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**CHRISTIANITY & ST PAUL:
THE ANTICHRIST
PART 1**

**PAUL & THE PHARISEE CONSPIRACY
AGAINST JESUS**

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Paul & the Pharisee Conspiracy Against Jesus

by

Syed M. S. Nasser





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Front image is by Nicolas-Bernard Lepicie in 1767 of Paul's conversion on the Road to Damascus (public domain).

THIS SERIES

While this book is primarily about the *why* of Paul's corruptions, later books address the *how*, as well as examining the corruptions wrought in the Old Testament. Divine providence ensured that the footsteps of these historical actors survived, such that a seeker of truth can discern how history always played out as God foretold. Thus, history marches on and our task is to show in broad terms how this happened, and how it will play out in the future.

Titles will include:

Paul—Satan's Prince of Forgers

We track how this issue is covered in the Bible and the Qur'an in relation to the story of Adam, to the war between Good and Evil, and how corruptions were used to hide the advent of the Prophet Muhammad (pbuh).

Man of Lawlessness

This covers Paul's biographical life, including when and how he wrought his corruptions in his epistles and how he perverted prophecy and scripture to attain his goal.

Jesus' Judaism, Paul's Christianity and The Lord's Islam

This sets out Jesus' true Gospel, separating it from Paul's Antichrist teachings, and explains how in accordance with Jesus' prophecies, the Prophet Muhammad (pbuh) restored Jesus' teachings through Islam.

Paul's Created Myth of Jesus' Resurrection

This relates the true story of Jesus' crucifixion survival, and explains how Jesus was mythologised in the Gospels by Paul's followers.

Destruction of the Antichrist in Prophecy

We examine the Bible, the Dead Sea Scrolls and Islamic prophecies on the destruction of the Antichrist civilisation.

DEDICATION

To

The Holy Prophet Muhammad

The Reflection of God and His First Servant
The Mercy for the Universe, the Universal Sovereign of Humanity
Its Final Lawgiver & Intercessor
Peace and Blessings of Allah Be Upon Him

&

Mirza Ghulam Ahmad of Qadian

The First Servant of the Prophet Muhammad (pbuh)
His Reflection, Messiah (Christ) and Imām Al-Mahdī
Peace and Blessings of Allah Be Upon Him

&

All his Noble Khulafa (Successors) (pbut)

Charged with Guiding the Righteous in the Messianic Age
Peace and Blessings of Allah Be Upon Them & Us

&

Īsā ibn Maryam (Jesus Son of Mary) the Jewish Messiah & His Disciples

Mentioned Lovingly in the Holy Qur'an
Whose True Gospel is Uncovered in This Series
Peace and Blessings of Allah Be Upon Them

&

My Parents

May God Bless Them

¹ (pbuh) Is a salutation of Peace be upon Him/Her; plural *them* (pbut)

And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming.

2Thessalonians 2:8 NIV

Paul...in order to avenge himself...became a Christian and pretended that Jesus had appeared to him in a vision. He first sowed this unholy plant in Damascus, and this is the place where 'Pauline Trinity' was born. The narration in which it is said that the Messiah who is to come will descend towards the East of Damascus alludes to the same thing. It means that the doctrine of the Trinity will come to an end with his coming, and people's hearts will be inclined towards the Oneness of God. The appearance of the Messiah in the East signifies that he will become victorious, for when the light dawns it overcomes darkness.

Mirza Ghulam Ahmad,
The Promised Messiah, and Imām Al-Mahdī
Fountain of Christianity, page. 54

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The themes in this book need to be understood as a whole and therefore we suggest that to retain an overall perspective, the table of contents be referred to intermittently.

This book is written both for the scholar and the layman. The footnotes are provided for the former, but are not essential for understanding the central message of this work.

FREE SAMPLE

PREFACE

Thomas Jefferson, (1743–1826) an American Founding Father, the principal author of the Declaration of Independence and third President of the United States (1801–1809) was a Unitarian. In a letter dated 13 April 1820 sent to William Short, a friend, he stated his view of Jesus:^{1,2}

"[I]t is not to be understood that I am with him [Jesus] in all his doctrines... Among the sayings and discourses imputed to him... I find many passages of fine imagination, correct morality, and of the most lovely benevolence; and others, again, of so much ignorance, of so much absurdity, so much untruth and imposture, as to pronounce it impossible that such contradictions should have proceeded from the same being."

The latter statement is a profound observation that goes to the heart of this series of books. Jefferson studied deeply both the Gospels and the other books of the New Testament before finally concluding that much of what is imputed to Jesus' philosophy was not from his own lips. In this regard, he accused Paul of being the *first corrupter of the doctrines of Jesus*. He arrived at this conclusion after his extensive research that culminated in his edited version of the gospels entitled *The Life And Morals of Jesus of Nazareth*, often called *The Jefferson Bible*.

Jefferson did not believe in Trinity or in Jesus' divinity, but rather believed that Jesus was a great and righteous *human* teacher. He believed that Jesus never claimed to be the literal son of God, but that these and so many other doctrines were added to his teachings by his biographers and other *religion-builders*:

¹Available online: <http://founders.archives.gov/documents/Jefferson/98-01-02-1218>

²All **emphases** in quotations throughout this book are added by us.

*“When we shall have done away the incomprehensible jargon of the Trinitarian arithmetic, that three are one, and one is three; when we shall have knocked down the artificial scaffolding, reared to mask from view the simple structure of Jesus; when, in short, we shall have unlearned everything which has been taught since His day, and got back to the pure and simple doctrines He inculcated, we shall then be truly and worthily His disciples; and my opinion is that if nothing had ever been added to what flowed purely from His lips, the whole world would at this day have been Christian.”*³

This series proves that Jefferson was correct in his assessment of modern Christianity, while exonerating Jesus and his disciples of irrationality, self-delusion, or malice.

George Bernard Shaw (1856–1950), an Irish playwright, co-founder of the London School of Economics and winner of the Nobel Prize for Literature in 1925, in his work entitled *Androcles and the Lion* states the following:

“There is not one word of Pauline Christianity in the characteristic utterances of Jesus...There has really never been a more monstrous imposition perpetrated than the imposition of Paul’s soul upon the soul of Jesus. It is now easy to understand how the Christianity of Jesus...was easily suppressed by the police and the Church, while Paulinism overran the whole western civilized world, which was at that time the Roman Empire, and was adopted by it as its official faith.”

Albert Schweitzer (1875–1965) was a German and later a French theologian, organist, philosopher, physician, and medical missionary in Africa. He wrote extensively on the historical Jesus, and Paul’s

³From Thomas Jefferson to Timothy Pickering, 27 February 1821.

theology. Acknowledging the wide disparities between Paul and Jesus that scholars have wrote about, he wrote:

"The differences and oppositions...reveal themselves between the teaching of Jesus and that of Paul...."

"The teaching of Jesus does not in any of its aspects go outside the Jewish world of thought and project itself into a non-Jewish world, but represents a deeply ethical and perfected version of the contemporary Apocalyptic..."

The primary task is to define the position of Paul. Is he the first stage of the Hellenising process, or is his system of thought, like that of primitive Christianity, to be conceived as purely Jewish-eschatological? Usually the former is taken for granted, because he detached Christianity from Judaism, and because otherwise his thoughts do not seem to be easily explicable." (Paul and His Interpreters, {1912})

Georg Friedrich Eduard William Wrede (1859–1906), a German Lutheran theologian argued that without Paul, Christianity was just another Jewish sect and regarded Paul as *'the second founder of Christianity.'*

"...if we do not wish to deprive both figures of all historical distinctness, the name "disciple of Jesus" has little applicability to Paul, if it is used to denote an historical relation. In comparison with Jesus Paul is essentially a new phenomenon, as new, considering the large basis of common ground, as he could possibly be. He stands much farther away from Jesus than Jesus himself stands from the noblest figures of Jewish piety."(Paul, {1907})

In the final chapter of the same book, he concludes:

"Paul's whole innovation is comprised in this, that he laid the foundation of religion in these acts of salvation, in the incarnation, death, and resurrection of Christ. If we are to designate the character of this conception we cannot avoid the word 'myth.'"

“Jesus or Paul: this alternative characterizes, at least in part, the religious and theological warfare of the present day.”

Paul Bede Johnson (born 1928) an English journalist, historian, speechwriter, and prolific author states in his work *A History of Christianity*:

“Paul’s Christ had not been anchored to the historical Jesus of the Jerusalem Church.”

Discussing Messianic Jewish communities such as the Ebionites in Egypt, he writes:

“It is interesting that their writings and those of other Jewish-Christians in the fifties who had first introduced the idea of heresy... portray Paul as antichrist and the first heretic.”

He went on to say:

“The Christology of Paul, which later became the substance of the Christian universal faith, came from the diaspora, and was preached by an outsider whom many in the Jerusalem Church did not recognize as an apostle at all.”

Mircea Eliade (1907–1986) a Romanian historian of religion, philosopher, and professor at the University of Chicago described Paul’s novel abrogation of the Jewish Law thus:

“...it is useless, for a Jew, to obey the ritual and moral prescriptions of the Torah: by himself, man cannot obtain salvation.”

He then noted: *...Such a theology inevitably opposed Saint Paul to the Judaeo-Christians.”*

Herbert J. Muller (1905–1980) an American historian, academic, government official and author states:

“Saul of Tarsus, who became St. Paul...sacrificed the historic Jesus. He knew Jesus only by hearsay, and rarely referred to his human life...his call to faith was singular in that he gave almost no evidence to support it; he seemed quite indifferent to the historical details of the life of Jesus, on which it presumably rested.”

“Paul preached a gospel about Jesus that was not taught by the Jesus of the synoptic Gospels... Setting himself against [the] other disciples... he was largely responsible for the violent break with Judaism... He contributed a radical dualism of flesh and spirit unwarranted by the teachings of Jesus.”

“Paul was apparently the first to popularize, if not to conceive, the idea that unlike all other saviour-Gods Christ had deliberately sacrificed himself in order to redeem mankind...he introduced the idea of Original Sin. The prophets of Israel had made little or nothing of the Genesis myth of the Garden of Eden, and Jesus made nothing at all of it; he never mentions the Fall of Adam or the curse of Original Sin.” (The Uses of the Past, {1952})

Thus, great thinkers recognized that within the canonical New Testament scriptures and in Christianity, there are two different theologies and two completely different religions. The first of Jesus, and the second of Paul masquerading as that of Jesus'. Christians should heed their opinions about this duality. They need to examine if it is true, for only then will they grasp the enormity of the fraud perpetrated upon them by Paul—a man whom Jesus' disciples combated as the Antichrist.

In this series, we explore the contradictions in Paul's three conversion stories and demonstrate that Paul's Christology has no connection with the moral majesty and purity of Jesus' teachings. We explain not just why *...not one word of Pauline Christianity [is] in the characteristic utterances of Jesus...*, but more pointedly, why there is nothing of *Jesus' Judaism* in Paul's utterances.

Paula F. Fredriksen (born 1951) an American historian and a scholar of religious studies in her work *From Jesus to Christ* (1988) highlighted the confusion of Paul's teachings and their relationship to Jesus' teachings: ...*"Scholars, their confusion facilitated by Paul's own apparent inconsistency... do not agree even on what Paul said, much less why he said it."*

Many thinkers and theologians puzzled over *why* Paul's teachings and theology differs so radically from Jesus' Gospel. This series resolves the issues of *why*, *what* and *how* Paul made his pronouncements. It shows that all Paul's words and actions were contrived to prove that Jesus was a false messiah.⁴

The motive revealed by Paul's activities sheds light on a previously undiscovered canvas of intrigue and deception that has influenced world history for the last two thousand years, and which will continue to carve out events into the near future.

Christian readers in particular may find the title of this series of books offensive. Our intention is certainly not to offend. All readers should rest assured that the author believes he is rendering a service to Jesus Christ, and to Jews especially, by bringing to light Jesus' true mission as he defined it in the Gospels.

The author believes that Christians should regard Jesus' sermons in the Gospels, and particularly his parables, as having the highest level of canonicity, and therefore they should have no objection to using them as the standard for measuring the validity of Paul's teachings. This is a serious effort to highlight the truth from Jesus' perspective. No offence is intended and so none should be taken.

⁴Paul and the Pharisees implemented their agenda during his lifetime and probably for nearly two hundred years thereafter. It is not possible to answer all the issues in one book and hence further books in this series cover issues of *how* Paul and the Pharisees continued their agenda.

Christians, of course, expect the advent of the Antichrist and Jesus' Second Advent. Given the present state of the world, perhaps they should consider whether the Kingdom on Earth is not that of God, but of the Antichrist and Satan, under whose poisonous influence, humankind finds no peace nor sees it on the horizon.

Many readers may ask why they should care about the subject since they do not believe in religious *mumbo jumbo*. The author asks that they consider what they have heard of the Antichrist, and give thought to whether Paul might have intentionally or otherwise created the religious scene that shapes their current attitudes and beliefs. The author also asks them to consider how the world is in the midst of increasing social, economic, and personal turmoil. If God exists, what might be His plan? Is it possible He foretold the present situation? Further, if Paul's teachings are false and the antithesis of Jesus' teachings, perhaps it is Paul's creed that has taken hold on the mind of humanity and is the cause of its misery. Would that not make Paul, Satan's reflection—the Antichrist—whom Jesus foretold?

In any event, should not all consider whether, by not availing themselves of the opportunity to ascertain whether Paul is indeed the Antichrist, they are not furthering the success of the Antichrist's mission? Might it also be that they have not understood the nature of the Antichrist, and that perhaps the prophecies of universal destruction propagated by the merchants of doom have some substance? Does this not behove them to investigate, if only for their personal safety and end?

Obviously, many atheists would say that all religion is a human creation and as such, there is no cause for such investigation. Indeed, many further allege that all religion does is cause war⁵ and conflict.

⁵Warring factions may be divided socially and economically along religious lines e.g. during the Reformation. A truly religious war was the Crusades waged by Christians against the Muslims.

This statement is patently false; since with the probable exception of the Bosnian War in the 1990's, in hundreds of years no one has waged a large-scale religious war. The key wars of the 20th Century, be they the First or Second World Wars, the Korean or Vietnam wars demonstrate this amply. The same is the case with major genocides committed by the likes of Stalin, Hitler, Genghis Khan or Pol Pot. Though tragic, none was religiously motivated. It is a fact that religion is not the primary cause of any major anthropogenic (man-made) disaster. Despite facts being easily ascertainable and verifiable, many atheists continuously repeat the same falsehood about religion and wars and conflict. This applies in particular to those atheists who present themselves as the merchants of facts, logic, and rationality.

In any event, whatever perspective we take, humanity is clearly in the midst of unprecedented turmoil. Though there is continually talk about how *this* or *that* will be done to improve things, and what *other* organisations are being set up for humanitarian purposes, the net result remains the same. Indeed, it is becoming ever more dire with an increasing divide between the rich and poor in all sections of societies and nations.

Thus, it is undeniable that humanity finds life ever more difficult. Even in the so-called developed world, man is de facto reduced to slavery by an economic system that presently tells us there is only one way to achieve happiness—to work harder and harder for ever-diminishing returns. Through the entertainment industry, the common person's senses are numbed, as if by an opiate, until their lives expire; and when they do, further slaves are ready on hand to take their place. This scenario may seem overly dramatic, but is in fact understating the reality of life for the majority of humanity. All the while, advances in communication increase their sense of deprivation by enabling them to observe the richer nations and individuals lording over them.

However, what, one may ask, has this to do with Christianity and Paul? The answer is: *everything*. Western Christian nations control the global economic system, which every right-minded person can see does not benefit, and indeed exploits, the vast majority of humanity. Everyone but the wilfully blind can see that dishonesty, hypocrisy, a lack of moral values and distorted thinking has prevented any real progress towards a more peaceful and harmonious existence in tune with nature and compatible with our mutual responsibilities.

Few would deny that moral values are the cohesive force for good that provide the essential elements for peace and harmony in all spheres of life. Thus, the root causes of the continuing unrest and restlessness of humanity must be laid at the door of those persons and systems that have deteriorated moral values. The author believes that the foremost criminal of humanity in this respect was Paul, whose lies and hypocrisy dismantled the sound moral code given by Moses and restored by Jesus, and gave rise to the *Antichrist civilization* Jesus foretold.

This civilization first manifested itself in the mid-seventeenth century with destructive conquests and annihilation of weaker nations, followed by colonization for long-term exploitation. When they could no longer sustain this, it instituted a system of economic enslavement through which the strong prey upon the poor, with the result that poorer nations are not allowed to fail economically. Instead, to continue their exploitation, they are kept on life support.

While this civilization originally preyed upon other races and people of darker skin, now due to the ever-increasing climate of usury and debt-ceilings, the increase beyond measure of the appetites of the super-rich has resulted in the economic enslavement of their own people. Greed knows no bounds.

The democratic systems in the West present themselves as the guarantors of equality and freedom. Their systems tell their citizens that they are the true sovereigns of their national resources, but the super-rich, through financial power, use the media to distort democratic processes whilst continuing to tighten the noose of exploitation around the necks of ordinary people. Clearly, this system cannot last. It will collapse.

Many would say also that the author being a Muslim raises the matter of bias. While we must consider this, we must not equate bias with perspective, without which we cannot express any opinion. Perspective resides in the human mind—whether of a Christian, a Hindu, a Buddhist or an atheist. Thus, the allegation of possible bias based upon a person’s perspective alone does not have merit. Every view held, no matter how arrived at, is subjective and this should not therefore prevent one from holding and propagating an opinion. The real issue is whether we reach and substantiate our opinion in a transparent manner such that we can say it is objective. The exchange of ideas is ultimately merely a transfer of subjective ideas and one must assess the arguments presented without allowing personal prejudices related to the author’s background, religion or any other factors to colour judgment.

Within this same context, we address the theory of *Clash of Civilizations*⁶ recently proposed by Samuel P. Huntington. He stated that the age of ideological conflicts had ended and postulated that the world was currently in a *normal state*, in which future conflicts would take place along cultural and religious lines. Huntington

⁶Francis Fukuyama in 1992 wrote *The End of History and the Last Man* in which he argued that the world had reached the ‘end of history’ in a Hegelian sense. Samuel P. Huntington responded to it in a 1992 lecture at the American Enterprise Institute and later developed it into a 1993 Foreign Affairs article titled *The Clash of Civilization*, which eventually became his 1996 book *The Clash of Civilizations and the Remaking of World Order*.

gives various reasons why these conflicts might take place, i.e. the social and cultural differences in societies. However, Huntington failed to appreciate that *all* cultures in *all* societies have always been dynamic; they can never be static—except in backward and stagnant societies. Indeed, the dynamism of a society may be directly proportionate to the degree it changes. Thus, Huntington failed to identify historic wars waged for preserving social culture and to appreciate that material benefit is at the root of why people have always waged war. What is at play today is what has always been at play: greed, control and dominance over people and resources.

