence showing Paul did not follow the Way Jesus set out. If he had, Paul would have brought up his issues privately with Peter and company. Instead, Paul spread about the issue as much as he could, making himself a gossiper.

Jesus Brings Peace

Pauls writes about Christ, [Who] came and preached peace to you
which were afar off, and to them that were nigh.
Ephesians 2:17

This is a lie. Jesus did not come to bring peace to the world. If he did, he would not say things such as, **Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three.**
Luke 12:51, 52.

So, Paul is simply wrong about Jesus's mission on Earth. He did not come for peace. Jesus countered that specific idea. Instead, Jesus came into the world for a specific reason: **For God sent not his Son into the world to condemn the world; but that the world through him might be saved.**
John 3:17

Jesus came to save the world. How does one get saved? **Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.**

People become saved by believing in what Jesus said and following him. By following him, people encounter many un-peaceful actions. **Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.**
John 15:20

Value of this Evidence

This is indefensible evidence against Paul being a true apostle. This is a core tenet of Jesus's message that Paul could not get right.

Outspoken Prayer

Paul writes to Timothy, I will therefore that men pray every where,
lifting up holy hands, without wrath and doubting. 1st Timothy 2:8

Jesus says this about the hypocrites that do this, **And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.** Matthew 6:5, 6

Value of this Evidence

Thus, the evidence against Paul's claim to apostleship here is indefensible. He tells Timothy to do something that Jesus forbids. That is the exact opposite of what apostles do.

Thou Shalt Love thy Neighbor and Forget About God

Paul wrote to the church in Galatia, For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. ^{Galations} 5:14

And to the Romans, Paul wrote, Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. 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. ^{Romans 13:8, 9}

Paul is forgetting half of the commandments! Where is the commandment to love God? Listen instead to what Jesus has to say. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. ^{Matthew 22:37-40 cf. Mark 12:19-31}

See how ridiculous it is for Paul to forget the commandment to love the Lord your God?

It is not difficult to memorize the two commandments that Jesus said all the law and prophets hang upon. How is it possible Paul, who claims he speaks with Jesus to receive all his revelations, can forget one of these commands?

Value of this Evidence

This is indefensible evidence that Paul is not a real apostle. Even a child who has read only the gospels once could recall these two most important commandments. We should expect that an apostle could memorize these two commandments. It is incredulous that a learned man like Paul would claim to be an apostle and forget the commandment *to love the Lord thy God*.

Eating Sacrificed Meat

In his first letter to the church in Corinth, Paul writes, As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.^{1st}

Corinthians 8:4-13 cf. Romans 14:14, 15

To summarize, Paul is saying that it is fine to eat foods sacrificed unto idols, unless it makes another brother stumble. This is Paul's doctrine of "nothing is unclean." Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. ^{Romans 14:13, 14.} If you can eat things sacrificed to idols with a clear conscience, go on ahead - so says Paul.

However, James and company came to this conclusion: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. ^{Acts 15:20} That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. ^{Acts 15:29} As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. ^{Acts 21:25}

Paul was present each time the church elders said that sacrificed things should not be eaten. Paul ignored them. Paul wrote that his disciples could eat these things, just so long as others did not rebuke them.

Who was correct? Was it Paul, or James and the church elders that were correct? Fortunately, we do not even need to debate about this,

because Jesus tells us who was correct, not once, but twice. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. ^{Revelation 2:14} Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. ^{Revelation 2:20}

Jesus condemns two churches in Asia for eating things sacrificed unto idols. Thus, Paul was wrong.

Value of this Evidence

This is indefensible evidence against Paul's case for being a true apostle, and this is indefensible evidence for Paul's case for being a false apostle. If Paul was a true apostle, he would have been able to listen to his follow apostles and not lead anyone into sin. But since Paul propagates a lie and cause others to sin, an action that those who hate Christ and God would do, this is evidence that Paul was a false apostle.

Paul Implicitly Denies Jesus's Manhood

Paul writes to the Philippians, But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. ^{Philippians} 2:7, 8

The complaint against Paul here is that he said that Jesus came in the “likeness of men,” and not as a man. We can interpret this as Paul refusing to admit Jesus Christ was a human.

Paul does this once more in Romans, when he writes, For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. ^{Romans 8:3} This time, Paul writes “in the likeness of sinful flesh” instead of “as flesh.”

However, this is an important point, because John tells us how to identify someone with the spirit of antichrist, And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. ^{1st John 4:3} For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. ^{2nd John 1:17}

With such important verses, you would think if Paul was a real apostle, he and John would talk with each other to fix any issues like this.

Value of this Evidence

This is mediocre evidence, as it is an argument from semantics. Perhaps Paul did in fact mean “in man” and “in sinful flesh” instead of “like” man, or “like” sinful flesh.

Paul Is Your Father

Paul likes to be a father, whether directly, 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. ^{1st Corinthians 4:15.}

I appeal to you for my child, Onesimus, whose father I became in my imprisonment. ^{Philemon 1:10} indirectly, It is always good to be made much of for a good purpose, and not only when I am present with you, my little children, for whom I am again in the anguish of childbirth until Christ is formed in you! ^{Galatians 4:18, 19} or

metaphorically. For you know how, like a father with his children, we exhorted... ^{1st Thessalonians 2:11, 12}

Jesus does not endorse this. In fact, Jesus endorses the opposite.

And call no man your father on earth, for you have one Father, who is in heaven. ^{Matthew 3:9}

A single command from Jesus should be enough for us, but since Jesus is also the Way, we can look and see how Jesus feels about earthly fathers.

Jesus denies his earthly family. While he was still speaking to the people, behold, his mother and his brothers stood outside, asking to speak to him. But he replied to the man who told him, 'Who is my mother, and who are my brothers?' And stretching out his hand toward his disciples, he said, 'Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother and sister and mother.' ^{Matthew 12:46-50 cf. Mark 3:31-35}

Notice that last verse. “For whoever does the will of my Father in heaven is my brother and sister and mother.” There is no spiritual ‘father,’ only brother and sister and mother. Jesus is consistent with his given command earlier.

But why would Jesus deny men the status of fatherhood in the spirit?

Consider some more statements by Jesus, *In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.* Matthew 5:16 So that you

may be sons of *your Father who is in heaven*. For he makes his sun rise on the evil and on the good, and sends rain on the just and on

Matthew 5:45 the unjust. Beware of practicing your righteousness before

other people in order to be seen by them, for then you will have no reward from *your Father who is in heaven.* Matthew 6:1 (See also Matthew

6:4, 6, 8, 15, 18, 7:11, 10:20, 29, Mark 11:25, Luke 6:36, 12:30, 32, John 20:17. These verses are all directed to his disciples, and he names God as their Father.)

It is because the spiritual father cannot be a human. He is God and God alone. So when Paul says that he is a father, whether directly, indirectly, or metaphorically, he is blaspheming God’s position.

Let us examine one more example from Jesus’s life. When Jesus was twelve years old, (Luke 2:42.) Mary and Joseph brought him and his brethren to Jerusalem. But then they left him behind by accident. (Luke 2:44.)

When they found Jesus, Luke records, And when his parents saw him, they were astonished. And his mother said to him, ‘Son, why have you treated us so? Behold, your father and I have been searching for you in great distress.’ And he said to them, ‘Why

were you looking for me? Did you not know that I must be in my Father's house?' And they did not understand the saying that he spoke to them.
Luke 2:48-50

Jesus implicitly denies Joseph his role as a father by saying that he "must be in my Father's house" while not standing in Joseph's house. This must have confused Joseph and Mary. Jesus was only twelve years old! Why would Jesus be so harsh to Joseph?

That answer came eighteen years later, when Jesus said, **And call no man your father on earth, for you have one Father, who is in heaven.**
Matthew 3:9

Value of this Evidence

This is indefensible evidence against Paul apostleship. No true apostle would ever blaspheme God. Since Jesus consistently lived by this principle, even from a young age, there is no reason that any apostle should be ignorant of this principle. Paul is defenseless here.

Paul Makes Up Proverbs

Luke records that when Paul spoke to the Ephesian elders he said, I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, Acts 20:35 how he said, It is more blessed to give than to receive.

A wonderful proverb, but Jesus is not recorded in the gospels as ever saying, “It is more blessed to give than to receive.” The closest we get is when Jesus was sending out his twelve apostles to preach the Kingdom, he said, *And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.* Matthew 10:7, 8

Even here, Jesus did not say that it is more blessed to give than to receive. So, why did Paul make up a quote from Jesus? If this was a specific quote given specifically to Paul, then why did Jesus choose not to share it?

Value of this Evidence

This is decent evidence for Paul being a false apostle. We would expect false apostles to make up commands and proverbs Jesus did not say.

Stopping Heresies

Paul writes to Titus, For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake... Not giving heed to Jewish fables, and commandments of men, that turn from the truth. ^{Titus 1:10, 11, 14}

Paul is saying that Jewish people are spreading lies regarding the faith. These Jewish men rely on Old Testament prophecies ^{“Jewish fables”} and the law. ^{“commandments of men”} Oddly enough, these are both things that Paul himself does not care for. (If he did, he would use them as examples in his writings, rather than dismiss them by saying things like “the law is done with.”)

Let us suppose for a second that Paul is correct. There are some Jews who are coming around, not preaching that Jesus raised the standard of the law ^(Matthew 5:20.) or fulfilled it, ^(Matthew 5:18) but saying that it is needful to go back to the law of Moses.

Why is Paul saying this? Jesus said, **love your enemies, do good to them which hate you,** ^{Luke 6:27} not “stop their mouths.” When the Pharisees were spreading their lies, Jesus never forcibly stopped them, except when the Pharisees were profiting from sacrificing animals.

In fact, when the apostles stopped someone they thought was in the wrong, this happened: Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he

followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

Mark 9:38-41

Jesus said to love your enemies, so what he instructed his disciples to do regarding that situation is exactly the same thing we should do, whether it is a friend or foe.

Value of this Evidence

This is fantastic evidence against Paul's case for apostleship. Paul originally sought to shut up the early believers. After his Damascus experience, he still had that evil spirit of forcing other to shut up within him. This goes against what Jesus said, "love your enemies."

Paul Laid the Foundation

In his first letter to the Corinthians, Paul claims to have laid the foundation of the church. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.

1st Corinthians 3:10, 11

This is a very interesting claim for two reasons. First, Paul actively persecuted the early church. When he was doing these actions, the church already existed, so there is no way Paul could have laid the foundation.

Second, Jesus said in relation to the rock of the church, **And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.**

Matthew 16:18

Whether you interpret that verse as Peter or Jesus being “the rock” that Jesus will build his church on, Paul was not involved. (To build a building, you need a foundation. This foundation in Roman times was usually made of stone. This is true even of the second temple. Thus, when Jesus said “upon this rock” he meant for the rock to be a foundation, as Jesus said, “upon this rock I will build my church.”)

Value of this Evidence

This is indefensible evidence for Paul being a false apostle. He is putting down both Peter and Jesus at once to build himself up.

Those are the actions of a false apostle who would want to steal the credit from Jesus and all his disciples.

Justified by Works (Against the Words of the Prophets)

Paul claims that no man is justified by the works of the Law.

Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. ^{Romans 3:20} But that

no man is justified by the law in the sight of God, it is evident: for, ^{Galatians 3:11} The just shall live by faith.

However, the law, the prophets, and the writings disagree with Paul.

David wrote in his "Song of Deliverance:" The LORD rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the LORD, and have not wickedly departed from my God. ^{2nd Samuel 22:21, 22}

Ezekiel wrote, Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD. ^{Ezekiel 14:14}

And Job records, I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. ^{Job 29:14}

The law and the prophets write that those who do good works and follow the Lord are justified with rewards.

Value of this Evidence

Thus, this is indefensible evidence that Paul is a false apostle. He is contradicting the law and the prophets, which Jesus never did. In fact, Jesus said of them, **Think not that I am come to destroy the law,**

or the prophets: I am not come to destroy, but to fulfil. 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. ^{Matthew 5:17, 18} Jesus raised the standards of the Law. He did not destroy them.

Who Named Him "Paul"

Biblical name changes are important.

God changed Abram's name to Abraham: No longer shall your name be called Abram, but your name shall be Abraham. ^{Genesis 17:5} Why?
^{Genesis 17:5} For I have made you the father of a multitude of nations.

God changed Sarai's name to Sarah: And God said to Abraham, As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name" ^{Genesis 17:15} Why? I will bless her, and moreover, I will give you a son by her. I will bless her, and she shall become nations; kings of peoples shall come from her. ^{Genesis 17:16}

God changed Jacob's name to Israel: Then he said, Your name shall no longer be called Jacob, but Israel. ^{Genesis 32:28} Why? For you have striven with God and with men, and have prevailed. ^{Genesis 32:28}

Paul also had a name change: Then Saul, (who also is called Paul,) ^{Acts 13:9} filled with the Holy Ghost, set his eyes on him.

That's the story of Saul's name being changed to 'Paul.' No divine being told him to change his name. There was no reason given for his name change. It was changed out of season. If there was a time to change Paul's name, it would have been during the Damascus experience, when Paul claims Jesus (or Ananias, if he is in the mood to credit him) gave him the mission to go to the Gentile. Not weeks (or years, if you believe his three-year stint in Arabia occurred) after. In fact, if we dig deeper into history, we find that Paul did not change his name. Paul was a Roman citizen of Tarsus. Paul replied, I am a

Jew, from Tarsus in Cilicia, a citizen of no obscure city. I beg you,
permit me to speak to the people. ^{Acts 21:39}

As a Roman citizen, ^(Acts 22:27, 28.) he was required to have a Roman
name. His Roman name, from birth, was Paul. His Jewish name,
from birth, was Saul.

Saul switched his name to his other name, to make him seem
important, just like Abram, Sarai, and Jacob. But the truth is his
name change was not a name change, was not given by God, and
there was no legitimate reason for it.

Value of this Evidence

This is excellent evidence against Paul's character, which is decent
evidence against Paul being a true apostle. We would expect the
apostles to be as exemplary as Jesus was, since Jesus was the
Way. But since Paul is sly, even with his name, his claim to
apostleship becomes weaker.

The Law Is "Veiled" from the Ending

Paul writes of the law of Moses, Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: but their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart.
2nd Corinthians 3:12-1

To summarize, Paul is saying that the law 'veiled' Israelites by making it hide certain things.

However, Moses says otherwise, If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes 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. For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.
Deuteronomy 30:10-14

Moses said that the law is not hidden from the people, nor is it far off. But it is in their heart and in their mouth. Well, not Paul's mouth, since he claims in his writings that the law is done away with by the death of Christ.

However, even contemporaries of Paul write contrary to Paul. John writes, Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?^{1st John 5:1-5}

To summarize, John is saying that the commandments are not confusing, but they lead to Jesus. John also says, His commandments are not grievous. If they were veiled, they would be grievous to keep because no one likes to work towards a goal they do not understand.

John is saying something we would expect an apostle to say: that Jesus is the fulfillment of the law. Whereas Paul is saying that those under the law are veiled from the fulfillment. That is nonsense.

Jesus said, **Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.**^{Matthew 5:17}

Value of this Evidence

Thus, this is fantastic evidence for Paul being a false apostle. He is denying that Jesus Christ came to fulfil the law.

Paul's Negative Remarks on the Law

Paul claims that the law puts men into bondage several times in his letter to the church in Galatia. (Galatians 2:4, 4:3, 9, 24, 25, 5:1.)

However, if the law put us into bondage, then why did God say, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Exodus 20:2 cf. Exodus 6:6, 13:3, 14, Deuteronomy 5:6, 6:12, 8:14, 13:5, 10.

Why would God say that and have the prophets and scribes repeat it so often only to put his people into bondage with the law? Was this some trick of the Lord to enslave his people?

No, the law was not and is not bondage. Paul is wrong. Jesus, who fulfilled the law, said, *Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.* Matthew 11:28-30

That is not bondage. That is liberation.