Huntington's theory is also deeply flawed because it fails to correctly differentiate between civilization on the one hand, and the social, cultural, and religious aspects of societies on the other.

Civilization is defined by the economic and social governing system by which material goods (i.e. property) are distributed, while cultural and religious values provide the social and moral framework within which people interact with one another.⁷ Thus, Rome had a grand civilization of material wealth and its allocation, but it had a disparate and sparse culture. In contrast, Greece did not have as great a civilization, but had a great culture, contributing far more to concepts relating to the nature of interactions between people and the greater environment, developing a methodology of reasoning that went far beyond the material transfer of goods and services. Thus, wars are the outcome of competition between civilizations; i.e. greed for property and resources, while differences in culture give rise to relatively minor hatreds and prejudices that might spill over into social unrest, but do not produce wars. Nevertheless, it is undeniable that social and cultural differences are

⁷For an in-depth analysis of the difference between civilisation and culture, see: *Introduction To the Study of the Holy Qur'an* by Mirza Bashiruddin Mahmud Ahmad, (*may Allah be pleased with him*).

used to create hatred and demonise an enemy where differences in civilisation have already kindled the flames of war.

Communism was therefore a civilization that clashed with Western Capitalism with the latter emerging victorious. The *Clash of Civilizations* theory now manifests itself in modern media around the world, portraying Islamic culture as directly opposed to Western values of freedom, democracy, etc. This is a profoundly naïve view. It is a fact that Muslim countries do not presently have their own separate economic system and follow instead the pattern of Western capitalism as regards the creation, acquisition and distribution of property within their societies. Therefore, this series is not a gambit play within the Clash of Civilizations, and what Huntington identifies as separate civilizations is in fact nothing more than economic and political manoeuvring on the same chessboard and in the same game. It is not a *clash* where one seeks to overthrow the other, different civilization. Contemporary conflicts are and future conflicts will increasingly be based on simple greed, debt and usury whereby money becomes the primary tool for the control of world resources and the continuous enslavement of humanity. The spread of information through technology, and the process of self-determination arising from the spread of democracy, no matter how flawed, will increasingly resist the power of the militarily powerful nations and the exploitative nature of globalization.

Thus, there is no *clash* of civilizations between the West and Islam because Islamic countries have *no* separate civilization. They follow the Western economic system based upon usury and greed. They therefore also have no separate competing interests, particularly since Western governments control their leadership. Thus, Western civilization is the only civilization that currently exists in the world, with only cultural variants. Muslims may find this offensive, but we must give voice to truth, if we are to change the world for the better.

This series progressively deals with the insidious manner in which Paul and his later supporters affected world history. Their original purpose was merely to save Rabbinic Judaism, but in the process produced the Christianity that became a competing force against the final religion for humanity prophesied in the Old Testament—Islam. Christianity as a religion has all but faded away, but it has left behind a soulless civilization that sees value only in the pursuit of egoism and materialism.

These comments should not be a matter of jubilation for Muslims since they pursue the same path, often with greater lust than people in the West. This is because many of them are in same condition as Paul and the Pharisees whose conspiracy against Jesus catalysed the spread of ungodly notions regarding a bloody messiah who would depose the pagan westerners—the Romans. Currently, ungodly Muslim clergy continue to corrupt their divine religion thereby giving space for terrorism in the name of *Islam*, which means peace.

This series is more than a theological journey. It presents the history of Judaism, Christianity and Islam within the context of God's prophets, Moses, Jesus and the Prophet Muhammad (pbud) who all preached similar divine laws to govern human behaviour. However, it also covers the birth of the civilization fathered by Paul's lies and hypocrisies, one that propagates freedom from God's teachings, producing an economic and social system from which every present day evil originates. We all face this *lawlessness*, not just in terrorism, but in every facet of our lives.

Finally, the author asks all readers—Christians, Jews, Muslims, and others—to consider whether humanity's present woeful condition is

not the fault in part of us all, and whether *Pogo's* quote just might have merit:⁸

'We have met the enemy and he is us.'

FREE SAMPLE

⁸Walt Kelly created a classic newspaper comic strip of animal characters one of which was *Pogo* the possum. His poster designed to promote environmental awareness on its first annual observance of Earth Day on April 22 1970, contained the quote.

CHAPTER 1:

PRELIMINARY MATTERS

And some of them are illiterate; they know not the Book but their own false notions, and they do nothing but conjecture.

The Holy Qur'an
Al-Baqarah; 2:79

And most of them follow nothing but conjecture. Surely, conjecture avails nothing against truth. Verily, Allah is well aware of what they do.

The Holy Qur'an
Yunus; 10:37

Many of Paul's opponents were clearly Jewish Christians ... [who] accepted the binding authority of the Old Testament (and...the continuing validity of the [Mosaic] Law) but rejected the authority of the apostate Apostle, Paul.

The Orthodox Corruption of Scripture (1993),
Bart D. Ehrman,
American New Testament Scholar

WHAT IS THIS BOOK?

This book shows that Jesus fulfilled Jewish Messianic prophecies by purifying Mosaic Law of the innovations accumulated over thirteen centuries, and he gave the Jews the moral guidance needed to enable them to connect with God. He instructed his disciples to preach his message only to the Israelites, (the twelve tribes of the *Children of Israel*), and to preach the coming of the Universal Sovereign who would usher in God's Universal Kingdom promised to Abraham.⁹

The vast majority of Jesus' words and actions are consistent with him being an Israelite prophet. Thus, it is reasonable to try to find the source of errant words and concepts that imply a different message.

This book also shows that Paul was not Jesus' appointed apostle, or even a believer, but a hypocrite; and, as Jesus prophesied, the human manifestation of the *Antichrist* who concocted a new theology as part of his Pharisee mission to undermine and destroy Jesus' movement. At the end of the book we show how Paul's followers were destined to become the Antichrist civilization which Jesus prophesied would be doomed to destruction by a nuclear holocaust in the latter days.

WHAT IS THIS SERIES?

Numerous writers and thinkers have realised that Paul hijacked Jesus' mission and teachings, but were unable to formulate any pattern in what he did, how he did it, and crucially, *why* he did it. This series resolves these issues using almost exclusively what Christians regard as infallible scripture, i.e. the New Testament. When writing this series, we formulated several hypotheses and then restarted when certain facts did not fit. The reason for the initial

⁹We explain all these terms during the course of the book.

failures was the complexity and scope of the subject matter, spread as it is across twenty-seven New Testament books, penned by multiple authors, and containing countless contradictions and interpolations that we highlight in this series.

This critical analysis of Paul's work applies defined principles from both the Old Testament and Jesus' Gospel *redlined words*.¹⁰ We employ them as yardsticks together with logic and common sense for measuring the truth of Paul's doctrines and actions.

Paul claimed Jesus sent him as an *apostle*, a term that means *a messenger fulfilling the purpose of the one who sent him*. As such, we evaluate Paul's actions in the context of asking whether they fulfilled Jesus' stated goals, or those of the Pharisees. If he fulfilled the Pharisee goals and not Jesus' goals then he was only an Apostle of the Pharisees, and not Jesus.

Paul was the proverbial *wolf in sheep's clothing* who infiltrated Jesus' followers to sow the seeds of discord by propagating false teachings. He did this purposefully after his alleged conversion as part of a Pharisee conspiracy against Jesus' movement.

After Paul's execution, the Pharisees did not end their conspiracy but continued it in Rome, in response to growing acceptance of Jesus as the Jewish Messiah in Asia. We also unravel how they interpolated Paul's concepts from his epistles into Jesus' Gospel and other texts.

This series also covers how the guardians of the Israelite religious and political establishment had earlier corrupted their own scriptures, leading to their rejection of the prophets and their attempts to kill them. We also cover events during Paul's life up to his execution and immediately thereafter, up to the rise of Islam and

¹⁰Jesus' teachings in his words found in red lettered translations.

the modern era. Later in the series, we interpret Biblical prophecies including those in the Book of Revelation, and show how the last vestiges of Paul's Antichrist civilization will meet its prophesied end.

In short, this series shows how Paul developed a theology that is a blight on the face of humanity, how he fulfilled Jesus' prophecies about the Antichrist, and how the Pharisees continued their mission even after Paul's execution. Upon reading each book one will be amazed to discover that history is not a series of haphazard events, but is following prophecy; that we are living in the midst of foretold consequences, many of which we discussed in the preface.

The Challenge

One factor that made Paul's fraud almost undiscoverable is that the only surviving canonical sources of information of that era have come through Paul's followers, since Jesus' true followers, the Ebionites, as discussed later, were absorbed into Islam.

Unravelling Paul's corruption has been akin to reconstructing four deliberately jumbled ten thousand-piece puzzles relating to what Christians consider as scripture, namely, the Old and New Testaments. One puzzle is to ascertain the Mosaic message before its corruption in the Jesus era. The second is to understand Jesus' true Gospel and ministry. The third is what happened after Jesus' departure from Judea until Paul's execution (c. CE 30-64). The fourth is to uncover what happened after Paul's execution (CE 64 – 200).

This book completes the first two puzzles by reconstructing the events from the surviving scraps of information in the Old Testament, and through using the guidance furnished in Jesus' prophecies in his parables, particularly: *the Vineyard*, *the King and his Son's Wedding*, and *the Wheat and Tares (Weeds)*. The third and fourth puzzles were deliberately obscured, but we decipher even that jumble using Jesus' Gospel words, Paul's sequenced epistles, and by tracing Paul's corruptions in the non-Pauline New Testament books.

We cannot understand, let alone resolve the issues scholars raise without understanding the historical context of the Jesus era, nor without grasping Jesus' true Gospel teachings and mission. Later Pauline interpolations into the non-Pauline books make this task more difficult. In the Synoptics (Matthew, Mark and Luke), these interpolations are identifiable and minor; but they are considerable in John's Gospel. Their intended purpose was clearly to bridge the gap between Jesus' Gospel(s) and Paul's epistle doctrines.

However, John's Gospel also provides us with unique insights into Jesus' true Gospel because it was related by a true eyewitness to the crucifixion events—whose identity we prove later in the series. In Part 2, we detail who probably compiled the four gospels and the methodology of their interpolation. Further, we show that though John's Gospel was heavily interpolated, its surviving original text clarifies Jesus' teachings in the Synoptics.

As John's Gospel was interpolated to bridge Jesus' Gospel and Paul's epistles, so too Acts¹¹ was interpolated to bridge the gap between Paul and Jesus' disciples,¹² making him the thirteenth apostle. We cover some aspects herein and some in later books of this series. In the end it is simply a matter of who one believes: Jesus or Paul.

¹¹Acts stands for *Acts of the Apostles* perhaps originally written by Luke. It is obvious its original text was about the preaching journeys of Jesus' Disciples—the truly appointed Apostles. We surmise that Timothy hijacked Acts in the late first century. He discarded the original text and grafted in the exploits, journeys and trials of Paul—an individual who was not Jesus' appointed Apostle, but a Pharisee plant.

¹²The Gospels and Acts combine Jesus' true theology with interpolated aspects of Paul's theology in an effort to hijack Jesus' Gospel. This was done primarily by misrepresenting Jesus' prophecies concerning his survival of the crucifixion ordeal alive, and the failure of the Pharisee plot to kill him. For example, the Jesus prophecy that he would *rise from the dead* did not mean *rise from death* but waking from a comatose state *from the place of the dead*, i.e. *the tomb*. Later in this series we detail how Paul's supporters interpolated the Gospels and other New Testament books.

TIMELINE OF EVENTS

To facilitate the understanding of events we present a timeline.
Exact dates are unknown and mostly subject to opinion.

Jesus' and John the Baptist's Birth c. 3- 4 BCE

The estimates for Jesus' birth range from 7-2 BCE, with many scholars believing it to be late September 4 BCE or 2 BCE. John the Baptist's birth is believed to be about 5 months earlier in April. We believe Jesus' birth was 3-4 BCE, with John's birth five months earlier. The ministries of both began at the age of thirty.

Paul's Birth c. 2-12 CE

Paul was born around 2-12 CE, but there is no real evidence as to the exact date or year. Acts states that Paul was a Roman citizen by birth. The reason appears to be that he was born in *Tarsus* which, as reward for its exertions and sacrifices during Rome's civil wars, was declared *a free city* by the first Roman Emperor Augustus Caesar (63 BCE –14 CE) who reigned from 27 BCE - 14 CE.

Jesus' Crucifixion c. CE 30—Not c. CE 33

Scholars have estimated dates ranging from c. CE 30–36. The most frequent is Friday, April 3 CE 33. It is guesswork, but we believe it was CE 30 because Jesus' birth was at least 3-4 years BCE, and we know his age was 33 years at crucifixion. Further, it would have taken a few years for the Pharisees to realise that their strategy of attempting to kill Jesus had failed and indeed, backfired. Jesus' movement accelerated due to the *Day of Pentecost* event that precipitated the plot to murder Stephen.

Vision on Day of Pentecost c. CE 33

This occurred soon after Jesus survived his crucifixion ordeal and departed on his journey, both of which we elaborate upon later.

St Stephen's Martyrdom c. CE 33-35

Probably 3-5 years after the crucifixion, c. CE 33-35.

Paul's Conversion: c. CE 44-45

Christian scholars believe the date of Paul's conversion is c. CE 35-36. This assumes Paul's Galatians statements are true, but herein we highlight Paul's manifest untruths in his Galatians epistle which render it untrustworthy. Without doubt, the actual date of conversion is c. CE 44-45.¹³

Circumcision Controversy & Apostolic Decree c. CE 49-50

The Apostolic Decree dated c. CE 49-50 came about because Jesus' Messianic movement spread to gentiles as well as Jews.¹⁴ In Acts 15¹⁵

¹³We estimate his conversion date using Paul's biography (Acts 9:1-30). The Galatians dates are manifestly false and contradict Acts.

¹⁴See: *EVIDENCE—PAUL'S JOURNEYS: The Apostolic Decree*

¹⁵Acts 15 NKJV *Conflict over Circumcision* **And certain men came down from Judea and taught the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved."** ²Therefore, when Paul and Barnabas had no small dissension and dispute with them,...³So, being sent on their way by the church, they passed through Phoenicia and Samaria, **describing the conversion of the Gentiles; and they caused great joy to all the brethren.**⁴And when they had come to Jerusalem, they were received by the church and the apostles and the elders; and they reported all things that God had done with them. ⁵**But some of the sect of the Pharisees who believed rose up, saying, "It is necessary to circumcise them, and to command them to keep the law of Moses."** *The Jerusalem Council:* ⁶Now the apostles and elders came together to consider this matter. ⁷And when there had been much dispute, **Peter rose up and said to them: "Men and brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the Gospel and believe.** ⁸So God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as He did to us, ⁹and made no distinction between us and them, purifying their hearts by faith. ¹⁰Now therefore, why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear? ¹¹**But we believe that through the grace of the Lord Jesus Christ we shall be saved in the same manner as they."** ¹²Then all the multitude kept silent and listened to Barnabas and Paul declaring how many miracles and wonders God had worked through them among the Gentiles. ¹³And after they had become

after the first Jerusalem Council, the leader of the Jesus Jews, James the Just issued *the Apostolic Decree*, also known as the *Jerusalem Decree*. This marked the first doctrinal split between the Jesus Jews and Orthodox Jews since Jesus departed after his crucifixion. It should be noted what the Apostolic Decree was *not* – it was not a permission to preach to gentiles, but was rather simply a relaxation for those gentiles who accepted Jesus of their own accord. They were no longer required to be *Judaized*—that is—keep the full rigour of Moses’ Law. Instead, they could join as *quasi-Jews* merely by affirming belief in one God and keeping a few basic dietary rules. James gave this relaxation because a new divine law that would

*silent, James answered, saying, “Men and brethren, listen to me: ¹⁴Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. ¹⁵And with this the words of the prophets agree, just as it is written: ¹⁶‘After this I will return And will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, And I will set it up; ¹⁷So that the rest of mankind may seek the Lord, Even all the Gentiles who are called by My name, Says the Lord who does all these things.’ ¹⁸“Known to God from eternity are all His works ¹⁹Therefore I judge that we should not trouble those from among the Gentiles who are turning to God, ²⁰but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood. ²¹For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath.” The Jerusalem Decree ²²Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas who was also named Barsabas, and Silas, leading men among the brethren.²³ **They wrote this letter by them:** The apostles, the elders, and the brethren, **To the brethren who are of the Gentiles in Antioch, Syria, and Cilicia:** Greetings.²⁴ Since we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, “**You must be circumcised and keep the law**”—to whom we gave no such commandment—²⁵ it seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul, ²⁶ men who have risked their lives for the name of our Lord Jesus Christ. ²⁷We have therefore sent Judas and Silas, who will also report the same things by word of mouth. ²⁸**For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: ²⁹that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well.** Farewell.*

include the gentiles was prophesied to arrive in the future (Acts 15:13-19). Later, we disprove the claim that Jesus permitted his disciples to seek out and preach to the gentiles.

Sequence of Paul's Epistles c. CE 53-57

To aid our understanding of the timeline of Paul's corruption, we need to know the sequence of his epistles:

Second journey epistles: Philemon, 1 & 2 Thessalonians.

Third journey epistles: 1 & 2 Corinthians (originally at least four epistles deliberately garbled and edited), Romans (possibly more than one epistle), and Galatians. We call these the *Corruption Epistles* and they were written in the order given. 1Timothy and Titus were also written shortly after the above epistles.

Rome prison epistles: Philippians, Colossians, Ephesians, Hebrews and 2Timothy. Their order is not important as Hebrews is the only theologically significant book among them.

In *Man of Lawlessness* we detail how we sequenced these epistles.

Paul's Execution CE 64

This is dated CE 64. Paul's last epistle from Rome 2Timothy indicates that he knew his end was near. There is no evidence to substantiate, as some Christians propose, that Nero released Paul from prison and then later re-arrested and executed him.

James' Martyrdom CE 69

James lived Jesus' teachings, and was famous for his truthfulness and piety. He was also courageous, such that when the time came for the supreme sacrifice, he did not waiver in his resolve.