Paul also calls the law a curse. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. Galatians 3:13 Paul is referencing Deuteronomy here. His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; *(for he that is hanged is accursed of God;)* that thy land be not defiled, which the LORD thy God giveth thee for an inheritance. Deuteronomy 21:23

Paul's argument here is illogical. He says that the law is a curse, then he says that Jesus became a curse. Thus, Jesus's death redeemed them from the curse of the law.

Assuming that Paul's argument is logical and ignoring the fact that Jesus said no such thing. Let us see what the law had to say about it being a curse, Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the LORD your God, which I command you this day: And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known. ^{Deuteronomy 11:26-28}

So the law is a blessing if you follow it, but a curse if you do not. Now we know why Paul called it a curse, because he did not want to follow it.

Paul also calls the law 'the ministry of death.' But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away. ^{2nd}
Corinthians 3:7

God begs to differ, saying that it will prolong life on earth. Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the LORD thy God giveth thee, for ever. ^{Deuteronomy 4:40}

Jesus instructed people to follow the commandments to have eternal life. He is not putting them into bondage, nor cursing them, but giving

them eternal life. And when he [Jesus] was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, **Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.**

Mark 10:17-19

Value of this Evidence

This is decent evidence against Paul. A real apostle would not try to be lawless nor blaspheme the law, but be just and charitable, loving God and others foremost among all things.

The Law Is Against Us

Paul wrote describing his opinions of Jesus's death in his epistle to the Colossians, Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. ^{Colossians 2:14} Here, the "handwriting of the ordinances" Paul speaks about is the law of Moses. Paul says this law "was against us."

However, the law and Solomon say otherwise. And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel. ^{Deuteronomy 17:19, 20}

or the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life. ^{Proverbs 6:23} The law of the wise is a fountain of life, to depart from the snares of death. ^{Proverbs 13:14}

Paul is wrong. Was Moses wrong when he wrote the law and said that keeping all the words of the law would "prolong his days"? Was Paul wiser than Solomon, who built the Lord's temple, and who was recorded as being among the wisest of men. ^(1 Kings 4:30, 31.)

As a last thought, why then does Paul, who says the law is "against us," then write elsewhere, Do we then overthrow the law by this

^{Romans 7:12}

faith? By no means! On the contrary, we uphold the law. ROMANS 3:31
Upholding a law that is against us? That makes no sense.

Value of this Evidence

This is fantastic evidence for Paul being a false apostle. He did not know the law, or, if he did, he hated it enough to lie regarding it. A real apostle would not lie, as Jesus did not lie.

Go Back Into Slavery!

After traveling with Onesimus for a while, Paul sent him back to Philemon to re-enslave him. I beseech thee for my son Onesimus, whom I have begotten in my bonds: Which in time past was to thee unprofitable, but now profitable to thee and to me: Whom I have sent again: thou therefore receive him, that is, mine own bowels: Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. For perhaps he therefore departed for a season, that thou shouldest receive him for ever; not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?^{Philemon}
1:10-16

The word 'servant' is translated from the greek *doulos*, Strong's G1401. It literally means 'slave.'

In our modern day, it is hard to be reconciled with this passage.

Slavery in the Americas has been abolished since 1888, when Brazil outlawed it. It is hard for many readers to transport themselves back two thousand years, when Paul wrote this letter, to understand how Paul could do this, since we mostly live in a post-slavery world. So, rather than attempt to describe that, we will instead look to see what the law has to say about someone in Paul and Onesimus's position.

It is recorded in Deuteronomy, Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.
Deuteronomy 23:15, 16

Now Paul was a Jew, a Pharisee. Paul must have known this commandment. Yet Paul still sent Onesimus back into slavery. How could Paul be so cold-hearted to deny God and send a man back into slavery?

Value of this Evidence

This is indefensible evidence for Paul being a false apostle. He disobeys the Lord and then sentences a man back into a harsh life. There is no excuse for this.

Do Not Support Widows Under Sixty

In writing to Timothy, Paul wrote, Let not a widow be taken into the number under threescore years old, having been the wife of one man... But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; having damnation, because they have cast off their first faith.
1st Timothy 5:9, 11, 12

This is a command completely of Paul's making. The law nor Jesus ever forbid charity to a widow on the basis of her age. In giving his reasons for this command, he makes the insensitive and stereotypical remarks that all young widows are promiscuous, busybodies, gossipers, idles and so forth.
(1st Timothy 5:10, 13-5.)

Therefore, they should be married again, not be given charity.

The law of Moses states, Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.
Deuteronomy 27:19 cf. Exodus 22:22-24

We should investigate this matter, since the law stated that a man is cursed if he "perverteth the judgment of the widow." (Remember, Jesus came to fulfill the law and not to abolish it. So it is good to look into what the law says about such commandments from Paul.)

It is written in Deuteronomy, When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; then

thou shalt say before the LORD thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them.

Deuteronomy 26:12

So every third year, the tithe went to four groups, the Levite, the stranger, the fatherless, and the widow. The law makes no distinction of the age, financial status, the number of children, property owned, or any other metric of the widow, other than she is a widow.

Not giving food to those in need but telling them “good luck!” is useless. And yet, that is exactly what Paul proposes to do to widows under the age of sixty. He is withholding their judgment. Therefore, Paul is cursed under the law.

Jesus came to fulfill the law. We should see what he had to say on this subject. First, we should note that Jesus did not make a distinction between those who needed charity and widows. He said, **Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.**

Matthew

7:12

Thus, when we see the poor, and we have the means, and they are receptive to receiving, we should help them in love and charity. We should not be trying to determine their age and marital status.

A real apostle would be more in line with what Jesus said, and might write something like, If a brother or sister be naked, and destitute of

daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?
James 2:15, 16

However, we expect a Pharisee, as Paul claims to be, to act more in accordance with what Jesus said about them. **Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.**
Matthew 23:14

Value of this Evidence

This is indefensible evidence against Paul. Not only is Paul in contradiction against the law, and against Jesus, Paul follows the same widow-hating philosophy the Pharisees had that Jesus spoke about!

Paul Is Blameless in the Law

Paul writes in his letter to the Philippians, “Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; *touching the righteousness which is in the law, blameless.* ^{Philippians 3:4-6} Paul is claiming to be blameless before the law.

How can Paul be blameless when he writes, For Christ is the end of the law for righteousness to every one that believeth. ^{Romans 10:4} If

Paul believes that Jesus ended the law, then he cannot be blameless in the law, because the law is gone.

Value of this Evidence

This is decent evidence against Paul’s case for being an apostle because a true apostle would not be so confused about the law. Jesus came to fulfill and make perfect the law.

Do Not Go to the Law, Unless You Are Me

In Acts 21, Paul was in dire straits. And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all. But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar. Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go. Acts 25:7-12

When Paul feared for his life, he would not go to Jerusalem to answer charges against him, but appealed to Caesar. This is in contrast with what he wrote to the church in Corinth, Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge

angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren.

1st Corinthians 6:1-8

Value of this Evidence

This is not impressive evidence against Paul being a false apostle, however, it is good evidence to show that Paul could not even live by his own commandments. That is to say, Paul was a hypocrite, just as Jesus said the Pharisees were.

"I Become All Things to All People"

Paul writes to the church in Corinth, I am made all things to all men, that I might by all means save some. ^{1st Corinthians 9:22} In this passage,

Paul is talking about how to the Jews, he presents as Jew, to the Greek as Greek, to the weak as weak. Paul is saying he does not tell the whole truth about who he is to anyone he meets. If he were to meet a Jew, he would introduce himself as a Jew.

However, Jesus never did this. Jesus always said who he was, the Son of Man. He did not "become all things to all peoples" that he may "save some." Quite the contrary. Thus, Paul is not following the way of Jesus.

However, there is another issue with this passage: Hypocrisy. Paul writes to the church in Galatia, For before certain men came from James, he was eating with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party. And the rest of the Jews acted hypocritically along with him, so that even Barnabas was led astray by their hypocrisy. But when I saw that their conduct was not in step with the truth of the gospel, I said to Cephas before them all, If you, though a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews? ^{Galatians 2:12-14}

Paul is claiming to be doing the same thing that he rebuked James, Peter (Cephas), and company for doing! Thus, Paul is a hypocrite.

Wise was Jesus to say, Beware of the leaven of the Pharisees,
Luke 12:1
which is hypocrisy.

Value of this Evidence

This is two excellent pieces of evidence against Paul's case of being a true apostle from his passage in 1st Corinthians. First, we see that Paul does not follow Jesus's example. Second, we see that Paul is still acting out his Pharisaical ideas. Jesus condemns this.

Faith Was Locked Up, but It Also Was Not

Paul writes to the church in Galatia, But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. ^{Galatians 3:23} So there was no faith under the law. With such

an important teaching, Paul should be able to keep this teaching in mind when writing other letters.

For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. ... He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness ^{Romans 4:3, 20-22}

So which is it? Was there previously faith under the law, as Paul argues by the example of Abraham, or was faith shut up under the law, as Paul argues in his epistle to Galatia? Why is Paul so conflicting and confusing?

Value of this Evidence

This is not great evidence against Paul being a false apostle, however it is good evidence to show that Paul could not even keep his own theology straight.

Paul Does Not Have the Law Written in His Heart

Paul writes of himself to the Romans, What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. Romans 7:7-13

Paul is saying that he only knew of sin because of the law. Paul also wrote earlier in his letter to the Romans, 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: 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. Romans 2:14, 15

So, is Paul was worse than these certain gentiles, who had the law written in their heart? Paul then writes that the law told him what was

sin and what was not. As a Pharisee, Paul would have needed such outside instruction.

James writes, Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. ^{James 1:13, 14} This is more in line with what we would expect an apostle to say, "I was tempted to sin by my own desire." Paul says, "I learned I sinned because of the law."

Value of this Evidence

This is decent evidence against Paul's case of being a true apostle because he says that he could not follow the law without it written down, even though gentiles can follow it. And since Jesus did not demolish the law, but strengthened and fulfilled it, Paul would not be able to fulfill Jesus's law either.

Paul Is Confused About Circumcision

Paul seems to be confused about circumcision. Paul and Barnabas went up to Jerusalem to figure out this matter. ^(Acts 15:2.) Some people at the gathering said the gentiles needed to be circumcised. ^(Acts 15:5.)

In the end, they decided that Gentiles did not need to be circumcised, they only needed to follow four commands: Abstain from pollutions of idols [food sacrificed to idols], and from fornication, and from things strangled, and from blood. ^{Acts 15:20} Paul was in attendance to this, but even if he was not, the church elders still sent Paul as the messenger with other brethren baring the message from the elders in Jerusalem. As the messenger, Paul should have been familiar with these four commandments, so he could explain them. ^(Acts 15:29.) These four commandments were in the letter as well.

Paul knows that Gentile converts do not need to be circumcised. Unfortunately, Paul met Timothy directly after these events. Paul came also to Derbe and to Lystra. A disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek. He was well spoken of by the brothers at Lystra and Iconium. Paul wanted Timothy to accompany him, and he took him and circumcised him because of the Jews who were in those places, for they all knew that his father was a Greek. ^{Acts 16:1-3}

Why did Paul circumcise Timothy? There was no reason for it. Paul *knew* there was no reason for it. He was just in Jerusalem for the

specific purpose of learning what actions Gentiles needed to take. Circumcision was not one of them. But Paul still circumcised Timothy!

Furthermore, in his letter to the church in Galatia, Paul seems to complain that Titus was not forced to be circumcised. But neither Titus, who was with me, being a Greek, was compelled to be circumcised. ^{Galatians 2:3} Paul then writes in that same letter to Galatians, Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. ^{Galatians 5:2-4}

So Paul, by his own actions, and by his own words, circumcised Timothy, then said that Jesus will profit him nothing! What an evil action it was for Paul to circumcise Timothy, because, according to himself, he made Jesus's death of null effect to Timothy.

Value of this Evidence

This is fantastic evidence that Paul is a false apostle. He cannot keep his own doctrine straight. First, he believes that all must be circumcised, then he believes that those circumcised are "debtors to the whole law." That would not be a problem, but Paul also believes that Jesus has abolished the whole law! He must be a very confused individual.

Timothy Should Not Receive Paul's Gospel Because Paul Circumcised Him

Paul circumcised Timothy. ^(Acts 16:1-3.) Then writes in Galatia: For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles. ^{Galatians 2:8}

If Paul circumcised Timothy, then Paul should leave Peter to deal with Timothy, since he made Timothy one of the circumcised. Instead, Paul mentors Timothy extensively, writing two recorded letters to him.

Value of this Evidence

This is weak evidence against Paul being a false apostle. Far stronger is the fact that Paul circumcised Timothy directly after being told gentiles did not need to be circumcised. However, this evidence shows that Paul did not take his own claims of separate apostleship.

Finished on the Cross

The author of the Fourth Gospel records, When Jesus therefore had received the vinegar, he said, **It is finished**: and he bowed his head, and gave up the ghost. ^{John 19:30} When Jesus died, he said, "it was finished." All that he had come to do, was finished.

Paul writes otherwise in his letter to the Colossians. Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church... Whereunto I also labour, striving according to his working, ^{Colossians 1:24, 29} which worketh in me mightily.

This is a tough saying to understand, mostly due to the older style of English in the King James Version. But essentially, when Paul wrote "and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake," he meant "I am filling up what is lacking in Christ's afflictions for the sake of the Church." Other translations of the Bible verify this.

So Paul, who writes that Jesus was a sacrifice to take away our ^(Romans 3:25, 5:8, Philippians 2:6-8, Ephesians 5:2, Galatians 2:20.) sins, does not believe that Jesus finished the work. Why else would he write that he is filling up in afflictions that Christ lacked?

Let us think about this for a moment. Physically, Jesus suffered brutal mocking, beatings, lashings, and crucifixion. Paul suffered the first three things, but since Paul is equating affliction to salvation ("fill

up that which is behind of the afflictions of Christ in my flesh *for his body's sake, which is the church*"), he must have suffered more.

Regarding their deaths, Jesus Christ was crucified, Paul was not. As a Roman citizen, it would have been highly unusual for him to have been crucified. Roman citizens typically were not crucified. Eusebius, an early church historian, claims that Paul was beheaded because of an order from Emperor Nero. So Paul did not have the same afflictions as Jesus. However, Paul was obviously not dead when he wrote his letter to the Colossians, so he could not have been counting his future death as an affliction for the salvation of the church.

Looking at other types of afflictions, there is nothing that Paul claims to have suffered that Jesus did not. Just as Paul was not always well received, neither too was Jesus always well received. However, Paul suffered some afflictions that Jesus did not. Paul was never consenting unto the church elder's leadership, including James. So he suffered loneliness and hostility with them. This is not the case with Jesus, who had their full trust and confidence. However, this affliction is brought on by Paul himself, and not by some divine affliction that helps the church.

So, who is correct? Is Paul correct when he writes that he is filling up in afflictions that Jesus lacked for the church's sake? Or was Jesus correct when he said, *It is finished*?

Value of this Evidence

This is indefensible evidence for Paul being a false apostle. He is attempting to elevate himself by saying that he is suffering afflictions like Jesus, for the purpose of Jesus. He is also saying that Jesus's work was not finished. If he said that Jesus's work was finished, then Paul would not write that he is filling up in these afflictions for the church's sake.