Saint Jerome describes James in *De Viris Illustribus* quoting from Hegesippus' fifth book thus:

“After the apostles, James the brother of the Lord surnamed the Just was made head of the Church at Jerusalem. Many indeed are called James. This one was holy from his mother’s womb. He drank neither wine nor strong drink, ate no flesh, never shaved or anointed himself with ointment or bathed. He alone had the privilege of entering the Holy of Holies, since indeed he did not use woollen vestments but linen and went alone into the temple and prayed in behalf of the people, insomuch that his knees were reputed to have acquired the hardness of camels’ knees.”

James’ martyrdom is often dated c. CE 62, due to estimates made from Josephus’ account, but scholars say this is not credible since Acts makes no mention of this major event while Paul’s imprisonment up to c. CE 61-64, is given.¹⁶ From this we may surmise that Acts was written much later than James’ martyrdom, which was a major event considering it was reported by Josephus, Hegesippus, Clement of Alexandria, Hippolytus (160-235 CE), Origen, Eusebius, Epiphanius, Jerome, and even reported in ancient Christian literature found in Nag Hammadi, Egypt (*Gospel of Thomas*). Indeed, it was such a major event that Josephus (37-96 CE), who did not accept Jesus, recorded that people believed that Jerusalem fell in CE 70 as God’s punishment for the Sanhedrin murder of James.

“These things happened to the Jews in requital for James the righteous, a brother of Jesus known as Christ, for though he was the most righteous of men, the Jews put him to death.

So remarkable a person must James have been, so universally esteemed for righteousness, that even the most intelligent of Jews felt this was why his

¹⁶James’ martyrdom was such a significant event that it merited mention even if Paul’s biography was grafted into Acts well after Paul’s exposure in the Pharisee conspiracy. However, it is possible that Timothy did not mention James, because he hated Jesus’ disciples and was warring with them or it was deleted from his biography.

martyrdom was immediately followed by the siege of Jerusalem,” (E.H. 2.23); Eusebius commenting on above.

Jerusalem did not fall because of James’ Martyrdom. It fell due to rejecting Jesus, as Jesus had prophesied. However, the above shows that the Orthodox Jews were then turning against the Pharisee establishment and towards Jesus’ movement. As we show herein, this was primarily because they knew that Jesus had survived the crucifixion ordeal, and did not suffer the *accursed death* the Pharisees had sought to inflict on him.

In any event, the whole Roman war against the Jews lasted four years i.e. (CE 66-70) and so CE 69 is the most likely date of James’ martyrdom before the final siege of Jerusalem in CE 70. This accords with the historical view that the CE 70 destruction of Jerusalem came so close after James’ martyrdom that it was viewed as divine retribution. Thus, Josephus’ account dating James’ martyrdom as CE 62 is a clear error or a later interpolation, particularly since his later work claims that it was CE 69. Moreover, the fact that Jesus’ disciples appointed Simeon as James’ successor in CE 70, surely settles the date of James’ martyrdom as CE 69.

Destruction of Jerusalem’s Second Temple CE 70

Jesus’ prophesied the destruction of the Second Temple. It was a calamity of epic proportions because it was central to all aspects of Jewish life and the source of power for the religious establishment.

THE HISTORICAL & RELIGIOUS STAGE

Twelve Tribes of Israel

God named Jacob, *Israel*,¹⁷ and he had twelve sons that gave rise to twelve tribes, i.e. the Israelites.

Lost Ten Tribes of Israel

Under Shalmaneser V in 722 BCE, the Assyrians conquered the northern kingdom of Israel and took them East into captivity. These became the *Lost Ten Tribes of Israel*. Cyrus, the Persian Emperor-Prophet released these tribes, of which only a *remnant*, i.e. a fraction returned to Judah.¹⁸

Two Tribes of Judah—the Jews

The tribe of Judah split from the other Israelite tribes. It was later joined by the tribe of Benjamin from which Paul was descended. These two tribes were the southern kingdom of Judah, situated in and around Jerusalem.

Relative Proportions of Israel & Judah

Jacob blessed and gave his name to the sons of Joseph,¹⁹ Ephraim and Manasseh, indicating that they were his true heirs. Hence, their northern kingdom was called *Israel*. Both the Houses of *Israel* and

¹⁷Genesis 35:10 KJV. *God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.*

¹⁸Isa 10:22 KJV. *For though thy people Israel be as the sand of the sea, [yet] a remnant of them shall return: the consumption [destruction] decreed shall overflow with righteousness [i.e. it will be well deserved].*

¹⁹Genesis 48 KJV. ¹⁶ *The Angel which redeemed me from all evil, bless the lads; and let my name be named on them [Ephraim and Manasseh], and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.*

Judah were separate and distinct.²⁰ *Israel* as compared to *Judah* was about 85% of Jacob's descendants.

Jews—A Fractured Nation

The term *Jew* related to the *nationality* of the Kingdom of Judah, and not to the ten tribes. In the second century BCE, the Judeans were spread over the Hellenic Empire centred in Egypt, and as Greek was the commercial language, it soon became the dominant language among the Jews. Most Jews were spread through the Middle East even before the conquest of Alexander the Great. The Roman Empire replaced the Hellenic Empire, and the religion of the Jews within it was *Judaism*.

At Jesus' advent, the Israelites were a fractured people, with Judah completely out of contact with the *Lost Ten Tribes of Israel*. The Judeans, (the people of Judah), were further divided by their beliefs and social customs due to the growth of numerous religious sects. We may gauge the religious divisions of the Judeans by the fact that it took the agreement of *seventy-two* learned scholars²¹ and divines, (each from their respective sects), to arrive at an acceptable Koine Greek translation of the Hebrew scriptures. ²² This was called *the Septuagint* which literally means *derived from seventy* and therefore not surprisingly, it is also called *LXX* (Roman for seventy). Short texts of the *Septuagint* have been found, but its longer version was

²⁰See: Ezek 37, 1Kings 12, Jer. 3:6-11, Ps 114:1-2, Zec. 11:7-14, 1Chron 5:1-2,17

²¹Josephus paraphrased what is currently known as *the Letter of Aristeas* to Philocrates in the second century BCE. It recounts how the Hebrew scripture was translated into Greek by seventy-two scholars sent to Egypt from Jerusalem. The product was the *Septuagint*.

²²An odd number—probably representing the total number of religious sects; Philo of Alexandria said that six scholars from each of the 12 tribes of Israel were chosen but this is absurd given that 10 tribes were lost and only 2 tribes were within the Hellenic Empire.

the source for the Old Testament used by present day Christians and Jews in the Jesus Era. Both Jesus and Paul accepted it as canon. ²³

In short, the Israelites were split into two groups: *the lost ten tribes* of Israel, and the *two tribes* of Judah. The numerous sects of Judah were constituted under two overall groups. The vast majority were under the *Pharisees*, but the Sanhedrin Chief Priest was of the *Sadducees*, who were about ten percent of the wealthier upper class. The *Essenes* were a tiny minority.²⁴

Scriptural Prophets Expected—Elijah, Messiah & That Prophet

We should bear in mind when reading this book that Jesus and John the Baptist fulfilled prophecies concerning two of the three prophets expected by the Jews at that time. As the New Testament records, Jesus was the Israelite Messiah, and John the Second Advent of Elijah (also known as *Elias*). Jesus declared that John's mission was to announce the future advent of the Universal Sovereign.²⁵ He was called *that prophet*, and was also referred to by many other names. His position remained unfilled.

²³Mat 4:7 KJV *Jesus said ... It is written again, Thou shalt not tempt the Lord thy God.* 1Cor 9:9 KJV *For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?*

²⁴The Essenes were a numerically insignificant minority group, and there are some indications that Jesus originally belonged to this group.

²⁵Mat 11:9-11 KJV *⁹But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. ¹⁰For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. ¹¹Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: ~~notwithstanding he that is least in the kingdom of heaven is greater than he.~~ [The strikeout was interpolated to denigrate John who Jesus said was greater than an *ordinary prophet* because he was tasked to spread the news of the Universal Sovereign Lord—see: Paul, Satan's Prince of Forgers]*

There are many prophecies about these prophets. One foretold of where the Jewish Messiah prophet was to be born. That Bethlehem²⁶ would be his birthplace was settled by the Old Testament canon.

Two other main issues occupied the minds of the Jews as regards the Jewish Messiah. The Pharisees claimed that he would: 1) Be descended from David and; 2) Sit on David's throne.

Undoubtedly, Jesus claimed to be the Jewish Messiah prophet born in Bethlehem,²⁷ but he did not fulfil the above requirements because they are wrongly imposed. They had no scriptural basis, and consequently Jesus never based his claim on descent from David.

²⁶The wise men from the East were from the Ten Tribes lost East of Palestine and to which Jesus travelled after his crucifixion. Mat 2:1-6 KJV ¹ *Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,* ² *Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.* ³ *When Herod the king had heard [these things], he was troubled, and all Jerusalem with him.* ⁴ *And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.* ⁵ *And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,* ⁶ *And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.*

²⁷Jhn 7:40-42 NLT ⁴⁰ *When the crowds heard him say this, some declared, "Surely this man is the Prophet we've been expecting."* ⁴¹ *Others said, "He is the Messiah." Still others said, "But he can't be! Will the Messiah come from Galilee?"* ⁴² *For the Scriptures clearly state that the Messiah will be born of the royal line of David, in Bethlehem, the village where King David was born."* Mic 5:2-3 KJV ² *But thou, Bethlehem Ephratah, [though] thou be little among the thousands of Judah, [yet] out of thee shall he come forth unto me [that is] to be ruler in Israel; whose goings forth [have been] from of old, from everlasting.* ³ *Therefore will he give them up, until the time [that] she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.*

Regarding sitting on David's throne, this issue was close to the hearts of the zealots who wanted to be rid of the Romans. Jesus interpreted it as a *spiritual* throne and that in the hereafter.²⁸

In short, there is no scriptural prophecy requiring the Messiah to be descended from David's *male* line or to physically sit on David's throne. It highlights how detractors always exploit issues and create reasons not to believe. The number of barriers to acceptance that the human mind can create is unlimited, and so such thinking is illegitimate. God requires *believing* a claimant *unless* he fails *specific* basic requirements that we explore herein.

Concept of Messiah—Major Prophet

Some people were confused between the various prophecies about the prophets because more than one was called *Messiah*.²⁹ Thus we need to understand what this term means. *Messiah* (Greek *Christos*) meant *savior*, i.e. *God's anointed one*. Emperor Cyrus and King David were *Messiahs*.³⁰ This shows that the term was used for major prophets and was not limited to Jesus. Indeed, Jesus himself used *Messiah* for *That Prophet (the Universal Messiah)* whom Jesus explained would *not* be descended from David:

²⁸John 18:36-37 WEB *Jesus answered, "My Kingdom is not of this world. If my Kingdom were of this world, then my servants would fight, that I wouldn't be delivered to the Jews. But now my Kingdom is not from here."*³⁷ Pilate therefore said to him, "Are you a king then?" Jesus answered, "You say that I am a king. **For this reason I have been born, and for this reason I have come into the world, that I should testify to the truth. Everyone who is of the truth listens to my voice.**" Luk 1:32 KJV *He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:*

²⁹Strong's definition: מָשִׁיחַ *māshīyach*, **maw-shee'-akh** from H4886; anointed; usually a consecrated person (as a king, priest, or saint); specifically, the Messiah:—anointed, Messiah.'

³⁰Isa 45:1 KJV *Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; 2Sa 1:14 NIV David asked him, "Why weren't you afraid to lift your hand to destroy the LORD's anointed?"*

Luk 20:42-44 KJV *And David himself saith in ... Psalms, The LORD said unto my Lord, Sit thou on my right hand, ⁴³ Till I make thine enemies thy footstool. ⁴⁴ David therefore calleth him Lord, how is he then his son?*

Jesus said to keep a lookout for the future advent of the Universal Messiah whom he also called the Lord, and his own Second Advent:

Mat 24:42 KJV *Watch therefore: for ye know not what hour your Lord doth come.*

Mat 25:13 KJV *Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.*

Evidently, Jesus prophesying about the future Lord ³¹ and son of man was not referring to himself but to other human prophets like himself. Since Jesus prophesied more than one future messiah prophet, it raised the probability of false messiahs and prophets. Matthew 7 and 24 cover many issues related to false prophets, showing that this was a hot topic with Jesus:

Mat 7:15 KJV *Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.*

Mat 24:24 KJV *For there shall arise false christs, and false prophets, and shall shew great signs and wonders; insomuch that, if [it were] possible, they shall deceive the very elect.*

Mat 24:4-5 NIV *Jesus answered: "Watch out that no one deceives you. ⁵ For many will come in my name, claiming, 'I am the Messiah,' and will deceive many.*

³¹See later prophecies that *that prophet* would not be from Judah.

Clearly, one only prophesies about false christs and prophets, if true christs and prophets would come; for if none were to come, one would simply say that there would be no prophets in the future of any kind, true or false. Thus Jesus' warning about false christs and prophets in no way negates future true christs and prophets.

True prophets are concerned about false prophets in case their message is subverted. Jesus warned there *would* be false christs and prophets immediately after him, and specifically that an enemy from the Pharisees would seek to subvert his message and teachings. This was Paul. Those disagreeing must disprove our arguments herein and show how Jesus' prophecies were otherwise fulfilled.

In short, according to Jesus, being rightly guided in religion in the future meant discerning between true and false messiahs and prophets. In this series, we answer all the questions related to this issue by reference to Paul whom we show was the greatest of all false prophets. He was a deceiver, a false believer, whose goal was to prevent the Jews from accepting Jesus. He failed in his mission, but in the process created Pauline Christianity.

To arrive at this overall picture, we need to know the historical context of the Israelites in the Jesus era, Jesus' mission and Paul's life and career of fabricating religious doctrines.

JESUS' MISSION: RESTORE & INTERPRET MOSES' LAW

Regeneration of the Twelve Tribes of Israel

Jesus' mission was the *regeneration and restoration of all Israel* to their condition during Moses' era:³²

³²See *Man of Lawlessness*. Paul knew of this Jesus teaching, but he twisted and spun it using its terminology to disguise his changes: Tit 3:5 KJV *Not by*

Mat 19:27-28 KJV Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; **what shall we have therefore?** ²⁸...Jesus said unto them, Verily I say unto you, **That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.**

After reading Matthew 23³³ nobody can claim that Jesus' mission was anything other than the *regeneration* of Israel. Jesus blasted the

works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

³³Mat 23:1-39 KJV Then spake Jesus to the multitude, and to his disciples, ² Saying, The scribes and the Pharisees sit in **Moses' seat:** ³ **All therefore whatsoever they bid you observe, [that] observe and do; but do not ye after their works: for they say, and do not.** ⁴ For they bind heavy burdens and grievous to be borne, and lay [them] on men's shoulders; but they [themselves] will not move them with one of their fingers. ⁵ But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, ⁶ And love the uppermost rooms at feasts, and the chief seats in the synagogues, ⁷ And greetings in the markets, and to be called of men, *Rabbi, Rabbi.*⁸ **But be not ye called Rabbi: for one is your Master, [even] Christ; and all ye are brethren.**⁹ And call no [man] your father upon the earth: for one is your Father, which is in heaven. ¹⁰ Neither be ye called masters: for one is your Master, [even] Christ. ¹¹ But he that is greatest among you shall be your servant. ¹² And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. ¹³ But **woe unto you, scribes and Pharisees, hypocrites!** for ye shut up the kingdom of heaven against men: for ye neither go in [yourselves], neither suffer ye them that are entering to go in. ¹⁴ **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. ¹⁵ **Woe unto you, scribes and Pharisees, hypocrites!** for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. ¹⁶ **Woe unto you, [ye] blind guides,** which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! ¹⁷ **[Ye] fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?** ¹⁸ And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. ¹⁹ **[Ye] fools and blind: for whether [is] greater, the gift, or the altar that sanctifieth the gift?** ²⁰ Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. ²¹ **And whoso shall swear by the temple, sweareth by it, and by him**

Pharisees for corrupting Moses' Law that he claimed had left them unrighteous and no more than ritual-performing hypocrites:

Mat 5:20 KJV ...I say unto you, That except your righteousness shall exceed [righteousness] of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

that dwelleth therein. ²² And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. ²³ **Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier [matters] of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.** ²⁴ [Ye] blind guides, which strain at a gnat, and swallow a camel. ²⁵ **Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.** ²⁶ [Thou] blind Pharisee, cleanse first that [which is] within the cup and platter, that the outside of them may be clean also. ²⁷ **Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead [men's] bones, and of all uncleanness.** ²⁸ Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. ²⁹ **Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,** ³⁰ **And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.** ³¹ Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. ³² **Fill ye up then the measure of your fathers.** ³³ [Ye] serpents, [ye] generation of vipers, how can ye escape the damnation of hell? ³⁴ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and [some] of them ye shall kill and crucify; and [some] of them shall ye scourge in your synagogues, and persecute [them] from city to city: ³⁵ **That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.** ³⁶ **Verily I say unto you, All these things shall come upon this generation.** ³⁷ **O Jerusalem, Jerusalem, [thou] that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under [her] wings, and ye would not!** ³⁸ **Behold, your house is left unto you desolate.** ³⁹ For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed [is] he that cometh in the name of the Lord.

Jesus corrected their understanding of the law and explained its underlying wisdom. He also explained the divine system of Government, calling its secrets *mysteries*.³⁴

Subject to Moses' Law

Jesus testified that he was subject to Moses' teachings, indicating that Moses as a Lawgiver possessed a higher station than he did. Moses' supreme authority in prosecuting criminals of his Law, even in Jesus' generation, supports this principle:

Mar 1:44 KJV *And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.*

Jhn 5:45 KJV *Do not think that I will accuse you to the Father: there is [one] that accuseth you, Moses, in whom ye trust.*

Restores Virtue with Moses' Law & Gospel of Repentance

Though Jesus expressed Moses' teachings in a simpler form, its substance was purely Judaic. Jesus said that society was rife with hypocrisy due to the way the Pharisees applied Moses' Law. Therefore, he claimed that God sent him to bring people back to virtue through repentance at his hand. This he termed, *the Gospel of Repentance*:

Mar 2:17 KJV *...Jesus saith unto them: They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance*

³⁴Obviously, this was not under Paul-concocted atonement and resurrection doctrines where he claimed that Christ's crucifixion ended righteousness under the law. Romans 10:4 KJV *For Christ is the end of the law for righteousness to everyone that believeth.*

Jesus claimed to restore Moses' Law (i.e. the Torah, Books of the prophets and Psalms), to the condition of Moses' era through his interpretations. Thus, we find that he explains how *what you have heard of Moses' Law* is not Moses' original, *but [what]... I say unto you* is.³⁵ Jesus reinterpreted Moses' Law to restore it to its original. He never abolished or replaced it. God never sent him to abrogate Moses' Law, though this was the propaganda of the Pharisees. Nonetheless, the masses knew Jesus purported to correct the understanding of the Law propagated by the Pharisees at the time.