Paul to the Circumcised, Peter and Company to the Uncircumcised

Paul claims multiple times that he is the apostle to the gentiles. (Acts 13:47, 22:21, Romans 11:13, Galatians 1:16, 1st Timothy 2:7, Ephesians 3:8.)
Paul

claims that Peter was to minister to the circumcised, while Paul was to go to the gentiles. (For he who worked through Peter for his apostolic ministry to the circumcised worked also through me for mine to the Gentiles), and when James and Cephas and John, who seemed to be pillars, perceived the grace that was given to me, they gave the right hand of fellowship to Barnabas and me, that we should go to the Gentiles and they to the circumcised. Galatians 2:8, 9

Paul makes it appear that he was the only one that was to speak to the Gentiles. Peter says otherwise. And after there had been much debate, Peter stood up and said to them, “Brothers, you know that in the early days God made a choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe. Acts 15:7

Whatever Peter has to say pales compared to what our Lord Jesus has to say on this matter. Beware of men, for they will deliver you over to courts and flog you in their synagogues, and you will be dragged before governors and kings for my sake, to bear witness before them and the Gentiles. Matthew 10:18

So Jesus said his disciples would bear witness before the Gentiles, in terrible conditions to boot! He also said in the Great Commission, Afterward he appeared to the eleven themselves as

they were reclining at table, and he rebuked them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen. And he said to them, **Go into all the world and proclaim the gospel to the whole creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.**

Mark 16:14-16 cf. Matthew 28:18-20

Our Lord Jesus Christ must have made a mistake. He did not say to the apostles they were only to go to those whose penises lacked a bit of flesh, or that he would raise up Paul to go to those who had extra flesh. How silly of Jesus to have forgotten that.

I am being sarcastic. It is not Jesus who is wrong. Jesus is the Truth. And since Jesus is the Truth, that makes anyone who claims something contrary to Jesus, false.

Value of this Evidence

This is fantastic evidence against Paul being a real apostle of Jesus. Paul asserted that Peter and his men were to keep the gospel confined to the circumcised, when both Jesus and Peter say otherwise.

Paul Complains about Matthias

Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) ^{Galatians 1:1} In this opening sentence to the church in Galatia, Paul makes a claim to not being appointed an apostle by man. Since Jesus chose the other eleven apostles, Paul must be referring to Matthias, who was chosen in Acts 1:23-26. Why would Paul be complaining about Matthias?

The Bible speaks no word about Matthias after the apostles chose him to replace Judas Iscariot, so we are left with a variety of interpretations to choose from. Perhaps Matthias is actually the fake apostle, despite having eleven other apostles vouch for him.

Perhaps Matthias kept his prayers silent, so others would not hear him. Perhaps Paul envied Matthias and wished to be in Matthias' position. This makes sense since Matthias was a real apostle, and Paul was challenged wherever he went. Whatever the case may be, we only see contentions between the apostles and Paul. We do not see contentions between the apostles themselves after Jesus's resurrection.

Alternatively, perhaps Paul is not complaining about Matthias being chosen, but asserting that he, Paul, is better than the other apostles for being chosen personally by God. If this is the case then Paul needs to study what Jesus said, **But it shall not be so among you: but whosoever will be great among you, let him be your minister; And**

Matthew...

whosoever will be chief among you, let him be your servant. ^{matthew}
20:26, 27

For whosoever exalteth himself shall be abased; and he that
humbleth himself shall be exalted. ^{Luke 14:11.}

Either way, Paul's actions in writing these words hinder his reader's trust of the apostles that Jesus chose, thus this action must be looked at unfavorably.

Value of this Evidence

These two verses are a good evidence that Paul is a false apostle. Paul either has contention between himself and the apostles, in violation of Jesus's raising of the law to include not hating anyone, or Paul lacked the humility to be a real apostle.

The "Other Gospel" Paul Speaks of in His Epistle to the Galatians

In his letter to the Galatians, Paul attacks "another gospel." I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

Galatians 1:6-9

However, Paul does not immediately say which gospel he is talking about. We have to continue reading on to find that Paul identifies the other gospel as the gospel of the circumcision. But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter.

Galatians 2:7

Since this is the only other gospel that Paul speaks about in his letter, we can conclude that Peter's gospel is that "other" gospel that Paul writes about in Galatians 1:6-9. Accusing your fellow apostles' gospel as being false would stir discourse among the people, and thus would not be an action that a true apostle, as Paul claims to be, would do.

Value of this Evidence

This evidence against Paul is rather weak. Paul could be attacking a third gospel from another yet. Yet that this interpretation exists as a valid one is concerning.

James on Boasting

James writes while talking about the shortness of earthly life, As it is, you boast in your arrogance. All such boasting is evil. James 4:16

Paul admits to boasting quite a few times in his second letter to Corinth, For whatever boasts I made to him about you, I was not put to shame. But just as everything we said to you was true, so also our boasting before Titus has proved true. 2nd Corinthians 7:14 For even if I

boast a little too much of our authority, which the Lord gave for building you up and not for destroying you, I will not be ashamed. 2nd Corinthians 10:8

But we will not boast beyond limits, but will boast only with regard to the area of influence God assigned to us, to reach even to you. 2nd Corinthians 10:13 I repeat, let no one think me foolish.

But even if you do, accept me as a fool, so that I too may boast a little. What I am saying with this boastful confidence, I say not as the Lord would but as a fool. Since many boast according to the flesh, I too will boast. 2nd Corinthians 11:16-18 But he said to me, My grace is

sufficient for you, for my power is made perfect in weakness.

Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. 2nd Corinthians 12:9

Paul claims he is allowed to boast because he has endured so much. Are they Hebrews? So am I. Are they Israelites? So am I. Are they offspring of Abraham? So am I. Are they servants of Christ? I am a better one—I am talking like a madman—with far greater labors, far more imprisonments, with countless beatings, and often

near death. Five times I received at the hands of the Jews the forty lashes less one. Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked; a night and a day I was adrift at sea; on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers; in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure.

2nd Corinthians 11:22-27

How arrogant! Every parent has to teach their children that just because another child did some bad action does not mean that their child can do that bad action too. Surely, Paul should know this. Yet, Paul says he has every right to do bad things just like other people because he is better than them! That is boasting in arrogance.

This is what James condemns. God says, Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.

Jeremiah 9:23, 24

Value of this Evidence

This is substantial evidence for Paul's case of being a false apostle, because it shows that Paul does not act like an apostle. Paul cannot

be humble, which is what we would expect from an apostle of Jesus.

Early Jewish Believers Did Not Believe Paul

Luke records that Paul had just come to Jerusalem and is in front of James and the elders. These men praise Paul's work ^(Acts 21:20.) and then say to Paul, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. ^{Acts 21:20,}
21.

Then they told Paul to purify himself, and he did. Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. ^{Acts 21:26}
^(Acts 21:27, 28.)
Then those same believers took him and bound him.

How is it that early Jewish believers could hate Paul so much if he was so ordained by God? Paul is lucky that As they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. ^{Acts 21:32}

Value of this Evidence

This is fantastic evidence that Paul was not a true apostle. It is impossible that the gospel between the circumcised and the

uncircumcised be so different that the uncircumcised want to kill him. The only way would be if Paul, who was charged with the gospel to the uncircumcised, changed the gospel so much that it was only recognizable as blasphemy by the other group.

Peter Warns of Paul's Writings

Peter writes in his second epistle, Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; 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, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

2nd Peter 3:13-18

Here, Peter mentions Paul, the only writer in the New Testament to do so, besides Luke. Peter says, the longsuffering of our Lord is salvation; even as our beloved brother Paul... hath written to you.

2nd

Peter 3:15

So Peter agrees with one thing that Paul has written. (Peter was possibly referencing Romans 2:4, or maybe even 1st Timothy 1:16.)

Then Peter thinks to speak about Paul's epistles, saying, in all [Paul's] 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, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. ^{2nd Peter 3:16, 17 "Wicked" here is literally ἄθεσμος, *athesmos*, Strong's G113, or "lawless."}

Peter is *not* saying that Paul, nor his writings, are correct. He is saying that Paul has one thing correct, that "the longsuffering of our Lord is salvation." Of the others, he warns that unlearned people try to establish those scriptures, to their own destruction!

Last, let us make clear what Peter is saying when he writes in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. He is saying that the unlearned and unstable are trying to wrestle the other scriptures into their own interpretations, rather than listen to what they say. Nowadays, we would say that these people "twist" the scriptures.

Value of this Evidence

This should be indefensible evidence against Paul as an apostle. Peter is saying to his readers to beware Paul's writings! However, the modern day interpretation of these verses ignores this warning, and only focus on two parts of this passage: that Peter thought Paul's writings were confusing; and that Peter thought Paul was a brother.

John's Warnings

John writes to his readers, saying, Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. ^{1st John 2:18, 19}

John warns about a group of people that came from the apostles but were not from them. He says, for if they had been of us, they would no doubt have continued with us.