Restores Principles for Applying Divine Law

Jesus explained the principles of how to interpret and implement divine law without hypocrisy and cruelty; namely that mercy, justice, trust in, and fear of God were indispensable:

Mat 23:23 NASB *“Woe to you, scribes and Pharisees, hypocrites! For you tithe the mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others.*

Traditional customs also had an interpolative effect that Jesus condemned since they nullified the law by making it *burdensome* and impossible to follow. Jesus' interpretations of the commandments made them easy to practise, i.e. *light*:

Mat 11:28-30 KJV *Come unto me, all ye that labour and are heavy laden, and I will give you rest.²⁹ 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.³⁰ For my yoke is easy, and my burden is light.*

³⁵Mat 5:43-44 KJV *Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy...⁴⁴ But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;*

Jesus permitted his followers to follow the Pharisee practices that were consistent with the Torah and his own teachings; however, he forbade them from following their hypocritical ways and burdensome practices:

Mat 23:2-4 KJV *Then spake Jesus to the multitude, and to his disciples, ²Saying the scribes and Pharisees sit in Moses' seat: ³All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. ⁴For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but themselves will not move them with one of their fingers.*

Purpose—To Uphold & Fulfil the Law

The Pharisees accused Jesus of abrogating Moses' Law, an allegation Jesus refuted in the most forceful manner. His unqualified negative statement followed by a positive statement tells us exactly what he meant:³⁶

Mat 5:17-19 NLT *"Don't misunderstand why I have come. I did not come to abolish the law of Moses or the writings of the prophets. No, I came to accomplish their purpose. ¹⁸ I tell you the truth, until heaven and earth disappear, not even the smallest detail of God's law will disappear until its purpose is achieved. ¹⁹ So if you ignore the least commandment and teach others to do the same, you will be called the least in the Kingdom of Heaven. But anyone who obeys God's laws and teaches them will be called great in the Kingdom of Heaven."³⁷*

³⁶Mat 5:17-18 KJV *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.¹⁸ 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.*

³⁷Jesus may have expressed the teachings in a simpler form but the content has been shown as derived from the Old Testament.

Jesus says we should construe his words and actions as fulfilling the purpose of Moses' Law and not destroying it, i.e. abrogating it.

There is no other way to construe his words. Thus, if Jesus denied violating, abrogating, adding to or subtracting from Moses' Law, the question is, what did he teach? The answer is that he removed the innovations introduced into Moses' Law over the previous thirteen centuries. Jesus claimed divine authority³⁸ to correct *additions and diminutions* introduced by the Scribes and Pharisees over the centuries that served to nullify Moses' Law. They had done this primarily through Moses' *Oral Traditions* and through additional *scholarly interpretations* that nullified Moses' Law.

We are required to interpret Jesus' teachings within the context of his stated mission, i.e. the *regeneration* of Israel.³⁹ This included giving

³⁸Mat 7:29 KJV *For he taught them as [one] having authority, and not as the scribes.* Mat 8:9 KJV *For I am a man under authority, having soldiers under me: and I say to this [man], Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth [it].* Mat 21:23-27 NLT **The Authority of Jesus Challenged** ²³ *When Jesus returned to the Temple and began teaching, the leading priests and elders came up to him. They demanded, "By what authority are you doing all these things? Who gave you the right?"* ²⁴ *"I'll tell you by what authority I do these things if you answer one question," Jesus replied.* ²⁵ *"Did John's authority to baptize come from heaven, or was it merely human?" They talked it over among themselves. "If we say it was from heaven, he will ask us why we didn't believe John.* ²⁶ *But if we say it was merely human, we'll be mobbed because the people believe John was a prophet."* ²⁷ *So they finally replied, "We don't know." And Jesus responded, "Then I won't tell you by what authority I do these things.* Jhn 5:25-27 KJV *Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.* ²⁶ *For as the Father hath life in himself; so hath he given to the Son to have life in himself;* ²⁷ *And hath given him authority to execute judgment also, because he is the Son of man.* Jhn 9:4 KJV *I must work the works of him that sent me, while it is day: the night cometh, when no man can work.*

³⁹See: *Regeneration of the Twelve Tribes of Israel* and an explanation of the Parable of *The Labourers Who Came Late* later in the series.

the wisdom underlying the Law, which he did in his parables and sermons as detailed later in the series. Jesus thus came to uphold the Law and give *spiritual life*, echoing Moses' earlier warning that *lawlessness was spiritual death*.

Jesus Did Not Abrogate Moses' Law

God is unchanging and so the similarities between Moses and Jesus reinforce the principle that God sent both to the same people. Any duality between Moses and Jesus would indicate a contradiction in God's will and person, or Jesus' disobedience. The first is untenable and Jesus refutes the second:

Jhn 15:10,15 KJV *If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love...¹⁵Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.*

Actions speak louder than words. The latter can be more easily misinterpreted and interpolated as compared to the former. To those who believe that Paul continued Jesus' work of abolishing Moses' Law and establishing a New Covenant, the question is: why did Jesus spend his ministry following Moses' Law and telling others to follow his interpretations if its abrogation was Jesus' purpose on Earth? And just where did Jesus call for its abolition? Christians may point to Paul's *Doctrine of Faith*, but we ask for Jesus' actual words. Which Jesus-commandment was divorced from what Jesus called *the Law*, comprising the Torah, the Books of the prophets and the Psalms? There is not one!

Sanctity of Prophet Greater than Temple or Sabbath

The Pharisees accused Jesus' disciples of not fasting and violating the Sabbath. Jesus responded that the purpose of the Temple and the Sabbath was to worship God and that believing in and obeying one

sent by God was the highest form of divine worship.⁴⁰ Thus, Jesus rightly claimed he was *greater than the temple and Lord of the Sabbath*.⁴¹

THE KINGDOM OF GOD/HEAVEN

The Gospels use the phrase *the Kingdom of God* (or the similar-meaning *Kingdom of Heaven*) extensively. It has many meanings depending on its context. In Jesus' parables, it often describes the system of divine government. He explains how to become its member and how to benefit from it in this life and in the next. He declared that he was inviting people to the profound spiritual feast of the *Kingdom of Heaven*, but that the members of higher society were too busy with their lives to partake of it. This, he said, afforded the space for the poor and the meek to dine at this great spiritual banquet.⁴² He likens those who will not make sacrifices to attend the

⁴⁰Mat 9:11, 14 KJV ...when the Pharisees saw [it], they said unto his disciples, Why eateth your Master with publicans and sinners?...¹⁴Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? ...

⁴¹Mat 12:2-8 KJV But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. ³ But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; ⁴How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? ⁵Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? ⁶But I say unto you, **That in this place is one greater than the temple.**⁷ But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. ⁸For the Son of man is Lord even of the sabbath day.

⁴²Luk 14:16-24, 33-35 KJV Then said he unto him, A certain man made a great supper, and bade many: ¹⁷And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.¹⁸ And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.¹⁹ And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.²⁰ And another said, I have married a wife, and therefore I cannot come.²¹ So that servant came, and shewed his lord these things. **Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of**

divine banquet laid on by the prophets, with salt that no longer seasons. This he says is unfit for the dunghill, i.e. unusable even as compost—worse than rubbish.

Jesus divides people into three categories when a genuine prophet appears. The first are those who are too busy with their lives and will not take the trouble to investigate—they are unfit even as compost. The second are those that reject the prophet and whose opposition and persecution serve as compost, i.e. it fertilises the divine movement and helps it to grow through publicity. The third are those who investigate and use righteous (i.e. fair and reasonable) judgment to assess whether God sent the message and the messenger. This last group, the believers, enter the *Kingdom of God*.⁴³ Jesus taught that every Jew had access to the *Kingdom of God* through righteousness,⁴⁴ i.e. abiding by God's Law⁴⁵ that would take the form

*the city, and bring in hither the poor, and the maimed, and the halt, and the blind.*²² *And the servant said, Lord, it is done as thou hast commanded, and yet there is room.*²³ *And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.*²⁴ *For I say unto you, That none of those men which were bidden shall taste of my supper. ...*³³ *So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.*³⁴ *Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?*³⁵ *It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.*

⁴³Mat 5:19 KJV *Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.*

⁴⁴Mat 5:20 KJV *For I say unto you, That except your righteousness shall exceed [the righteousness] of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Mat 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*

[In the above quote, Jesus speaks of a fundamental point that worldly Kingdom follows after the attainment of the spiritual Kingdom]

Mat 23:13 KJV *But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in [yourselves], neither suffer ye them that are entering to go in. [Kingdom of God means righteousness]*

of paradise in the hereafter.⁴⁶ Of the Gospels, only Matthew and Mark mention the *Gospel of the Kingdom*,⁴⁷ but Matthew, Mark and Luke all use *Gospel* on its own. Surprisingly, John's Gospel contains neither *Gospel* nor *Gospel of the Kingdom*, suggesting, as we show later in the series, that it was never intended as a Gospel.

Paul uses the terms *Gospel*, *Gospel of God*, *of Christ and of his son* and *My Gospel*. The Gospel to which he was referring however was not Jesus' *Gospel of the Kingdom*, based on abiding by divine law. It was *his Gospel* that he was masquerading as that of Jesus.

Another meaning of the term used by Jesus was *paradise* in the hereafter, which was one of his main themes:

Luk 14:15 KJV ...when one of them that sat at meat with him heard these things, he said... *Blessed is he that shall eat bread in the kingdom of God.*

A third meaning is highlighted in Jesus' *Lord's Prayer*—bringing the *Kingdom of God/Heaven* on earth as it is in heaven:⁴⁸

⁴⁵Mat 7:21 KJV *Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father...in heaven.*

⁴⁶Mat 21:31 KJV...Jesus saith unto them, *Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.*

⁴⁷Mat 4:23 KJ *And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.* Mat 9:35 KJV *And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people.*

Mat 24:14 KJV *And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*

Mar 1:14-15 KJV *Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God,- ¹⁵And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel.*

Mat 21:43 KJV ...say I unto you, *The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.*

⁴⁸The Lord's Prayer (traditional): *Our Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven.*

*Thy Kingdom come
Thy will be done
In earth
As it is in heaven*

Jesus taught his followers to pray for the *Kingdom of Heaven* to come onto the Earth.⁴⁹ Evidently, Jesus himself did not implement it on earth. The will of God evidently refers to implementing *His Will*, i.e. *His Law*. This is the Law that Paul called a curse, confirming that the Kingdom of Heaven was certainly not Paul's Christianity. Jesus' parable the *King and His Prince's Wedding* details this *Kingdom of God/Heaven* coming through the advent of one after Jesus—whom he likened to God's Prince and heir.

Jesus prophesied that because the Jews rejected him based on ridiculous arguments, an apocalypse would follow.⁵⁰ This gave a sense of urgency to his message that is palpable. He cursed the

Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, The power, and the glory, Forever and ever.

⁴⁹Judaism contains similar prayers.

⁵⁰Is the following different from any Old Testament prophet? Did Jesus demand they accept his blood sacrifice, crucifixion, atonement/resurrection to achieve salvation? Mat 11:16-20, 23-24 WEB ¹⁶ ***“But to what shall I compare this generation? It is like children sitting in the marketplaces, who call to their companions¹⁷ and say, ‘We played the flute for you, and you didn’t dance. We mourned for you, and you didn’t lament.’¹⁸ For John came neither eating nor drinking, and they say, ‘He has a demon.’¹⁹ The Son of Man came eating and drinking, and they say, ‘Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!’ But wisdom is justified by her children.”²⁰ Then he began to denounce the cities in which most of his mighty works had been done, because they didn’t repent. ..²³ You, Capernaum, who are exalted to heaven, you will go down to Hades. For if the mighty works had been done in Sodom which were done in you, it would have remained until today.²⁴ But I tell you that it will be more tolerable for the land of Sodom, on the day of judgment, than for you.”***

religious establishment and the generation that rejected him, whilst instructing his disciples to save as many as possible.

However, he taught that their salvation⁵¹ was not to be through belief in Paul's cross-doctrines of *Atonement* and *Resurrection* conjured some twenty-five years later, but by accepting that God sent him and by following his teachings:

Jhn 11:41-42 NLT *Jesus looked... to heaven and said, "Father, thank you for hearing me. ⁴² You always hear me, but I said it out loud for the sake of all these people standing here, so that they will believe you sent me."⁵²*

Jhn 17:21 KJV *That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: **that the world may believe that thou hast sent me.***

Jesus' parables of *the Vineyard* and *the King and His Prince's Wedding* contain details of the apocalypses accompanying Jesus that would befall the Jewish nation, (First Jewish–Roman War 66–73 CE and the Bar Kokhba Revolt 132–135 CE). However, the most cataclysmic event for the Jewish establishment that Jesus prophesied was the supersession of the Mosaic order by a *New Universal Spiritual World Order*. Jesus prophesied that God would take the *Kingdom of God* from the Jews despite them considering it their personal preserve.

⁵¹Mar 16:16 KJV *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.* Luk 8:12 KJV *Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, **lest they should believe and be saved.*** Jhn 5:34 KJV *But I receive not testimony from man: **but these things I say, that ye might be saved.***

⁵²Jhn 5:38 KJV *And ye have not his word abiding in you: **for whom he hath sent, him ye believe not.*** Jhn 6:29 KJV *Jesus answered and said unto them, **This is the work of God, that ye believe on him whom he hath sent.***

Jesus ‘the Finisher’ of the Mosaic Dispensation

Jesus claimed to fulfil the Mosaic Law in the sense that he would be the last Israelite prophet before divine sovereignty was transferred to another people. Jesus completed Moses’ dispensation, but did not begin anything new. That was for the Universal Sovereign whose advent metaphorically was *God’s Advent*. Paul knew this Jesus doctrine and it gave him the perfect opportunity to deify Jesus as the *literal* son of God, and to claim that Jesus was the Universal Sovereign. Later in the series, we show how he toyed with the notion of claiming that office for himself!

Thus Paul was the foremost in human history to mislead humanity away from God by making Jesus a partner with Him. In doing so, he emphatically contradicted what Jesus called the first great commandment—something Paul never quoted even once:

Mark 12:28-29 NKJV ²⁸ Then one of the scribes came, and having heard them reasoning together, perceiving¹ that He had answered them well, asked Him, “**Which is the first commandment of all?**”²⁹ Jesus answered him, “The first of all the commandments is: ‘**Hear, O Israel, the Lord our God, the Lord is one.**’

Propheesied End of Mosaic Law by Universal Sovereign

Jesus prophesied⁵³ that after the Pharisee attempt to kill him (the last Mosaic prophet) by crucifixion, God would revoke the lease, as it

⁵³Mark 12 NIV *The Parable of the Tenants* ¹ Jesus then began to speak to them in parables: “A man planted a vineyard. He put a wall around it, dug a pit for the winepress and built a watchtower. Then he rented the vineyard to some farmers and moved to another place. ² At harvest time he sent a servant to the tenants to collect from them some of the fruit of the vineyard. ³ But they seized him, beat him and sent him away empty-handed. ⁴ Then he sent another servant to them; they struck this man on the head and treated him shamefully. ⁵ He sent still another, and that one they killed. He sent many others; some of them they beat, others they killed. ⁶ “He had one left to send, a son, whom he loved. He sent him last of all, saying, ‘They will respect my son.’” ⁷ “But the tenants said to one another, ‘This is the heir. Come, let’s

were, with which the Israelites held onto the *Kingdom of God*,⁵⁴ and would give it to another nation:

Luk 20:13-19 KJV ...said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.¹⁴ But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours ¹⁵So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? ¹⁶He shall come and destroy these husbandmen, and give the vineyard to others. And when they heard it, they said, God forbid. ¹⁷And he beheld them, and said, What is this then that is written, *The stone which the builders rejected, the same is become the head of the corner?* ¹⁸Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.¹⁹ And the

kill him, and the inheritance will be ours.’⁸ So they took him and killed him, and threw him out of the vineyard.⁹ “What then will the owner of the vineyard do? He will come and kill those tenants and give the vineyard to others. ¹⁰Haven’t you read this passage of Scripture: “*The stone the builders rejected has become the cornerstone;* ¹¹*the Lord has done this, and it is marvelous in our eyes?*” ¹²Then the chief priests, the teachers of the law and the elders looked for a way to arrest him because they knew he had spoken the parable against them. But they were afraid of the crowd; so they left him and went away.

⁵⁴**Mat 21:36-44KJV** ... he sent other servants more than the first: and they did unto them likewise.³⁷ But last of all he sent unto them his son, saying, They will reverence my son.³⁸ But when the husbandmen saw the son, they said among themselves, *This is the heir; come, let us kill him, and let us seize on his inheritance.*³⁹ And they caught him, and cast him out of the vineyard, and slew him.⁴⁰ *When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?* ⁴¹*They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons...* ⁴²Jesus saith unto them, *Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes?* ⁴³*Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.* ⁴⁴And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: **for they perceived that he had spoken this parable against them.**

Jesus uses the word *tittle* in Luk 16:16 above and in other places where he states that his mission was not to abrogate Moses' Law, but to ensure its correct implementation.⁵⁵ However, verse 19 above tells us that the religious establishment viewed him as prophesying an end to their religious monopoly: ...*for they perceived that he had spoken this parable against them.*

What exactly was *against them*? Upon seeing them, he said: ¹⁶*He shall come and destroy these husbandmen, and give the vineyard to others....* ¹⁷*What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? 18Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.*

He was telling the Pharisees in clear terms that despite their tampering with scripture, *the vineyard* of divine prophethood would be taken from them and given to a people considered rejected and

⁵⁵See: the different translations for fuller understanding:

Mat 5:17-18 KJV *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.*¹⁸ **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.**

Mat 5:17-18 NIV ¹⁷“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them. ¹⁸**For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.**

Mat 5:17-18 NLT ¹⁷“Don’t misunderstand why I have come. I did not come to abolish the law of Moses or the writings of the prophets. **No, I came to accomplish their purpose.** ¹⁸**I tell you the truth, until heaven and earth disappear, not even the smallest detail of God’s law will disappear until its purpose is achieved.**

forgotten. He warned them that God's Universal Sovereign, i.e. *that prophet* would not be from Israel and his being *the Head of the Corner* would dethrone them from their prime position and destroy their religious monopoly. Jesus also called Him by many other names to express his different functions and attributes: *the Prince of the World, the Christ, Owner of the Vineyard, the King's Son, the Comforter*, etc.

Jesus as *the finisher* of the Mosaic era, prophesied that a *non-Israelite* prophet would begin a new dispensation. Paul knew and understood this concept, but he twisted it in Hebrews⁵⁶ claiming Jesus founded a new religion. It is another example of him passing off *his Christianity* in Jesus' name (see: *Great Commission—Go to All Nations—Paul the Source*),⁵⁷ and it is Paul's followers Jesus will curse on Judgment Day:

Matthew 24:5 KJV *For many shall come in my name, saying, I am Christ; and shall deceive many.*

Matthew 7:22-24 NLT *On judgment day many will say to me, 'Lord! Lord! We prophesied in your name and cast out demons in your name and performed many miracles in your name.'* ²³ *But I will reply, 'I never knew you. Get away from me, you who break God's laws.'*

Does this not perfectly describe modern evangelical Christians who preach that Jesus' crucifixion put an end to divine law?

⁵⁶Heb 12:2 KJV ... *Jesus the author and finisher of our faith; ..*

⁵⁷Boulanger and Peter Annet, *Critical Examination of the Life of St. Paul* (letter to Gilbert West, 1746): "We should never finish, were we to relate **all the contradictions** which are to be found **in the writings attributed to St. Paul...** Generally speaking it is St. Paul ... that ought to be regarded as the **true founder of Christian theology...** which from its foundation has been **incessantly agitated by quarrels [and] divisions.**

Jesus Not the Universal Sovereign

Jesus' Gospel words in his parables and elsewhere, together with James' words in Acts 15, make it crystal clear that Jesus was not the prophesied *Lord*, i.e. the Universal Sovereign. As just detailed, Jesus in his parable of the vineyard elaborated on the *Kingdom of God/Heaven* and its implications for Israel. His words *the Kingdom of God shall be taken from you* (i.e. Israel in Mat 21:43 & Luk 20:16) clearly refers to the Owner/Lord of the Vineyard from another nation ushering in a new spiritual order.

The Israelites knew from Moses that God would bless all humanity and the nations of the world through His *beloved* who would come from Abraham's progeny. Isaiah, Jeremiah, Ezekiel and Daniel, also foretold the same, and according to Jesus preparations for the Universal Sovereign Lord's advent began with John the Baptist.⁵⁸

Gen 49:8-10 KJV *Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.*⁹ *Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?*¹⁰ *The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.*

Judah's descendants would retain *Spiritual Sovereignty* (signified by the *sceptre*) until *Shiloh* comes as the spiritual ruler and lawgiver for all humanity. Different translations of Genesis 49:10 say that He would be the Universal Sovereign and have dominion over divine law:

⁵⁸See footnote 25; Mat 11:9-11

Gen 49:10 NLT *The scepter will not depart from Judah, nor the ruler's staff from his descendants, until the coming of the one to whom it belongs, the one whom all nations will honour.*

Gen 49:10 NKJV *The scepter shall not depart from Judah, Nor a lawgiver from between his feet, **Until Shiloh comes; And to Him [shall be] the obedience of the people.***

Genesis 49:10 AMPC *The scepter or leadership shall not depart from Judah, nor the ruler's staff from between his feet, **until Shiloh [the Messiah, the Peaceful One]** comes to Whom it belongs, and to Him shall be the obedience of the people.*

The person of Shiloh is a highly important concept originating in Genesis. He was given various other titles derived from later prophecies. From Deuteronomy he became *the Lord, That Prophet, the Prophet like God, the Prophet like Moses, the Manifestation of Mount Paran*. Jesus called him by different names derived from his parables relating to the same person: *the Lord and Owner of the Vineyard, the Comforter, the Spirit of Truth who would come with the Holy Spirit, the Prince of the World, the King's son, the Prince to be Inaugurated at his Wedding, and even the Messiah*, etc. That these names were used is indisputable; the only issue is to whom they apply since they clearly apply to a person other than himself. Moreover, Jesus dispelled the notion that the *Universal Messiah* would be from Israel⁵⁹ and so refuted all Christian arguments that he was the Universal Sovereign prophesied in the Old Testament or by himself.

Jews still think that the Universal Messiah will come from the line of David despite Jesus' argument that if this were the case David would

⁵⁹See: footnote 730; Mark 12:35-37

not have called his descendant *Lord*.⁶⁰ Christians similarly ignore Jesus' argument and apply this prophecy to Jesus while he disclaimed it. Both the Jewish and Christian positions are clearly incompatible with Genesis. Christians, following Paul, link Jesus' lineage to Judah through David and ignore the emphatic statement that the *ultimate sovereign lawgiver* would *not* come from Judah. In this series, we show that Jesus was a Levi and a Kohen, and not from Judah. Having said this, two Gospels, Matthew and Luke, claim Jesus' descent from David through Joseph – which is clearly absurd in view of his virgin birth. Despite not being from Judah, Jesus could not have been the Universal Sovereign since he was from the nation of Israel, and had specifically stated in the Parable of the Vineyard that the Kingdom of God would be given to a nation other than Israel. We elaborate further on these reasons in *Chapter 6: Prophecy*.

As stated earlier, the title *messiah*, i.e. the anointed one, was given to every major prophet.⁶¹ Jesus also referred to the Universal Sovereign or *That Prophet*, who was to come after him, as *Messiah*. Jesus explained why he could not be David's progeny:

Mat 22:42-46 NLT *"What do you think about the Messiah? Whose son is he?" They replied, "He is the son of David."* ⁴³ *Jesus responded, "Then why does David, speaking under the inspiration of the Spirit, call the Messiah 'my Lord'? For David said,* ⁴⁴ *'The LORD said to my Lord, Sit in the place of honor at my right hand until I humble your enemies beneath your feet.'* ⁴⁵ *Since David called the Messiah 'my Lord,' how can the Messiah be his son?"*⁴⁶ *No one could answer him. And after that, no one dared to ask him any more questions.*

⁶⁰See: EVIDENCE—PAUL'S DETAILED KNOWLEDGE...: *Paul Knew Jesus' Words Re: David's Prophecy Related to Universal Sovereign Messiah (Saviour)*

⁶¹See: RECONCILING BIBLICAL PROPHECIES TO HISTORICAL EVENTS

Irrespective of whether Jesus was from David's lineage through Mary, it is evident that when Jesus argued that the *Messiah* would not be from David's line, he was not referring to his own claim as the *Jewish Messiah*, but rather to the Universal Sovereign Messiah, *That Prophet*. Jesus also referred to him in his parables as the *Lord* and *Owner of the Vineyard* and in the *King's Son* wedding guests, where God invited the Jews to the investiture of His Prince, i.e. His representative.

The Pharisees alleged that Jesus was of illegitimate birth because of his lack of a known *father*. Joseph married Mary five months into her pregnancy, and they could easily prove that he was not Jesus' father.⁶² Nonetheless, both Luke and Matthew give Jesus' virgin birth story, and yet absurdly, both give Joseph's two possible lineages from David, that are clearly irrelevant to Jesus' lineage. So how did this come about? The answer is obvious.

Matthew and Luke must have originally contained only Jesus' virgin birth story. Paul likely did not believe in Jesus' virgin birth⁶³ since he never refers to it and instead repeatedly refers to Jesus' lineage being from David.

Paul made Jesus' *genealogy*⁶⁴ a hot topic so Orthodox Jews would reject him as the Messiah, because descent was traced from the father and everyone knew Joseph was not Jesus' father.⁶⁵ To highlight this

⁶²Jhn 8:41 KJV *Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.*

⁶³Rom 1:3 KJV *Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;*

⁶⁴1Ti 1:4 KJV *Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith.*

Tit 3:9 KJV *....avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.*

⁶⁵Hebrews leaves Jesus' exact descent ambiguous:

issue and undermine Jesus' virgin birth story, thereby proving Jesus' illegitimacy, Paul's supporters later interpolated Joseph's two possible genealogies from David.

While Jesus was David's *spiritual* heir, there is no evidence that he was David's and Judah's physical descendant, through Mary. Further, history testifies that he was not heir to David's worldly kingdom. According to the prophecies of the Universal Messiah, his being heir to David's worldly kingdom was his identifying characteristic—in addition to not being descended from Judah. Jesus' claim and his attributes manifestly did not fulfil that criteria.

Jesus in fact went even further, and actively forbade his followers from referring to himself as the Universal Messiah/Sovereign:

Luk 9:20-21 KJV *He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. And he straitly charged them, and commanded [them] to tell no man that thing;*

Jesus could not have been telling his disciples to *tell no man* that he was the Messiah of the Jews, since he himself declared this, and further, Jesus stated that he had never preached anything in secret:

Jhn 18:20 KJV *Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.*

Plainly, Jesus was not forbidding his disciples from preaching that he was the Jewish Messiah, since that was his claim. From what was he forbidding them? He forbade them preaching that he was *the Messiah of God*, i.e.: the *Universal* Messiah prophesied in Genesis.

Heb 7:14 KJV *For [it is] evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.*

Thus from every perspective, Jesus was not the Universal Sovereign. Who then was? And how can we identify him? In Deuteronomy, Moses gave details of how his own Law and dispensation would be superseded and replaced by one from among the brethren of the Israelites, the *Ishmaelites*:

Deu 18:15-20 KJV *The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;...¹⁸ I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.¹⁹ And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.²⁰ But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.*

Deu 33:2 KJV *...he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand [went] a fiery law for them.*

Mat 23:39 KJV *For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed [is] he that cometh in the name of the Lord.*

Jhn 14:30 KJV *Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.*

The significance of *the Lord* was that His Kingdom would come after Moses (signified by Mount Sinai) and Jesus (signified by Mount Seir, where Jesus gave his sermon). He would be the fullest manifestation of God from Mount Paran, bearing a new fiery law to destroy all falsehood, for all time and for all humanity. Contrast this with the Kingdoms of Moses and Jesus, both of which were limited in time

and for a particular people, i.e. Israel. Thus because the Universal Sovereign was to supersede both Moses and Jesus, Genesis emphasises that *all nations will honour Him*:

Gen 49:10 NLT- *The scepter will not depart from Judah, nor the ruler's staff from his descendants, until the coming of the one to whom it belongs, the one whom all nations will honour.*

Jesus Fulfiller of Law—Israelite Prophet Before Universal Sovereign Lord Messiah

What does Jesus' claim to *fulfil* the law mean if not *abrogating* it, as Paul claimed? In this series, we show that Jesus *fulfilling the law* meant that he would continue to propagate Judaism among the Israelites until the advent of *Prince of the World*, i.e. the *Universal Sovereign* who would bring a new law for all humanity—one that would supersede Moses' Law. As stated earlier, Jesus placed watchmen for his advent and called him by various names⁶⁶ to describe his various functions that were all fulfilled in the person of the Prophet Muhammad (pbuh).

The two religious persons after Jesus were Paul and the Prophet Muhammad (pbuh). Jesus in his parable of the *Wheat and Tares* (Weeds), warned of the Antichrist's advent *while the men slept*, i.e. during the lifetime of the disciples. Evidently, this was Paul.

An apocalypse befalls those who reject the prophets and so Jesus warned that an apocalypse would follow him, the Prophet Muhammad and his Second Advent. History testifies that the first changed Asia and the second changed the world map. Presently, we are in the midst of the third apocalypse marking Jesus' Second

⁶⁶The *Prince of the World, the Christ, Owner of the Vineyard, the King's Son and the Comforter*, etc.

Advent that has worldwide consequences—as we detail later in this series.

Universal Sovereign’s Divine Law—God’s Words

The terms *Kingdom of God/Heaven* refer to the divine system of how God manifests and implements His Laws, and so it meant Mosaic Law in Jesus’ era, and the divine law to be instituted thereafter by the Universal Sovereign. Since his advent was to be after Jesus, his many titles related to his key attributes that would enable his easy identification. Foremost of these was that his *Gospel of the Kingdom* was to be a new divine law in God’s words and not in the words of a Prophet:

Jhn 16:13 KJV *Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come.*

Jesus above, de facto quoted from Deuteronomy where the *Prophet like Moses* would speak God’s words directly to humanity:

Deu 18:18 KJV *I [God] will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him*

Thus, Jesus’ *Gospel of the Kingdom* referred to the same thing that Moses prophesied in Deuteronomy: a new law. Jesus refers to the spread of the Universal Sovereign’s Law, i.e. its dominance throughout the world, before doomsday:

Mat 24:14 KJV *And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*

As stated earlier Jesus explained that John the Baptist's function was to announce that the advent of the Universal Sovereign was at hand and when John was imprisoned, Jesus took over that role temporarily at the beginning of his ministry:⁶⁷

Mar 1:14-15 KJV *Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,¹⁵ And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*

But Jesus did not usher in that universal kingdom himself; its advent was destined for the future: *...Thy kingdom come. Thy will be done in earth, as [it is] in heaven.* Mat 6:10 KJV

Jesus warns that those who reject God's prophets and His commandments shall be barred from paradise on Judgment Day:

Luk 13:28-29 KJV ²⁸ *There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, (while) you yourselves (will be) thrust out.* ²⁹ *And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.*

Twenty-five years after Jesus' crucifixion,⁶⁸ Paul presents a *heavenly Jerusalem* for those who adopt his doctrines of Atonement and Resurrection and renounce divine law as a curse. Is this consistent

⁶⁷Mat 4:23 KJV *And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.*

⁶⁸Gal 4:26 NLT *But the other woman, Sarah, represents the heavenly Jerusalem. She is the free woman, and she is our mother.*

Heb 12:22 NLT *...you have come to Mount Zion, to the city of the living God, the heavenly Jerusalem, and to countless thousands of angels ...*

with Jesus' Gospel? Can God's law be a curse, when Jesus says he will cast away the lawless? ⁶⁹

Another reason why Jesus was not the Universal Sovereign is that God's light, manifested through Jesus, was not to shine forever:

Jhn 9:5 KJV *As long as I am in the world, I am the light of the world.*

Jesus would not be subject to the Universal Sovereign's teachings since the latter's advent would take place after him. The different translations afford a fuller understanding:

Jhn 14:30 KJV *Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.*

Jhn 14:30 NLT *"I don't have much more time to talk to you, because the ruler of this world approaches. He has no power over me..."*

Jesus was nonetheless subject to Moses' Law, and evidently both Moses' Law and Jesus' regenerative Gospel teachings would cease to be binding on the Israelites upon the Universal Sovereign's advent. History testifies the above prophecies were fulfilled with the advent of Prophet Muhammad (pbuh), when the vast majority of Israelites were absorbed into Islam—a subject to which we return later.

Jesus prophesied the Antichrist advent occurring immediately after him, and from among his contemporaries, as later detailed herein. However, he never prophesied that any genuine person or prophet would come *in his name* to give or explain any new doctrines or concepts. On the contrary, twice in one passage he warned against

⁶⁹See: Mat 7:21-23; PAUL THE THIRTEENTH APOSTLE: *Jesus Cursed the Antichrist Lawlessness*

following any Pharisee⁷⁰ as master (*kathēgētēs*), i.e. a guide. However, a master is exactly what Paul claimed to be by asking people to follow and imitate him.⁷¹ Indeed, we show the Old Testament prophesied that the Antichrist would be from Israel.⁷²

Since Jesus, only two persons have promulgated a worldwide religion; Paul, who came immediately after Jesus; and five centuries later, the Prophet Muhammad (pbuh). The question is who did God send and who was sent by the devil? We show herein that Jesus prophesied about Paul, the originator of modern Christian doctrines, as a false prophet and Antichrist. Later in the series we show that the Prophet Muhammad (pbuh) fulfilled *all* Old Testament and Gospel prophecies regarding the Universal Sovereign.

For now, we may summarise Jesus' message as follows:

God sent me to Israel so that they should follow my interpretation of Moses' Law, in particular, the pre-eminence of the written Torah. They should beware of and not be distracted or misled by false christs or prophets,

⁷⁰Matthew 23 KJV *But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,⁶ And love the uppermost rooms at feasts, and the chief seats in the synagogues, ⁷And greetings in the markets, and to be called of men, Rabbi, Rabbi.⁸ But be not ye called Rabbi: for one is your Master (*kathēgētēs*), even Christ; and all ye are brethren.⁹ And call no man your father upon the earth: for one is your Father, which is in heaven. ¹⁰Neither be ye called masters: for one is your Master (*kathēgētēs*), even Christ. ¹¹But he that is greatest among you shall be your servant.¹² And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.¹³ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. [i.e. preventing people from accepting him]*

⁷¹1Co 11:1 NLT *And you should imitate me, just as I imitate Christ.*

Rom 15:18 NIV *I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done--*

⁷²See: OLD TESTAMENT—TRANSGRESSION OF JACOB—PAUL

particularly the Antichrist, who will come immediately after me, in my name to corrupt my teachings. Moses' Law and my teachings only run until the Universal Prophet's advent, who will inform you of my true story. However, until then I send my disciples in the same way as God sent me.⁷³

JESUS' MISSION—TO ISRAEL OR GENTILES?

With Jesus' teachings established, we turn to Jesus' mission—to whom was he sent, and why? Jesus' mission is at the heart of

⁷³Mat 10:40 KJV He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. Jhn 12:48 NLT But all who reject me and my message will be judged on the day of judgment by the truth I have spoken. Luk 4:18, 43 KJV The Spirit of the Lord [is] upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,...⁴³And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. Jhn 6:57 KJV As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. Jhn 7:28 KJV Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.²⁹But I know him: for I am from him, and he hath sent me. Jhn 8:16, 18, 42 KJV ... if I judge, my judgment is true: for I am not alone, but I and the Father that sent me...¹⁸I am one that bear witness of myself, and the Father that sent me beareth witness of me...⁴² Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Jhn 6:38-39 KJV For I came down from heaven, not to do mine own will, but the will of him that sent me. ³⁹ And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. Jhn 11:42 KJV ...I knew .thou hearest me always: but because of the people which stand by I said...that they may believe that thou hast sent me. Jhn 13:16 KJV Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. Jhn 15:21 KJV But all these things will they do unto you for my name's sake, because they know not him that sent me. Jhn 16:5 KJV But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? Jhn 17:3 KJV And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. John 20:21 KJV Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

Christianity, and a failure to establish it with clarity would render ambiguous Jesus' true Gospel. Christians believe that red-lettered bibles contain Jesus' actual words. If we assume that generally this is correct, we must accept that the four Gospels provide recurring themes that serve as parameters or fixed yardsticks from which we can measure deviation that Paul or others later introduced.