Incidentally, after the events in Acts 21, Paul met James and the other church elders and was arrested. Paul never once met the apostles again. Could it be that John is warning people about Paul? John also writes to a believing woman, If anyone comes to you and does not bring this teaching, do not receive him into your house or give him any greeting, for whoever greets him takes part in his wicked works. ^{2nd John 1:10, 11}

What was the doctrine? And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. ^{2nd John 1:5, 6}

The doctrine is to walk after God's commandments. John also says one more thing about some deceivers. For many deceivers are

entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.^{2nd John 1:7}

How interesting then that Paul is all about abolishing the law, and he can also be interpreted as denying that Jesus came in the flesh.^{See}
[Paul Implicitly Denies Jesus's Manhood.](#)

Value of this Evidence

This is fantastic evidence against Paul being a true apostle. John gives not one but two warning against a group of people, and Paul fits all the warning signs.

Lacking Qualifications

In the first chapter of Acts, the apostles are trying to determine the person who will replace Judas Iscariot as an apostle. They had a few requirements. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, 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. Acts 1:21, 22

The next apostles had to:

1. Have companied with the apostle between:
 1. Jesus's baptism,
 2. And his death;
2. Be ordained as a witness of Jesus's resurrection;
3. Be present in hiding with the apostles and their company (implied);
4. Be male (implied);
5. Be chosen by Jesus with lots. (See Acts 1:24, 25.)

Let us go through these qualifications.

First, Paul had not seen Jesus's baptism. In fact, Paul is not even mentioned in the Gospels at all. Nor does the scripture record Paul as attending Jesus's death. Paul himself does not testify to either of these facts either.

Second, Paul was not a witness to Jesus's resurrection. Paul claimed he saw Jesus in visions and revelations, not in person.

During his Damascus experience, Paul only claimed to see a blinding light, not seeing Jesus in person. Paul only heard Jesus. Third, Paul was not hiding with the apostles and their disciples. He was likely happy that all this ruckus with this “Jesus fellow” was over with, and he could go back to being a Pharisee.

Fourth, Paul was male. He qualifies here.

Fifth, Paul was not chosen from the prayer of the apostles via the casting of lots. Paul claims apostleship of himself, with no one who was present during his Damascus experience speaking on his belief. This is unlike Matthias, who had the other eleven apostles and many disciples with them. (Acts 1:14.)

Value of this Evidence

This is decent evidence against Paul’s case for apostleship. Paul’s case for apostleship is weakened because he did not and does not qualify for apostleship on the conditions put forth by the eleven apostles.

Four Gentile Requirements

James says, Therefore my judgment is that we should not trouble those of the Gentiles who turn to God, but should write to them to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood. ^{Acts 15:19, 20}

And then the apostles and the elders sent Paul, Barnabas, Judas Barsabbas, and Silas to Antioch, with a letter of agreement regarding gentile converts, saying, For it has seemed good to the Holy Spirit and to us to lay on you no greater burden than these requirements: that you abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality. If you keep yourselves from these, you will do well. ^{Acts 15:28, 29}

So, Paul knew and agreed with these gentile requirements:

1. Abstain from what has been sacrificed to idols.
2. Abstain from blood.
3. Abstain what what has been strangled.
4. Abstain from sexual immorality.

And in case Paul did not know, James reacquainted him with these four commandments the next time they met. [The church elders speaking to Paul] Do therefore this that we say to thee: We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest

orderly, and keep the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. ^{Acts}
21:23-26

Nevertheless, when Paul writes to the church in Galatia, And when James and Cephas and John, who seemed to be pillars, perceived the grace that was given to me, they gave the right hand of fellowship to Barnabas and me, that we should go to the Gentiles and they to the circumcised. Only, they asked us to remember the poor, the very thing I was eager to do. ^{Galatians 2:9, 10}

Paul wrote that three of the apostles told himself and Barnabas that the two of them should go to the gentiles. And apparently, this time the apostles did not care if Paul and company told the gentiles the four requirements. Instead, they gave a different requirement: remember the poor!

Why is not Paul not teaching the other four requirements? He was there when they were discussed and decided on. If he did not like them, he should have voiced his disagreement at that time. Instead, Paul writes behind the church's back to the gentiles.

Value of this Evidence

This is decent evidence against Paul's case of being a true apostle. Paul is not listening to the church or its decisions, instead deciding to follow his own whims, especially when they are at odds with church elders.

Paul Seeks a Prophet in Corinth

Paul writes to the church in Corinth, If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

1st Corinthians 14:37

There are two interpretations to this. Paul is looking for any prophet to endorse what he is saying, or Paul is saying that in order for a man to be a prophet, he must endorse Paul's words. The distinction is minor, but important.

If Paul is looking for a prophet to endorse his words, why? Does Paul not claim that Jesus speaks to him in visions? That would make him a prophet. If so, why does a second prophet matter? Is Paul lying about what he is writing about? Alternatively, if Jesus does not speak to Paul in visions, why listen to Paul at all?

However, if Paul is saying that any prophet would recognize his commands as from the Lord, who gave Paul that authority? It is not recorded that a group of already established messengers from the Lord gave Paul authority over establishing who is and is not a prophet.

Value of this Evidence

This is decent evidence for Paul being a false apostle. Both interpretations of this writing result negatively against Paul, because they place Paul's divine ordinance in doubt, or because Paul is

attempting to assert leadership over a group of people that only God assigns.

The Candlestick of Ephesus

Of all the churches that Paul wrote a recorded letter to, only the Church of Ephesus is a candlestick that our Lord Jesus Christ spoke about. In pertaining to false apostles, Jesus had this to say regarding the church of Ephesus, *I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars.*
Revelation 2:2

So the church of Ephesus tested everyone who claimed they were an apostle, and Jesus commended them for it. In fact, the church of Ephesus found false apostles. Could one of them be Paul? Is there anywhere that says the Church of Ephesus stopped believing in Paul?

In the beginning of Acts 19, Paul is in Ephesus. (Acts 19:1.) Luke records of Paul, And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. Acts 19:8, 9

Initially, Paul was rejected in Ephesus. But this rejection was not just limited to Ephesus alone.

Later, after much effort, Paul establishes a church in Ephesus. It is here that Paul leaves to go to Jerusalem. Paul was worried that the

Ephesians, who were already skeptical of him, might fall away. So Paul speaks to the Ephesus elders, ^(Acts 20:17.) saying he told them the whole truth. ^(Acts 20:20, 21.) He then references Jesus and says, For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. ^{Acts 20:29}

Paul's attempt to get Ephesus to stay loyal to him did not work. Paul later writes to Timothy that This thou knowest, that all they which are in Asia be turned away from me, of whom are Phygellus and Hermogenes. ^{2nd Timothy 1:15}

While history did not record who exactly Phygellus and Hermogenes are, history attests that Ephesus is in Asia. And since Paul said that *all* who are in Asia left him, we can make a reasonable assumption that the church in Ephesus found Paul to be false as well.

Value of this Evidence

This is fantastic evidence for Paul being a false apostle. In Roman times, people did not believe Paul was an apostle. Even if Paul was an apostle, the church at Ephesus was commended by Jesus without following Paul. Thus, Paul is not important enough to follow in Jesus's eyes. That is the best case interpretation for Paul in this situation, and this is a huge negative mark for him. If Paul was a real apostle, then Jesus would have admonished the church at Ephesus for falling away from him.

Paul, Author of Confusion

And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; 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, unto their own destruction. ^{2nd Peter}
3:15, 16

Peter wrote that Paul's writings were confusing, so much so that the "unlearned and unstable" wrestle with them. However, confusion comes not from God.

Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion. ^{Leviticus 18:23} And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them. ^{Leviticus 20:12} They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols. ^{Isaiah 45:16} We lie down in our shame, and our confusion covereth us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God. ^{Jeremiah 3:25} Do they provoke me to anger? Saith the LORD: do they not provoke themselves to the confusion of their own faces? ^{Jeremiah 7:19} O Lord, to us belongeth confusion of face, to our kings,

to our princes, and to our fathers, because we have sinned against
thee. ^{Daniel 9:8} For where envying and strife is, there is confusion and
^{James 3:16} every evil work.