The first question is whether Jesus defined his mission in line with Moses, or more broadly. For this, we must determine Jesus' teachings and mission from the Gospels and the Old Testament *Septuagint*, the support of which he claimed. Then we must compare our findings with Paul's theology propounded in his epistles. If Paul's theology is opposed to Jesus' theology, but in line with the goals of the Pharisees, then we are entitled to infer that he was insincere and deceptive.

Solely to the Israelites

Christians, later under Pauline influence, claimed that Jesus came for all humanity, but Jesus' red-letter bibles unambiguously express Jesus' mission as solely for the Israelites:⁷⁴

Mat 10:5-7, 23 KJV *These twelve Jesus sent forth, and commanded them, saying, **Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:** ⁶ **But go rather to the lost sheep of the house of Israel.** ⁷ *And as ye go, preach, saying, The kingdom of heaven is at hand....*²³ *But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.*⁷⁵*

⁷⁴Mar 12:29 KJV *...Jesus answered ... The first of all the commandments [is], **Hear, O Israel; The Lord our God is one Lord:** Mar 15:32 KJV *Let Christ **the King of Israel** descend now from the cross, that we may see and believe. Luk 1:16 KJV **many of the children of Israel shall he turn to the Lord ...God.****

⁷⁵This refers to the remnant of Jews who would not accept Jesus.

Jesus *commanded* his disciples to keep his mission directed at the Israelites because not all Jews would convert, even up to the time of his Second Advent. Jesus restricted his mission so severely that he refused to tend even a sick gentile woman:

Mat 15:22-24 KJV *And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.²³ But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.²⁴ **But he answered and said, I am not sent but unto the lost sheep of the house of Israel.***

Jesus himself stated that he was *not sent but unto the lost sheep of the house of Israel*; there being the twelve tribes of the Israelites, ten of whom were *lost*.⁷⁶ Jesus' negative statement followed by a positive exception could not be more unequivocal; yet, Christians often cite Matthew 15 to expand Jesus' mission:

Mat 15:25-28 KJV *Then came she and worshipped him, saying, Lord, help me.²⁶ But he answered and said, **It is not meet to take the children's bread, and to cast it to dogs.**²⁷ And she said, **Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.** ²⁸ Then Jesus answered unto her, **O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.***

Jesus here responds to a non-Israelite woman, out of human sympathy for her pitiful condition and her great faith in him. The same is the case with a Roman centurion whose servant he healed. In both cases, Jesus was greatly impressed with their faith, despite them being gentiles. Thus, Jesus initially rejects the pleas of the Canaanite woman above with forceful words: *It is not meet to take the children's bread, and to cast it to dogs*. Only when she persists, accepting the

⁷⁶See: *JESUS' MISSION...: Required His Migration to Lost Ten Tribes of Israel*

epithet of *dog*, is his sympathy stirred by her lowliness and he responds with *great is thy faith*. However, an exceptional event with a Canaanite woman or a Roman centurion cannot change Jesus' God-given mission. These exceptions prove the rule that is confirmed by his total lack of preaching to gentiles (also called *the uncircumcised*), and by his commanding his apostles to preach only to Israelites—an instruction they followed.

Mark uses the same source, but when mentioning the above event,⁷⁷ omits the justification in Matthew 15:24 cited above. It shows purposeful manipulation of the text, something we cover in *Paul – Satan's Prince of Forgers*. The traditional explanation is that Mark⁷⁸ was a gentile writing for a gentile audience and hence he deliberately chose to omit the foregoing paragraph. If we accept this, it indicates dishonesty of purpose, throwing Mark's whole gospel into doubt. Thus, another better view is that later Pauline supporters edited the words to broaden the scope of Jesus' mission.

Further, since Jesus did not exempt from his prohibition even the Samaritans who followed the Samaritan Torah,⁷⁹ (and who in religious terms were therefore more than half-Jewish), preaching to

⁷⁷Mar 7:25-29 KJV *For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:²⁶ The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.²⁷ But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.²⁸ And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. ²⁹ And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.*

⁷⁸Mark, was Peter's son and Barnabas's cousin. It has been suggested that Mark the Evangelist was a gentile – but there is no evidence for such a claim.

⁷⁹The Samaritan Torah is based upon the Jewish Masoretic Torah with only minor variations in spelling and grammatical constructions. It has nearly two thousand textual variations from the Masoretic text that agree with the Septuagint (and it shares some with the Latin Vulgate translation) that was followed in the Jesus era.

other pagan gentiles was simply out of the question. To make matters even clearer, Jesus prophesied that they would not have gone over the tribes of Israel—that is, converted them—before his Second Advent. However, if the apostles died while keeping to Jesus' mission,⁸⁰ on Judgment Day they would have a seat at his table judging *the twelve tribes of Israel*.

We must remember when reading the occasional reference Jesus made to *the world* that he was talking about *the world* in line with his *mission-defining statements*, i.e. to the Israelites *alone*. Evidently, Jesus used the term *world* to mean *their world*—the Israelite nations.⁸¹ If we take *world* literally, it means Jesus gave contradictory mission-statements, which plainly cannot be the case, and so any words suggesting the same, clearly were interpolated or have been misunderstood.

Required His Migration to Lost Ten Tribes of Israel

Jesus' statements were categorical. God appointed him to preach *only* to the twelve tribes of Israel.

Of these twelve tribes the Jews of the Kingdom of Judah, (two of the original twelve tribes plus *the remnant* who returned from Babylonian captivity) were about ten percent of the Roman Empire's population, spread from Egypt across Asia to Rome. Their numbers may have grown even more because, unlike modern Jews, they

⁸⁰See: Mat 10:5-7, 23 in *JESUS' MISSION...: Solely to the Israelites*

⁸¹Jhn 8:26 KJV *I have many things to say and judge of you: but he that sent me is true; I speak to the world those things which I have heard of him.* Mat 5:14 KJV *Ye are the light of the world. A city that is set on an hill cannot be hid.* Mat 26:13 KJV *Verily I say unto you, Wheresoever this Gospel shall be preached in the whole world, [what] this woman hath done, [shall] be told for a memorial of her.* Mar 16:15 KJV *... he said unto them, Go ye into all the world, and preach the Gospel to every creature.* [Either this was interpolated or refers to Israelites]

converted gentiles and *Judaized* them. Jesus considered converted Jews as Jewish after their assimilation.

It is important to realise that God had told Jesus that he would have to migrate to the other ten tribes and for that reason he trained his disciples during his three and half year ministry. When asked why his disciples did not fast while those of John and the Pharisees did, Jesus replied that he was *training* his disciples to perform new functions and be his deputies in his absence:

Luk 5:33-39 KJV *And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise [the disciples] of the Pharisees; but thine eat and drink?* ³⁴ *And he said unto them, Can ye make the children of the bride chamber fast, while the bridegroom is with them?* ³⁵ ***But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.***³⁶ *And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was [taken] out of the new agreeth not with the old.* ³⁷ ***And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.*** ³⁸ ***But new wine must be put into new bottles; and both are preserved.*** ³⁹ *No man also having drunk old [wine] straightway desireth new: for he saith, The old is better.*

He was giving his disciples a new way of thinking, different from that of the Pharisees. This is what he meant that he could not put new wine into old bottles. He was giving them new bottles for his reinterpretations of Moses' Law and fasting would affect their learning process. It was necessary for when he would no longer be with them.

Jesus deputised only twelve disciples as *apostles* for the task of converting the Jews in the Roman Empire. He instructed them to

follow his teachings strictly. They could not change or vary them⁸² and were to address only the Israelites and exclude the gentiles entirely. They were the guardians of his teachings, and they were to fulfil their duty without thanks or gratitude.⁸³

Except for Judas, they were perfectly obedient⁸⁴ and what exactly they understood as Jesus' message and mission must be determined from Jesus' words and their actions. The Gospels testify to the perfect obedience of Jesus' disciples:

Mat 21:6 KJV ...*So the disciples went, and did as Jesus commanded them.*

This is why his disciples spread Jesus' teachings to the Jews over the Roman Empire, and they were martyred in far-flung places.

Jesus planned everything from the outset because he knew that he would have to go to the ten tribes that were lost; something he declared that he would do. His mission to *the lost sheep of Israel* was foremost because he knew they would accept him:⁸⁵

⁸²Matthew 23:8-9 KJV ***But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.***⁹ *And call no man your father upon the earth: for one is your Father, which is in heaven.*

⁸³Luk 17:9-10 KJV *Doth he thank that servant because he did the things that were commanded him? I trow not.* ¹⁰ ***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...***

⁸⁴Jesus prophesied that an attempt to mislead Peter would be made—we detail this later in *THE PHARISEES CREATE THE CHURCH IN ROME*.

⁸⁵He also intimated this in other places:

Jhn 7:33-36 KJV *Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.*³⁴ *Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.*³⁵ *Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?*³⁶ *What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?*

Mat 15:24 KJV *But he answered..., I am not sent but unto the lost sheep of the house of Israel.*

Jhn 10:16 KJV *And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, [and] one shepherd.*

His parable of the lost sheep⁸⁶ applies literally as well as metaphorically. Jesus' migration is further confirmed by his other statement that a prophet is not without honour except in his own country.⁸⁷ However, Jesus had to migrate not only to fulfil his mission but because the Pharisees made him a *wanted criminal* in the Roman Empire—by forcing him to escape from their imposed death penalty by crucifixion. He could not return; but as the good shepherd, Jesus went to the bulk of Israel, the lost ten tribes:⁸⁸

Jhn 10:14, 16 KJV *I am the good shepherd, and know my [sheep], and am known of mine...: ¹⁶And other sheep I have, which are not of this*

⁸⁶Mat 18:11-14 NKJV *For the Son of Man has come to save that which was lost.*
¹² *“What do you think? If a man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine and go to the mountains to seek the one that is straying?”*¹³ *And if he should find it, assuredly, I say to you, he rejoices more over that sheep than over the ninety-nine that did not go astray.*¹⁴ *Even so it is not the will of your Father who is in heaven that one of these little ones should perish.*

⁸⁷Mat 13:57 KJV *...they were offended ... But Jesus said ..., A prophet is not without honour, save in his own country, and in his own house.* Mar 6:4 KJV *But Jesus said ..., A prophet is not without honour, but in his own country, and among his own kin, and in his own house.* Luk 4:24 KJV *I say ...to you, No prophet is accepted in his own country.* Jhn 4:44 KJV *For Jesus himself testified, that a prophet hath no honour in his own country.*

⁸⁸Jhn 7:33-36 KJV *Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.³⁴ Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.³⁵ Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?³⁶ What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?*

fold: them also I must bring, and they shall hear my voice; and there shall be one fold, [and] one shepherd. ⁸⁹

Luk 4:43 KJV *He said to them, I must preach the kingdom of God to other cities also: for therefore am I sent.*

Jesus instructed his followers to keep to his mission, one which would not change even up to his Second Advent.⁹⁰ Essentially, it was a prophecy that a remnant of Jews would not accept him or the Universal Sovereign. Fulfilling that prophecy, the Jews still await their Jewish Messiah—something that confirms his claim as the Jewish Messiah whose mission definitely excluded the gentiles.

In short, all of Jesus' prophecies show his mission was to bring the Israelites, including the Ten Lost Tribes, back to Moses' Law. He gave his apostles their work and commanded his followers to *watch* for *That Prophet*, the Universal Sovereign after him.⁹¹

Mar 13:34 KJV *[For the Son of man is] as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.*

Evidently, one only places lookouts when someone is expected.

JESUS & HIS APOSTLES

How the apostles understood their mission puts the issue of Jesus' mission to Israel and their regeneration beyond question. Jesus

⁸⁹See: footnote 86 Mat 18:11-14 - Parable of the Lost Sheep.

⁹⁰See: Mat 10:5-7, 23 in *JESUS' MISSION...: Solely to the Israelites*

⁹¹See: Luke 20:42-44 in *THE HISTORICAL AND RELIGIOUS STAGE: Scriptural Prophets Expected—Elijah, Messiah & That Prophet and Prophesied End of Mosaic Law by Universal Sovereign.* also *Paul Knew Jesus' Words Re: David's Prophecy Related to Universal Sovereign Messiah (Saviour)*

specifically prayed for his apostles and those who believed through them. The key aspect that emerges is that Jesus was *God's messenger* and Jesus' apostles were *his messengers*.⁹²

Jesus' prayers for his disciples included praying for their protection from *the evil one*, that is the devil, or Satan.⁵⁷ Jesus specifically used this term for the Pharisees, whom he labels *the children of the devil*:⁹³

Jhn 8:44 KJV *Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.*

Jesus' prayer was for his disciples, (elsewhere for Peter specifically), and by implication all his followers—that they be safeguarded from the Antichrist the mischief of whom he prophesied would attempt to sow corruptions among his followers. Jesus protected them by his prayers and their practical training. When reading Paul's exaggerated claims to be Jesus' successor, we must remember that he tried to mislead Jesus' followers, and was not the recipient of Jesus' prayers.

⁹²Jhn 17:8-10, 14-16, 20-21 NIV Jesus Prays for His Disciples -⁸ *For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me.* ⁹***I pray for them. I am not praying for the world, but for those you have given me, for they are yours.*** ¹⁰ *All I have is yours, and all you have is mine. And glory has come to me through them...* ¹⁴ *I have given them your word and the world has hated them, for they are not of the world any more than I am of the world.* ¹⁵***My prayer is not that you take them out of the world but that you protect them from the evil one.*** ¹⁶...Jesus Prays for All Believers²⁰ *“My prayer is not for them alone. I pray also for those who will believe in me through their message,* ²¹ ***that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.***

⁹³See Jesus' enemy from the devil sows weeds into his teachings creating the *children of the devil* in PROPHECIES ABOUT PAUL — *The Thief Sower of Weeds*.

Apostles' Defined Beliefs & Mission in Acts

There were only two basic differences between Jesus' Judaism and Orthodox Judaism during Jesus' ministry: 1) Belief that God sent Jesus as the Jewish Messiah Prophet; 2) Accepting his interpretation of Mosaic Law to regenerate Israel.

Doctrinally there was little distance between the Jesus Jews and the Orthodox Jews. However, the Jesus Jews gave precedence to the *spirit* of the written law over its *form* (that was not discarded), it made a vast practical difference in how they applied divine law in their lives. It was *meaningful* compliance with the law and not *ritual* compliance.

Thus, conversion to the Jesus movement required no doctrinal split from the fundamentals of Judaism. Rather, the disciples simply called on people to accept Jesus as the Jewish Messiah, saying that God would forgive their sins because they had accepted God's prophet, and that this would later open for them the door for divine communication through the Holy Ghost—the Archangel Gabriel. Jesus' disciples initiated new followers into Jesus' Jewish community through baptism. Never once did Jesus or his disciples baptise *in the name of the Father, Son and Holy Ghost*:

Acts 2:38 *Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit.*

Acts 8:12 KJV *But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.*

Contrary to present day Christians, no belief in Resurrection, Atonement or a deified Jesus was required. New converts merely pledged to accept that God sent Jesus as the Messiah to restore Moses' Law, and agreed to follow him or his substitute as leader.

Certainly, our understanding of Jesus' own words and actions show that God did not send him for the gentiles, but rather solely for the twelve tribes of Israel. If his disciples understood the same it confirms that our understanding is correct.

The New Testament evidence is that they understood their commission was to carry forward Jesus' mission in his absence and pursuant thereto they preached solely to the Israelites. Indeed, following Jesus' mission, example and orders, his disciples ignored the gentiles and did not even accept their help:

3John 1:7 KJV *Because that for his name's sake **they went forth, taking nothing of the Gentiles.***

Acts 11:19 KJV *...they scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, Cyprus, and Antioch, **preaching the word to none but unto the Jews only.***

While Christians may deny the real scope of Jesus' mission, it was clear to Jesus' disciples and followers, including their leader James, who addressed his messages to the *remnant* of the twelve tribes that had returned after Babylonian captivity. Hence James addresses them at the beginning of this epistle: *James, servant of God and Lord Jesus Christ, **to the twelve tribes which are scattered abroad, greeting*** (James 1:1) .

Indeed, Jesus may have chosen his twelve disciples to divide up the remnants of the twelve tribes between them.⁹⁴ However, the main

⁹⁴William Steuart McBirnie, states: *"Why did Jesus choose only twelve chief Apostles? Obviously, to correspond to the twelve tribes of Israel...Paul stoutly maintained that he also was an Apostle...Yet there is no evidence that he was ever admitted to that inner circle of the original twelve...Those who expect the Acts to be the complete early history of Christianity are doomed to disappointment...The Bible student is soon, and perhaps unconsciously,*

body of the *ten tribes* were still *lost*—that is, their whereabouts was unknown, and it was to them that Jesus went.

In short, Acts removes all possible doubt regarding what Jesus' disciples' understood of his mission.⁹⁵

God Sent Jesus Who Sent His Disciples

Just as God sent Jesus, Jesus sent his disciples with his mission:

Luk 10:16 KJV *He that heareth you heareth me; he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me;*⁹⁶

Jhn 20:21 KJV *Then said Jesus to them again, Peace [be] unto you: as [my] Father hath sent me, even so send I you.*

Mat 10:16-18, 23-25, 32-33, 40-42 ESV *“Behold, I am sending you out as sheep in the midst of wolves, so be wise as serpents and innocent as doves.¹⁷...⁴⁰ “Whoever receives you receives me, and whoever receives me receives him who sent me.⁴¹ The one who receives a prophet because he is a prophet will receive a prophet’s reward, and the one who receives a righteous person because he is a righteous person will receive a righteous person’s reward.⁴² And whoever gives one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he will by no means lose his reward.”*

caught up in the personal ministry of Paul. Peter, though prominent at first, is later ignored, as the Acts unfolds for the reader the story of Paul and his friends...” *The Search for the Twelve Apostles* (1973)

⁹⁵Jesus' mission was known to all such that even later interpolated portions, admitted it as fact: Act 10:36 KJV *The word which [God] sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)*

⁹⁶Paul's contempt for Jesus' disciples is evident in his epistles.

Before his crucifixion Jesus sent out seventy disciples as a *practice run*. He knew he would not have a chance to do this after the crucifixion when he would have to flee and embark on his journey:

Luk 10:1 KJV *After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.*

Jesus' Disciples—Those Who Followed His Commandments

Jesus declared that his *disciples* were only those who followed his teachings,⁹⁷ and he bound them to himself through love and adherence to his commandments.⁹⁸ He prophesied that this would protect them from internal dissension and false prophets.