Instead, confusion comes from sinning. So how is it then that Paul can be allowed to write confusing letters in the name of the Lord, but still be counted as an apostle? Jesus never caused confusion. But Paul does.

Value of this Evidence

This is decent evidence for Paul being a false apostle, since a real apostle would not write confusing material, just as Jesus did not speak confusing things.

Paul Is About Mystery, Jesus Is About Truth

Paul is all about mysteries. He uses the word 'mystery' seventeen times in his epistles. Excluding the Book of Revelation, the word 'mystery' is used only one other time in the Bible: And [Jesus] said unto them, **Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables.**
Mark 4:11

Paul claims he is the sole person who can reveal these mysteries. Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the *revelation of the mystery*, which was kept secret since the world began.
Romans 16:25

How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ).
Ephesians 3:3, 4

And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.
Ephesians 3:9

And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.
Ephesians 6:19, 20

Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery

among the Gentiles; which is Christ in you, the hope of

^{Colossians 1:26, 27}
glory.

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. Colossians 2:2, 3

Consider what Paul is writing. He is writing that he, Paul, has been given the ability and responsibility to “make known the mystery of the gospel.” One would think that based on Jesus's saying, ^{Mark 4:11} that Paul would be explaining Jesus's parables. But he is not. Paul is saying he is the one in charge of making sure these mysteries are known, and that by these mysteries, one gets to go to heaven. He ignores Jesus's parables altogether.

God is not the God of confusion. Jesus spoke only the truth. Jesus also only spoke what God gave to him to say.

Thus, how can there be many mysteries to speak of? Did Jesus not tell His disciples everything? If that is the case, then why did Jesus say, *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....*

^{John 17:14, 17}
Sanctify them through thy truth: thy word is truth.

Did God suddenly have new words and new opinions on the gospel? Is that why God had his beloved son Jesus come to an enemy of Jesus, to preach this new interpretation of the gospel? No. There is

no reason that Paul should make a claim of all the “mysteries” of Christ, faith, God, and so forth.

Value of this Evidence

This is significant evidence against Paul’s case of being a true apostle. No real apostle would dare to change the gospel that Jesus came to earth to preach.

Paul Ignores the Prophets

Paul visited Caesarea and had a unique experience. And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. Acts 21:10-12

Paul was sought by prophets, bound and told not to go to Jerusalem. Why would God have to send prophets to prevent Paul from going to Jerusalem if Paul had so many revelations from Jesus? Why would Jesus not tell Paul himself?

Paul ignored these prophets. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, Acts 21:13 but also to die at Jerusalem for the name of the Lord Jesus.

And so Paul went and Paul brought Trophimus with him. (Acts 20:4.)

Trophimus's presence ended up defiling the temple. Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) Acts 21:28, 29

We cannot blame Trophimus for this. He was not a Jew, whereas Paul was a learned Pharisee, who obviously should have know of this custom of the temple. Since Paul disobeyed God, who sent him a message via prophets, Paul caused the temple to be defiled. Such defilement enraged the Jews (evidenced by the fact that they apprehended Paul thereafter). This enragement would leave them less willing to listen to the gospel of the Kingdom and thus serves no real purpose.

Value of this Evidence

This is fantastic evidence that Paul was not a real apostle of Christ. That Paul would not listen to the prophets show that he was not a real apostle, as a real apostle would be humble enough to receive instruction even by the lowest of people. Did Jesus not say, **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?** Luke 22:26

Paul, A Liar

In Acts, the Jewish believers from Asia lay this charge upon Paul, When the seven days were almost completed, the Jews from Asia, seeing him in the temple, stirred up the whole crowd and laid hands on him, crying out, Men of Israel, help! This is the man who is teaching everyone everywhere against the people and the law and this place. Moreover, he even brought Greeks into the temple and has defiled this holy place. ^{Acts 21:27, 28}

Paul is then seized ^(Acts 21:30.) and after a speech to the people, Paul was brought before the Jewish chief priests, ^(Acts 22:30.) composed of Sadducees and Pharisees. ^(Acts 23:6.) Then Paul, answering why he was this there, cried out, Brothers, I am a Pharisee, a son of Pharisees. It is with respect to the hope and the resurrection of the dead that I am on trial. And when he had said this, a dissension arose between the Pharisees and the Sadducees, and the assembly was divided. ^{Act 23:6, 7}

Paul says that he was brought in to see them because of the hope and resurrection of the dead I am called in question. ^{Acts 23:6} Paul lied. He was brought in because the Jewish believers in Christ were not happy with what he was preaching. ^(Acts 21:27, 28.)

Jesus never sought to hide the reason he was where he was. Paul did not follow this example, so instead of expounding on his anti-law teachings, he used ploys to divide the Jews. When Jesus found himself in these situations, he did not lie. When Stephen was found

in this situation, he did not lie either. Rather, both expanded on what they had said. As a result, Stephen was stoned. Paul seems to be afraid of death, so he lies and devises tactics to avoid that outcome at any cost.

Value of this Evidence

This is decent evidence against Paul because a real apostle would not lie to save their own life. Did Jesus not say, **For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.**

Matthew 16:25 cf. Matthew 10:39; Mark 8:35; Luke 9:24, 17:33; John 12:25

Disciples of Jesus should not be worried about their earthly life. They can afford to tell the truth. Paul was afraid for his life, so he lied.

Paul Is a Pharisee

Paul was a Pharisee before his Damascus experience. (Acts 23:6, 26:5, Philippians 3:5.)

Interestingly, Paul keeps the identify of “Pharisee” with him. He never abandons it. By the time Paul speaks in Acts 23 and 26, he has already had his Damascus experience, so he should have dropped his Pharisee title. But he kept it when he is questioned in Acts. 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. Acts 23:6

Why did Paul keep this title? Is he unaware Jesus called the

Pharisees hypocrites? (Matthew 23:13, 14, 15, 25, 27, 29, Luke 11:44) Or about Mark 8:15

the time Jesus said, **Beware of the leaven of the Pharisees?** cf. Matthew. 16:6, 16:11; Luke 12:1

Jesus did not think well of Pharisees, yet Paul thought it was acceptable to keep this title. Since Paul thought it acceptable to keep this, we should heed Jesus’s warning: **Beware of the leaven of the Pharisees.**

Leaven is an agent put in bread (or other doughs) that ferments it, causing it to raise. During fermentation, the leaven spreads across the dough, so it is impossible to separate the leaven from the dough. In the same fashion, Jesus was saying, “Beware of the doctrine of the Pharisees.” The doctrine of the Pharisees would ruin the rest of

the doctrine of Christ, making it impossible to determine truth from lies.

Value of this Evidence

This is not indefensible evidence of Paul being a false apostle, perhaps Paul is just a coward, or did not realize how bad it was to claim to be a Pharisee.

Paul Never Repented for Persecuting the Church

Paul is never once recorded in the Bible as apologizing or repenting for his persecution of the church.

The closest thing we have from Paul is his acknowledgement he is less than the least of all saints, ^(Ephesians 3:8.) and the least of the _(1st Corinthians 15:9.) apostles.

It should go without saying that whoever persecutes the church and does not show repentance of that fact should be questioned. Would you trust your child's murderer around your other children, even twenty years after the fact, if he did not repent?

Value of this Evidence

This is not indefensible evidence of Paul being a false apostle. Only a certain number of letters from Paul found their way into the canon of the Bible. Perhaps Paul wrote he repented of his evil acts in an unrecorded letter.

Why Did Jesus Bother Ministering Before Sacrificing Himself?

Paul's whole ministry makes no sense if we consider that because Paul came, we did not need Jesus.

Why did Jesus bother hanging around with his disciples for three and a half years if he could just reveal everything to Paul? Why not just be sacrificed and then preach the word everywhere?

While on Earth, Jesus never once mentioned (or hinted) that he would give new revelations to anyone. Especially not to a Pharisee.

Instead, he said, **For I have given unto them the words which thou gavest me; and they have received them and have known surely that I came out from thee, and they have believed that thou didst send me.** ^{John 17:8} Jesus gave the disciples all the words that God told him to.