Jesus' Prayers for his Disciples/Apostles

Jesus' love for his disciples, shown by his heart-rending prayers for them, establishes them as his sole apostles. He prays for all those who might accept him, through their work:

Jhn 17:18, 20-21 KJV *As thou hast sent me into the world, even so have I also sent them into the world. ²⁰Neither pray I for these alone, but for them also which shall believe on me through their word; ²¹That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe thou hast sent me.*

⁹⁷Jhn 8:31 NIV *To the Jews ... Jesus said, "If you hold to my teaching, you are really my disciples*

⁹⁸Jhn 14:15,21, 23, 31 KJV *¹⁴If ye love me, keep my commandments. ²¹...He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him...²³...Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him...³¹.But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.*

Jesus prophesied that his exemplary love for his disciples would translate into God's love for them, and their love for one another:

Jhn 13:34 KJV *A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.* ³⁵ **By this shall all [men] know that ye are my disciples, if ye have love one to another;**

Jhn 17:26 KJV *And I have declared unto them thy name, and will declare [it]: that the love wherewith thou hast loved me may be in them, and I in them.*

Jhn 15:9 KJV *As the Father hath loved me, so have I loved you: continue ye in my love.*

Commandment of Brotherhood

Jesus claimed that the world hated him⁹⁹ and his disciples,¹⁰⁰ but that he was prepared to lay down his life for *his friends*.¹⁰¹ It should be noted that this is not Paul's Atonement doctrine. It does not relate to *all* humanity and their salvation was not linked to their belief in it. Jesus' disciples and community followed his commandment and translated their love into spiritual unity and a brotherly bond between themselves. Love between Jesus' followers and their faithfulness to Jesus defined them.

⁹⁹Jhn 5:42 KJV. *I know you, that ye have not the love of God in you.*

Jhn 8:42 KJV. *If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.*

¹⁰⁰Jhn 15:19 KJV *If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*

¹⁰¹Jhn 10:17 KJV *Therefore doth my Father love me, because I lay down my life, that I might take it again.* Jhn 15:13 KJV *Greater love hath no man than this, that a man lay down his life for his friends.*

CONTRADICTIONS IN JESUS' GOSPEL MESSAGE

We have presented abundant evidence recorded in the Gospels relating to Jesus' Judaic message. It related exclusively to Jesus being the Messiah Prophet sent for the regeneration of Israel until the Universal Sovereign superseded the Mosaic order. This message was not by way of Gospel writer's commentary or little snippets that might be thought to be interpolated. The message is derived from Jesus' own words from long parables and sermons that his disciples understood in the manner we have set forth and which they implemented in their lives until their martyrdom.

In contrast to the foregoing, we find Gospel writer's commentary or little snippets of Jesus' words relating to a different theology not otherwise found in Jesus' Gospels. This relates to a *deified Jesus, as the Universal Sovereign* and whose mission was directed to all humanity, and belief in whose crucifixion-death is central to salvation. This contradictory theology completely replaces Jesus' theology. Virtually no aspects of it are in the Synoptics. It is only detailed in Paul's epistles with minor aspects in Acts and the early chapters of John's Gospel.

We furnish details of the above later in the series, but one must see the overall picture to appreciate what occurred. Jesus could not have given two contradictory theologies. His true Gospel is that which we have presented because it accords with the advent of earlier prophets and their divine law. It also accords with logic and the common human experience that compliance with divine law achieves peace of mind, be it on an individual or social level.

The above means the non-Pauline New Testament books were altered with Paul's theology derived from his epistles. Why and how did this occur? We propose that there is only one possible solution: deliberate corruption by Paul in his epistles, with later Roman

Pharisees continuing Paul's fraud, by interpolating and manipulating the non-Pauline books to complete the illusion that it all derived from Jesus.

Paul's Knowledge of Jesus' Antichrist Prophecies

Christian scholars have failed to realise Paul's knowledge of Jesus' Gospel. On reading our work on this subject, it is easy to see why this occurred. Nonetheless, we can be sure that Paul knew all the Old Testament and Jesus prophecies about the Universal Sovereign, the Antichrist, and warnings relating to false prophets.

It seems that to avoid being identified as Jesus' prophesied false prophet, Paul never expressly claimed to be a prophet and instead secretly in his epistles claimed to be Jesus' *thirteenth* apostle. He thought that he would fly under the radar and wreak destruction by preventing the conversion of Jews to the Jesus' Jews.

We show herein, that in accordance with Jesus' prophecy Paul failed in his mission to destroy his original target, i.e. Jesus' sheep. In fact, once the Pharisee conspiracy was exposed it accelerated the conversion of Jews to the Jesus movement. Nonetheless Paul, claiming to be an appointed apostle, expanded Jesus' mission to the gentiles, deified Jesus, made Jesus the Universal Sovereign and concocted new Salvation doctrines to replace divine law.

We show how the Roman Pharisees continued Paul's goals after his execution hoping they could somehow use it to prevent their extinction. Again, in accordance with Jesus' prophecy (parable of the Wheat and the Weeds), God allowed it to continue. By way of example we present one such corruption—the Great Commission.

Great Commission—'Go to All Nations'—Paul the Source

Christians trumpet *the Great Commission* Matthew 28:18-20 to allege that Jesus was sent for all humanity. Jesus' expressed words and

actions and what Jesus' disciples understood of their mission, demonstrate that this was an interpolation:

Mat 28:18-20 KJV *And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.¹⁹ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:²⁰ Teaching them to observe all things whatsoever I have commanded you...*

Each argument below demonstrates the above was interpolated well after Paul's epistles were written:

1. God gave Jesus his mission who then passed it to his disciples. The above is contrary to Jesus' words as regards his God-given *limited* mission to Israel that excluded even the Samaritans.
2. Jesus could not deviate from his God-given mission: *I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me* (Jhn 5:30 KJV).
3. Jesus was the *Just Arbiter* of theological disputes between the various Judaic religious sects. He debated with the Sadducees, who did not believe in the afterlife or the immortality of the soul while the Pharisees believed in both.
4. Jesus' disciples knew that the religion of the Universal Sovereign would universalise monotheism—see James' Acts 15 Apostolic Decree exemption of gentiles from the rigours of Moses' Law. This was so as not to pre-empt the Universal Sovereign's role.¹⁰²

¹⁰²Detailed in: *Circumcision Controversy & Apostolic Decree c. CE 49-50 and EVIDENCE—PAUL'S JOURNEYS - The Apostolic Decree; Circumcision Controversy & Apostolic Decree c. CE 49-50 and Why James Relaxed Moses' Law..*

5. *All power is given unto me in heaven and in earth...* (Mat 29:18) is clearly interpolated. This is because Jesus disclosed that in the hereafter, he would not even have the right to say who would sit on his right and left.¹⁰³ Far be it, then, that he should have *all power in Heaven and Earth*.

6. Matthew 28:19 matches Paul's expansion of Jesus' mission to humanity, which means that it was interpolated¹⁰⁴ after concepts of *the Father, Son and Holy Ghost* had developed from Paul's deification of Jesus as God's son. In the New Testament, only Paul cites God, Jesus, and Holy Ghost together:

¹⁰³Mat 20:21-23 KJV [Jesus] said unto her, What wilt thou? *She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.*²² But Jesus answered ... Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. ²³ And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: **but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.**

¹⁰⁴Gal 2:20 KJV I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of **the Son of God**, who loved me, and gave himself for me. Gal 4:4, 6-7 KJV But when the fulness of the time was come, **God sent forth his Son, made of a woman, made under the law, ...** ⁶ And because ye are sons, God hath sent forth **the Spirit of his Son** into your hearts, crying, **Abba, Father.** ⁷Wherefore **thou art no more a servant, but a son; and if a son, then an heir of God through Christ.** Heb 1:5 KJV For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, **I will be to him a Father, and he shall be to me a Son?** 1Cor 1:9 KJV God is faithful, by whom ye were called unto the fellowship of his Son **Jesus Christ our Lord.** 2Cor 1:19 KJV...the Son of God, Jesus Christ, was preached among you... Rom 1:4, 9 KJV ...declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: ...⁹ **For God is my witness, whom I serve with my spirit in the gospel of his Son...** Rom 5:10 KJV For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. Rom 8:3 KJV 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:**

2Cor 13:14 KJV ...*grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, [be] with you...*

Rom 15:16 KJV *That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, sanctified by the Holy Ghost.*

The *Great Commission* was Paul's concept interpolated into Gospel, and later conjured into *the Trinity*. We support this as follows:

1. Had the Great Commission been genuine, Paul would have heard of it from Jesus' disciples, particularly Peter, with whom he stayed for two weeks, as well as from Jesus' followers Barnabas and Silas with whom he travelled *for years* on preaching missions. Paul makes no mention of it.
2. Had the Great Commission been genuine, Paul would have referred to *it* and not spent most of Romans seeking authority and justification *from Abraham* in Genesis to preach to gentiles.
3. If Jesus sent Paul as apostle to gentiles, why did he not know of Mat 28:19, which is all about ...*baptizing [all nations] in the name of the Father, Son and Holy Ghost*. Indeed, he claimed his mission was to only preach his allegedly revealed *cross-doctrines* in which the crucifixion is the center-piece of salvation. He was claiming to be an apostle and *passing off* his *Gospel of the Cross* as Jesus' authentic teachings!

1Cor 1:17 KJV *For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.*

Tit 1:1 KJV *Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, ...*

In contrast, for Jesus' disciples, it was *all about baptizing*, i.e. initiating new Jewish converts into Jesus' Messianic Community. Jesus' disciples *never once* mentioned the cross or anything akin to Paul's *cross-doctrines* of faith in Jesus' atonement and resurrection. This is hardly surprising since Paul claimed that God revealed these obligatory *salvation doctrines* exclusively to him!

4. Paul's above statement (1Cor 1:17) was made when he lost virtually all his Jewish following in Corinth because they rejected his cross-doctrines of Atonement and Resurrection. Paul's response was to develop scriptural authority in Romans for: i) his faith doctrine; and ii) the expansion of Jesus' restricted mission to all humanity. Clearly, he was doing this so that by claiming to be an apostle to the gentiles, he could spread his new cross-doctrines to them.

In Romans, Paul misrepresented the scriptures about Abraham and Isaiah, calling this *his Gospel* and the *Gospel of God and Christ*. Paul never once preached Jesus' true Gospel of remission of sins through repentance by accepting Jesus as the messiah. Clearly, if *the Great Commission* already existed, Paul's labours in creating a scriptural basis for preaching to the gentiles was redundant.

5. Matthew 28:20 says *...Teaching them to observe all things whatsoever I have commanded you*. Jesus gave no commandment *after* his crucifixion, and the Gospels do not record that he taught them anything approaching Paul's later salvation doctrines.

6. Even if the Great Commission was true, what part of Jesus' Gospel include Paul's doctrines, i.e. *Jesus' Deification, Original Sin, Atonement, Resurrection, Faith*, and the *Abrogation of Moses' Law*? They are all in Paul's epistles. John's Gospel was interpolated with some aspects, but even that is deficient in explaining them.

In short, *The Great Commission* is nothing less than *The Great Fraud*, and Jesus did not commission Paul. Paul's new gentile Roman

church interpolated it into Matthew's Gospel to make it consistent with Paul's claimed revealed doctrines.

Paul 'Passing off' His Gospel as 'Jesus' Gospel'

Passing off is selling counterfeit goods as genuine. If Paul in his epistles was indeed passing off *his own teachings* as those of Jesus, we cannot determine Jesus' teachings and mission from him. Since Jesus' teachings and mission are plain enough from the Gospels, we must be wary of later interpolations. To differentiate between interpolation and genuine gospel, we must give precedence to the weight and substance of Jesus' Gospel words, rather than to rare anomalous statements. To do otherwise, would be to impute glaring self-contradictions to a man of God—something that is theologically impermissible.

If Jesus was true in his claim, then he had to go to the Ten Lost Tribes as the good shepherd, for this was his declared main mission. Paul claimed that Jesus had to be killed and resurrected for the salvation of humanity, after which he was lifted to heaven.

These two mission statements are opposed to one another. If we accept the former, we cannot accept the latter. The overwhelming evidence directly from Jesus is that he had to go to the Lost Sheep of Israel, meaning that Paul is false because he claimed that Jesus went physically to heaven.

This was one of many myths Paul fabricated. From this, it follows that any wording from Paul's doctrines, e.g. the *New Covenant*, *Atonement*, *Resurrection* and *Ascension etc.*, found in the Gospels must have been interpolated, particularly since Jesus never expounded any of Paul's epistle doctrines in the Synoptics that were based on his disciples' traditions.

Indeed, without Paul's epistles we would not have any theology for the doctrines that now form the basis of Christianity. Later in this series, we show how each doctrine contradicts Jesus' words. Once we understand the sequence of events that took place and the falsehood of Paul's claims, the later manipulation of the non-Pauline New Testament books becomes evident.

PAUL – THE THIRTEENTH APOSTLE

Jesus did not pray for any *thirteenth apostle*. Jesus restricted his love to those who kept God's commandments. A person who did not keep his commandments could not be his disciple, let alone his apostle. He prophesied that he would cast into hell every lawless person who claimed to be associated with him. He certainly would not have appointed an avowed enemy to abrogate divine law.

Paul studiously avoided any Jesus teaching all of which he knew:

Jhn 14:24 ...*He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.*

He also did not have brotherly love for Jesus' disciples and followers as evident from his writings to the Jews in Corinth and Ephesus. These were Paul's two main centres from where he spread his corruption, and the love and loyalty of Jesus Jews for Jesus caused Paul great difficulty. Indeed, as we show later, the Jesus Jews who rioted against him from Galatia (Ephesus) rioted in the Temple too (Acts 21), ultimately resulting in his execution.

Paul's Activities Began in Jesus' Time & Continued

Where was Paul during Jesus' ministry? He discloses little of his history before his alleged conversion. Though he was a contemporary of Jesus, he claims not to have seen Jesus before the crucifixion. This seems extraordinary given that he was in Jerusalem

at the feet of Gamaliel, a renowned Pharisee¹⁰⁵ at the same time as Jesus was overturning the money changers in the Temple and combatting the Pharisees and Sadducees. Even assuming that Paul was born in 12 CE, at Jesus' crucifixion he would have been about twenty years of age. Gamaliel, his master, was almost certainly there. Hence it is all but impossible that Paul was not there, since in his own words he *...profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers* (Gal 1:14 KJV).

Neither Paul's epistles nor Acts explain where he was when the establishment was plotting to murder Jesus and what he was doing during Jesus' trial and crucifixion. The silence is revealing. The extraordinary manner in which the Divine Hand caught and punished Paul, as unfolded later in this book, suggests he played a role in plotting Jesus' crucifixion. He may have been the architect of the Pharisee attempt to kill Jesus by crucifixion—though it is unlikely that Jesus' disciples knew this. They were wary of him because he had been their persecutor:

Act 9:26 KJV *And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.*

Paul Fits Character of False Prophets

Jesus never articulated the doctrines that Paul later claimed were revealed to him some twenty years after the crucifixion; i.e. *Jesus' Deification, Faith in Jesus' blood Atonement, Resurrection, Grace, Original Sin, or the New Covenant and the abrogation of Moses' Law*. Minor concepts associated with *Atonement, Resurrection and New*

¹⁰⁵Acts 22:3 KJV *I am verily a man [which am] a Jew, born in Tarsus, [a city] in Cilicia, yet brought up in this city at the feet of Gamaliel, [and] taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.*

Covenant were interpolated into the Synoptics, but the bulk is entirely absent and contradicted by the overwhelming proportion of its other text. Jesus' true teachings are summarised in Matthew 23 where he preached God's *doctrine*, i.e. his interpretation of Mosaic Law under divine guidance. As a result, accepting or rejecting his doctrines was tantamount to accepting or rejecting God who had sent him:¹⁰⁶

Jhn 7:16 KJV *Jesus said, My doctrine is not mine, but his that sent me.*

Jhn 8:26, 29 KJV *I have many things to say and...judge of you: but he that sent me is true; and I speak to the world those things which I heard of him²⁹...he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.*

If God sent Jesus, then any person claiming revelation and opposing his theology is Satan's representative and a *false prophet*. Jesus warned about false prophets coming in his name immediately after him.¹⁰⁷ While the New Testament recorded the less significant false prophet,¹⁰⁸ where is the Antichrist who surely is the greatest false

¹⁰⁶Mar 9:37 KJV *Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. Jhn 13:20 KJV Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. Jhn 5:24, 30 KJV Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life...³⁰I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.*

¹⁰⁷Immediately after true prophets, false claimants who were not true believers arise hoping to enjoy the status of the true prophet after the latter has some measure of acceptance. Mat 24:24 KJV *For there shall arise false christs, and false prophets, and shall shew great signs and wonders; insomuch that, if [it were] possible, they shall deceive the very elect.*

¹⁰⁸Acts 13:6 KJV *...when they had gone through the isle unto Paphos, they found a sorcerer, a false prophet, a Jew, whose name [was] Barjesus: Tts 1:12 KJV*

messiah and prophet who misled people away from Jesus in his name? Paul's teachings and actions are damning in themselves, but more so because he set himself up as God's messenger, without explicitly claiming the office:

1Cor 14:37 KJV *If any man think himself a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.*

Since Jesus commanded that Moses' Law be followed, it is evident that God did not send Paul who taught that belief in Jesus' death absolved the requirements of divine law. Paul's teachings clearly opposed Jesus, and so he stands condemned as a *false prophet*.

Another indication of Paul's falsehood is that he does not care whether anyone who *thinks himself* a prophet is true or not. He only cares that they acknowledge *his status* as God's Messenger, a trait contrary to the character of true prophets. The truth or God's message was corrupted by others evidently concerned him little.

As opposed to this, a true messenger's predominant concern is to maintain the purity of God's message until its purpose is accomplished. Thus, we see the Old Testament prophets and Jesus were greatly concerned with false prophets and false messiahs.

Unlike Paul, none of them declared that false prophets could do what they like, provided they accepted them. Paul was interested only in instituting his doctrines, the cornerstone of which was that

One of themselves, [even] a prophet of their own, said, The Cretians [are] always liars, evil beasts, slow bellies.

Extraordinary prejudice and nonsense expounded as truth. He labels all Cretans as liars, beasts and lazy while to a different audience instructs people '*...to speak evil of no one...*' Tts 3:2 NKJV *to speak evil of no one, to be peaceable, gentle, showing all humility to all men.*

Jesus died an accursed crucifixion-death. He even invited others to *build* upon his corrupt foundations:

1Cor 3:10 KJV *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.*

He opened the door wide to incorporate pagan idolatry from Roman and Greek Mystery religions. His only condition was that they did not touch his foundation—the reason for which we detail later. Nonetheless, is this not a red flag?