Value of this Evidence

This is decent evidence for Paul being a false apostle. Assuming that Paul is not lying, Jesus could have spoken more for a few reasons, which we need not elaborate here. However, the question is an intriguing one, and brings into mind whether Jesus's work was finished, when he said, **it is finished.**

Did the Men Hear a Voice?

During Paul's Damascus experience, Luke records, And the men which journeyed with him stood speechless, *hearing a voice*, but seeing no man. ^{Acts 9:7} When Paul told the tale again, he says, And they that were with me saw indeed the light, and were afraid; but they *heard not the voice* of him that spake to me. ^{Acts 22:9}

A very simple mistake. Did the men hear the voice that spoke to Paul, or not?

We can only draw one of three conclusions from this obvious contradiction. Either Acts is not an inspired text, Paul is lying, or both, Acts is not an inspired text and Paul is lying.

Note, for those of you using a different translation than the King James Version, you may notice that these two verses show no conflict with the voice. This is because the translators have corrected this 'issue' when translating it to English by not being faithful to the Greek text.

So did Paul, Luke, or both of them lie?

Value of this Evidence

This is fantastic evidence against Paul's case for apostleship. Since Paul bases his apostleship on his Damascus experience, if we find the experience to be faked or false, then Paul's basis is to be found faked or false. Any lie exposed in the Damascus experience helps to expose the true nature of Paul.

Paul's Mission to the Gentiles, via Ananias or Jesus?

Let us look at the person who told Paul to take his gospel to the gentiles. And [Saul] 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. 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. Acts 9:5, 6

Luke claims Jesus blinded Saul. Jesus then tells Paul, “Arise, and go into the city, and it shall be told thee what thou must do.” Three days later, a man named Ananias received a vision to go to Saul. In that vision, Ananias said, paraphrasing, “but Saul seeks to kill us saints!” But Jesus responds, 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: For I will shew him how great things he must suffer for my name's sake. Acts 9:15, 16

Then, three verses later, Saul starts preaching in Damascus. (Acts 9:19.)

Since Jesus said to Paul that “it shall be told thee what thou must do” and Jesus told Ananias “he is a chosen vessel unto me, to bear my name before the gentiles, and kings, and the children of Israel,” we conclude that Ananias told Saul what he was to do.

We find Paul, in his speech to the people, relates this tale. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said

unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. 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. For thou shalt be his witness unto all men of what thou hast seen and heard.

Acts 22:12-15

So far so good. Ananias clearly told Paul that he was to preach and minister.

Why then does Saul say Jesus chose him? Paul, speaking to King Agrippa, says, 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. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. 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; delivering thee from the people, and from the Gentiles, unto whom now I send thee, 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.

Acts 16:14-18

There is no mention of Ananias. Paul never credits Ananias again. In fact, his letter to the church in Galatia, he writes, But when it pleased God, who separated me from my mother's womb, and called me by

his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Galatians 1:15-17

So not only is Ananias getting forgotten about, but Paul denies speaking to him or anyone for three years after his Damascus experience. These inconsistencies hinder the believability of Paul's Damascus experience.

Value of this Evidence

This is fantastic evidence against Paul being an apostle of Christ. Since Paul places his whole claim of apostleship as because of his Damascus experience, any evidence that shows that experience to be fake is evidence against Paul being a real apostle of Jesus Christ.

Paul, A Minister and a Witness

When Paul's life is on the line, Paul downplays his role as an apostle. Speaking to King Agrippa, Paul says, And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. 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; delivering thee from the people, and from the Gentiles, unto whom now I send thee, 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.

Acts 26:15-18

Here Paul says that Jesus chose him to be a minister and a witness.

However, Paul writes in many other letters that he is an apostle.

(Romans 1:1, 11:13; 1st Corinthians 1:1, 9:1, 2, 15:9; 2nd Corinthians 1:1, 12:12; Galatians 1:1; Ephesians 1:1; Colossians 1:1; 1st Timothy 1:1, 2:7; 2nd Timothy 1:1, 11; Titus 1:1)

There are three valid reasons Paul says that Jesus chose him to be a minister and a witness instead of an apostle:

1. Paul lied about his whole Damascus experience, including what Jesus said.
2. Paul was worried that King Agrippa would know there were only twelve apostles, and so he did not want to claim to be one in order to avoid explaining that he was merely a self-proclaimed apostle.
3. Jesus told Paul he was to be a minister and witness only, but Paul took this to mean he was an apostle.

We will ignore the first reason, since that is what we are trying to prove. The second reason is of limited value. Why would King Agrippa care if Paul was an apostle or not? Paul was causing an uncivilized stir in the city, and King Agrippa only wanted to maintain peace.

The third reason seems to be the best-case scenario, assuming Paul and Jesus did not lie. Jesus only called Paul to be a minister and witness, but he took Jesus's message too far.

Value of this Evidence

This is indefensible evidence against Paul's case for apostleship. Either he lied about what Jesus said to him, or he lied saying he was an apostle. Both indicate that Paul was not an apostle. There is no clean way to resolve this issue unless we admit Paul was a false apostle.

Three Years Missing?

Let us figure out what Paul did after his Damascus experience. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples in Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. Acts 9:18-20

Paul receives his sight, then stays 'certain days' with the disciples, and 'straightway' (right away) preaches to the people in the synagogues. Then Paul went to Caesarea, then Tarsus. (Acts 9:30.)

So far, all is well. When Paul recounts his tale before the people, he says the same. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him..... And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. 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; and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. Acts 22:12, 13, 16-18

According to this tale, after receiving his sight, Paul somehow ended up in Jerusalem and was told to leave Jerusalem. Paul skipped that

he preached in Damascus for a while. We could charge Paul with not telling the whole truth, but that is a negligible claim.

In his defense to King Agrippa, Paul recounts where he has preached. 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.
Acts 26:20

So Paul is in the clear here. He is consistent with his story. The minor inconsistencies are negligible at best.

But then Paul writes to the church in Galatia, But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.
Galatians 1:15-18

Now Paul is claiming that he went to Arabia for three years! When did this occur? No where in Acts is this even hinted at. If Paul went directly after his experience, then why did Luke record, Then was Saul certain days with the disciples which were at Damascus.
Acts 9:19

And if Paul did not 'confer with flesh and blood,' then why did Luke record that Paul was with the disciples? When Paul was recounting

his journeys to King Agrippa, why did Paul exclude three years of journeying?

No, it seems Paul lied to the Galatians so they would exalt him. Paul did not go into Arabia for three years.

Value of this Evidence

This is indefensible evidence against Paul's case of true apostleship. Since Paul bases his apostleship on his Damascus experience, if we find the experience to be faked or false, then Paul's basis is to be found faked or false. Any lie exposed in the Damascus experience helps to clear the matter regarding Paul.

Closing Thoughts

During his sermon on the mount, Jesus said, **Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.** Matthew 7:21-23

This is a well-known passage, as every denomination says that every other denomination will hear these words from Jesus. Yet Jesus says to that cursed group, **depart from me, ye that work iniquity.**

The word 'iniquity' in the greek is *ἀνομίαν* (*anomia*, Strong's G458). The meanings are specific to the law: "illegality," "violation of law," or "transgression of the law." Jesus never said the law would go away, (Quite the opposite, see Matthew 5:17-20, Luke 16:17.) (Matthew 19:17.) but said to follow it.

It is Paul who states, several times, that we are not under the law. For sin shall not have dominion over you: for ye are not under the law, but under grace. Romans 6:14 For Christ is the end of the law for righteousness to every one that believeth. Romans 10:4 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by

faith. But after that faith is come, we are no longer under a schoolmaster. ^{Galatians 3:23-25} But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace. ^{Ephesians 2:13-15}

So, despite billions of people doing good in the name of Jesus, because they believe the law to be abolished and do not even think to follow it, Jesus will say those sad words to them. **I never knew you: depart from me, ye that work iniquity.**

This is actually what is at stake with Paul. If we follow Paul, we work without the law. Jesus does not recognize this work, and so all good we may do is of null effect in heaven.