Why Paul Distorted Jesus' Teachings

In Paul's *Gospel of Christ*, salvation under Moses' Law is side-lined and actively discouraged.¹⁰⁹ This resulted in the New Testament having two conflicting theologies: Jesus' Theology and Paul's Theology—the former based on Jewish Law, the latter on Paul's alleged revelations. All Paul's doctrines¹¹⁰ can be sourced to *his revelations* rooted in *mysteries*. These are different from the mysteries that Jesus explained. We detail both herein.

Paul's epistles reveal that he did not spread Jesus' Gospel message at all, but rather, spread the message he alleged to have secretly received by revelation. Paul's teachings, far from being consistent with or even a natural continuation of Jesus' teachings, were diametrically opposed to Jesus' Gospels.

Initially, despite having de facto abrogated Moses' Law, Paul resisted formally abrogating it lest the Orthodox Jews condemn him

¹⁰⁹**Gal 3:10 NIV** *For all who rely on the works of the law are under a curse, as it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law."*

¹¹⁰*Jesus' Deification, Original Sin, Faith and Grace, Atonement, Resurrection, New Covenant, New Priesthood (from Hebrews) and Abrogation of Moses' Law etc.*

to death. However, later circumstances forced him to admit the inevitable conclusion of his concocted doctrines. Pauline Christianity is thus a graft upon Jesus' Judaism.

It is undeniable that Paul was from among Jesus' enemies, the Pharisees, and that his epistle teachings are wholly different to Jesus' Gospel teachings, and that he propagated them under Jesus' name. It follows therefore that Paul's intentions were not pious but malicious. He was deceptively undermining Jesus' movement by estranging it from Judaism. We charge that Paul's goal from the very beginning was to repel the Orthodox Jews away from Jesus' Judaism by creating an artificial division between Jesus and Moses' Law. He sought his goals initially by the manner of his preaching and later by spreading his doctrines.

The Israelite prophets used baptism to initiate converts. Thus, Moses ordained Joshua through the laying of hands, a practice which Jesus and John the Baptist continued when initiating new converts.¹¹¹ Jesus' disciples did the same to those who had newly accepted Jesus as the Jewish Messiah.¹¹² Paul however, claiming to be an apostle, says that Jesus did not send him to *baptize* (see different translations below), but to preach the *Gospel of the cross*—something Jesus never taught his disciples:

1Cor 1:17 NLT *For Christ didn't send me to baptize, but to preach the Good News—and not with clever speech, for fear that the cross of Christ would lose its power.*

¹¹¹Mar 11:30 KJV *The baptism of John from heaven, or of men? Jhn 1:25 KJV* *And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?*

¹¹²See: Acts 2:38 & Acts 8:12 in *JESUS & HIS APOSTLES: Apostles' Defined Beliefs & Mission in ...*

1Cor 1:17 KJV *For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.*

Why was it all about *the cross* for Paul? Paul made Jesus' crucifixion-death, i.e. the cross, the fundamental aspect of *all* his doctrines. It was because *Jesus' crucifixion-death* was central to proving Jesus false and accursed under Moses' Law. If Jesus was shown to be accursed according to Judaic Law, then the Orthodox Jews would reject Jesus' claim that God sent him as the Messiah:

Deu 21:22-23 KJV *And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: ²³ 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...for an inheritance.*

Gal 3:13 NIV *Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a pole."*

The basis of Paul's argument was that after *Jesus' death in the flesh*, he became transformed into *the Christ of the spirit*, and his teachings and doctrines related to that *mystery of Christ*.¹¹³

¹¹³See: footnotes 463-464 Paul's use of mysteries for his Gospel.

Eph 3:3-5, 9 KJV *...that by revelation he made known unto me the mystery; ...⁴ Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) ⁵ Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; ...⁹ And to make all [men] see ... the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:*

2Cr 5:16 KJV *Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.*

Essentially, this rendered Jesus' teachings throughout his three and a half-year ministry redundant and abrogated. It thereby opened the door for Paul's concocted doctrines and concepts to creep in and take the place where Jesus' teachings had stood.

By supplanting Jesus' Mosaic theology, he usurped God's position,¹¹⁴ thereby becoming the embodiment of Satan. Paul was worse than all false prophets and he attained mythical status as the *Anti-Christ* because his pernicious corruption of deifying Jesus impacted not just the Israelites, it impacted the whole world. He falsely elevated *Jesus the Messiah* to a deified *Universal Sovereign, the Lord and Ruler* despite Jesus rejecting such station. This made Paul, Satan's foremost representative in human history.

Given that all current Christian doctrines derive exclusively from Paul and such teachings are not in Jesus' Gospel (and indeed as shown later in the series, are actually directly contrary to Jesus' expressly stated Gospel teachings), can there be any doubt that Paul fulfilled Jesus' prophecy of the thief sowing weeds in his teachings? It behoves people who truly love Jesus to seek Jesus' teachings and theology and discard Paul.

Why Was Paul's Agenda Not Discovered Earlier?

Many scholars have believed that Paul was the first corruptor of Jesus' teachings. However, to our knowledge, this is the first work

¹¹⁴2Th 2:3-4 NLT *Don't be fooled by what they say. For that day will not come until there is a great rebellion against God and the man of lawlessness is revealed--the one who brings destruction. ⁴ He will exalt himself and defy everything that people call god and every object of worship. He will even sit in the temple of God, claiming that he himself is God.*

that proves this, and elucidates his motives, method, failure and punishment in intimate detail. The reason this remained undiscovered is the volume of the subject matter (twenty seven New Testament books), the language used therein, the unknown authors and interpolators, and the contradictory and garbled nature of the writings that resulted in an interpolated mess from which it is practically very difficult to discern Jesus' true Gospel.

The only way to recreate some sequence in the events of the Jesus era is to find the initial yardsticks for measurement—Jesus' *original* mission and teachings. For this, as already partly demonstrated, we have used Jesus' parables and his actual words, for it is there that Jesus' teachings can be reliably found:

Mar 4:11 KJV *And he 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.*

Using this methodology, we have determined that Jesus' original doctrines were far removed from Paul's teachings. Consequently, evidence in the Gospels *against* Paul's doctrines is given a higher level of credence, since we received the New Testament through Paul's followers. Similarly, with conflicts within the Gospels, and conflicts between the New Testament books, we have given precedence to the *overall weight of the evidence*, and to words ascribed to Jesus that run *contrary* to Pauline doctrines. Given that there are exceptions that contradict the norm, we regard the rare statements supporting Pauline doctrine in the Gospels as later interpolation by his supporters. Further, we regard the fact that some Gospels contain some things (words and events) while others do not, as evidence of their being purposefully edited.

Jesus Cursed the Antichrist Lawlessness

In the light of Jesus' teachings and mission, we ask if Paul fulfilled Jesus' stated purpose of upholding the Law and regenerating Israel.

In fact, he never once exhorted people to abide by Jesus' instructions to follow the Law. Rather Paul explicitly abrogated divine law and his entire theology was based on the premise that the law is a curse.

It is evident that being so far removed from Jesus' teaching, Paul could only be genuine if Jesus had prophesied about Paul legitimately abrogating Moses' Law. Jesus made no such prophecy. Indeed, contrary to this, he prophesied of a person corrupting his teachings whose followers on Judgment Day he will curse and cast to hell because they practised lawlessness:

Mat 7:21-23 NKJV *"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.²² "Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' ²³ "And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'"*

The defining feature Jesus gave of the Antichrist ideology would be its practice of *lawlessness*. As its progenitor, the enemy of Christ, the thief who sows weeds in Jesus' field, *the evil one*, Paul is the Antichrist:

Gal 3:10, 13 ESV *For all who rely on works of the law **are under a curse**; for it is written, "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them."...¹³ Christ redeemed us from **the curse of the law** by becoming a curse for us—for it is written, "Cursed is everyone who is hanged on a tree"*

Modern Christianity is based on Paul's formulated doctrines, foremost of which is belief in Jesus' sonship of God and his crucifixion-death. This negated the earlier means of salvation, i.e. the observance of Moses' Law, rendering it a *curse*. Thus, Paul fathered

the world's only lawless religion by claiming that Jesus' crucifixion-death put an end to Moses' Law.¹¹⁵

Jesus says lawlessness brings damnation and spiritual death. Further, he clearly prophesied the defining characteristic of *the Antichrist movement*. He says that *in his name*, the Antichrist followers would nullify divine law and on the Day of Judgment, though they would claim to be *his followers*, he would curse them.

Who is Jesus talking about if not Paul and his Pauline Christians? It is undeniable that Paul declared divine law a curse, and Christians following Paul's doctrines propagate *religious lawlessness* and *freedom* while claiming to *cast out demons* and *doing wonders in Jesus' name*. Clearly, not only did Paul *not* fulfil Jesus' mission, he worked directly against it. If Paul is not the Antichrist and Jesus was not referring to modern Christians, about whom is Jesus warning, who also fulfils his given criteria?

While Paul called himself *a fool for Christ*, he was really making a fool of the gentiles with his concocted doctrines. Moreover, Jesus did not use the term *fool* kindly. He labelled a *foolish man* as one doomed to destruction:

Mat 7:24-27 KJV *Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: ²⁵ And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.²⁶ And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: ²⁷ And the rain descended, and the floods came, and*

¹¹⁵See: *CONTRADICTIONS IN JESUS' GOSPEL MESSAGE: Great Commission—'Go to All Nations'—Paul the Source*. In 1Cor 1:17 Paul says it is not about baptizing but his 'cross-doctrines'.

the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Further, if indeed the law is a curse, then the love of Jesus and God are also curses, because to follow Jesus' commandments was to follow God's commandments and to abide in their love:

Jhn 15:10 KJV *If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love*

Who and What is the Antichrist?

Jesus never used the word *Antichrist*, Greek ἀντίχριστος (*antichristos*), but it has acquired a mythical status. The word is only found in John's first and second epistles:

1 Jhn 2:18 RSV *Children, it is the last hour; and as you have heard that **antichrist** is coming, so now many **antichrists** have come; therefore we know that it is the last hour.²²Who is the liar but he who denies that Jesus is the Christ? This is the **antichrist**, he who denies the Father and the Son.*

1 Jhn 4:3 RSV *...and every spirit which does not confess Jesus is not of God. This is the spirit of **antichrist**, of which you heard that it was coming, and now it is in the world already.*

2 Jhn 1:7 RSV *For many deceivers have gone out into the world, men who will not acknowledge the coming of Jesus Christ in the flesh; such a one is the deceiver and the **antichrist**.*

Every prophet represents God, and as such has enemies who represent Satan. Jewish history records many *Satan-incarnates* e.g. Balaam, and Korah who was a notorious enemy of Moses:

Jude 1:11 RSV *Woe to them! For they walk in the way of Cain, and abandon themselves for the sake of gain to **Balaam's** error, and perish in **Korah's** rebellion.*

Christ, or Χριστός (*Christos*), literally means one *anointed* by God, and is a Greek term analogous with Messiah. *Antichrist* then is readily understandable as signifying an enemy of Christ, in the same way that we could have called Korah *Anti-Moses*. This is reflected in numerous authorised translations of 1John that translate the term to mean *the enemy of Christ*. Among these are the *Good News Translation*, the *New Century Version*, and the *New International Reader's Version*, all of which seek to simplify religious terminology for their readers.

2 Jhn 1:7 GNT *Many deceivers have gone out over the world, people who do not acknowledge that Jesus Christ came as a human being. Such a person is a deceiver and the **Enemy of Christ**.*

We do not rely on 1John because it contains several references to both Jesus' theology of Moses' Law and Paul's theology of faith in Jesus' atonement thereby proving its interpolated status. Nonetheless, we can readily conclude that early Jesus-followers used the term Antichrist for *enemies of Christ*, and probably a specific *Enemy* amongst enemies. It is inconceivable that Jesus would have failed to mention such a direct threat to his own mission. Evidently, Jesus' warnings of this Antichrist were edited out of the Synoptics.¹¹⁶ Nonetheless, one clear reference in John's Gospel to the Pharisee thief who would try to mislead Jesus' sheep has survived:¹¹⁷ *Jesus*

¹¹⁶For scriptural forgery see Part 2 in series: *Paul—Satan's Prince of Forgers*

¹¹⁷Jhn 10:1-10 NIV *"Very truly I tell you Pharisees, anyone who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber.² The one who enters by the gate is the shepherd of the sheep. ³ The gatekeeper opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out. ⁴ When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice. ⁵ But they will*

used this figure of speech, **but the Pharisees did not understand what he was telling them** (Jhn 10:6).

The closest other approximation is his warning of false messiahs, or *pseudóchristoi* in Greek. This was a general warning of false prophets and false messiahs. It certainly referred to *his enemy* and *the enemy of the Universal Sovereign* who Jesus himself called Christ (i.e. Saviour) and who, as related earlier, he had foretold would not be descended from David/Judah.

Who was this *specific antagonist* of Messiahship implied by the word *Antichrist* who would start out as his enemy, before also becoming an enemy of the Universal Sovereign Lord Messiah? The following are some identifying features.

Jesus warned that Satan-incarnate had manifested on earth and was alive as he spoke:

Luk 10:18-20 KJV *And he declared unto them, I beheld Satan as lightning fall from heaven. ¹⁹ Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. ²⁰Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.*

never follow a stranger; in fact, they will run away from him because they do not recognize a stranger's voice." ⁶ *Jesus used this figure of speech, but the Pharisees did not understand what he was telling them.* ⁷ *Therefore Jesus said again, "Very truly I tell you, I am the gate for the sheep. ⁸ All who have come before me are thieves and robbers, but the sheep have not listened to them.⁹ I am the gate; whoever enters through me will be saved. They will come in and go out, and find pasture. ¹⁰ The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full. ¹⁴ "I am the good shepherd; I know my sheep and my sheep know me--*

In this vision Jesus describes seeing Satan descend to the Earth, as if God had permitted him from heaven to appear and do his worst. He then tells his disciples that they shall have power over *the enemy*, and will not be harmed in their mission by the enemy. Evidently, Satan's agent would be working against his disciples, and hence his assurance of divine protection, (also later given specifically to Peter who had the closest association with Paul).

Jesus in his parable of the *Wheat and the Tares (Weeds)* tells us clearly what *the Pharisee thief, climbing into the pen of his sheep* would do:

Mat 13:24-30 NKJV *Another parable He put forth to them, saying: "The kingdom of heaven is like a man who sowed good seed in his field; ²⁵ but while men slept, his enemy came and sowed tares among the wheat and went his way.²⁶ But when the grain had sprouted and produced a crop, then the tares also appeared. ²⁷ So the servants of the owner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?' ²⁸ He said to them, 'An enemy has done this.' The servants said to him, 'Do you want us then to go and gather them up?' ²⁹ But he said, 'No, lest while you gather up the tares you also uproot the wheat with them. ³⁰ Let both grow together until the harvest, and at the time of harvest I will say to the reapers, "First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn."'"*

This parable is enormously significant. The man who sowed the good seed is evidently Jesus, and the servants of the owner his disciples. Who then is the enemy, who sows weeds amongst the crop *while men slept*? Evidently he is someone who would try to corrupt Jesus' teachings during the lifetime of Jesus' servants, i.e. his disciples. This is in fact a mighty prophecy that *the enemy's* false doctrines would grow under the name of Jesus—in *his field*—whilst not actually being of him. It then continues to tell us that when the enemy's corruption is discovered, God will allow those false doctrines to continue to flourish in their own domain separate from

Jesus' true teachings. However, though Jesus' crop would be saved, which as shown herein is precisely what happened, the Antichrist crop, i.e. the civilisation of the Antichrist followers would be burned at the end of the age—at the time of his second advent.

Further, as we see later in Chapter 7, Jesus warned Peter that he would be tried by Satan, and an attempt to mislead him would be made by someone whom he was not to follow. And he prayed not only for Peter, but for all his disciples, that they would be secured from *the evil one*: ...*I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one* (Jhn 17:15 RSV).

Taking the above all together, Jesus clearly warned that *Satan's manifestation on earth had taken place*. He then practically explained that a Pharisee enemy would seek to mislead his followers by climbing among them through illegitimate means (see: Jhn 10:1, 5-6, 10 above), who would seek to sow corruption into his teachings (his parable of the wheat and weeds). He then prayed for his disciples and particularly, Peter. Evidently this can apply to none other than Paul. Christians who disagree may propose another *more fitting* candidate, but unable to do so they will choose to ignore these prophecies, as they do with most others. Undoubtedly, Jesus' disciples knew that a Prince of Satan would attempt to thwart their mission.

In this book we show exactly how Jesus' prophecy that Paul would be discovered was fulfilled: ...*"So do not be afraid of them [the Pharisees], for there is nothing concealed that will not be disclosed, or hidden that will not be made known...* (Mat 10:26 NIV)

In short, Jesus prophesied that the Antichrist would implement a lawless theology in his name, *sown in his field*, and these pseudo-followers would flourish outside the Jesus movement, i.e. among

gentiles, before their eventual destruction. To all these—the person, the ideology and the civilisation—we may apply the term *Antichrist*: the enemy of Christ.

SUMMARY OF PAULINE CORRUPTION IN NEW TESTAMENT

The issues regarding Jesus' mission in this Chapter illustrate what occurred in the New Testament. Without knowing of them, we cannot understand why the New Testament contains so many contradictions.

We have shown that Jesus' mission was solely to the Israelites. He sent his disciples with the good news of the *Gospel of repentance*. Under this, they could obtain remission of sins and enter the Kingdom of Heaven (i.e. paradise) by accepting him as the *Jewish messiah* (and finisher of Moses' dispensation) *before* the Universal Sovereign's advent.

In contrast, some twenty odd years later, Paul claimed his revealed *cross-doctrines*¹¹⁸ all of which were premised on Jesus' crucifixion-death and he then spread *his Gospel of the Cross* out of the sight of Jesus' disciples. An inherent part of Paul's corruption doctrines was Jesus' deification and inevitably Paul had to ascribe the position of the Universal Sovereign to Jesus and to universalise Jesus' limited mission. Plainly, the original text of the Gospels and Acts would not have contained Paul's doctrines nor the concepts he used, so it is apparent that after Paul's execution, Paul's supporters interpolated the non-Pauline books with his concepts and aspects of his doctrines.

If we use Jesus' mission as an example, we see that despite clear evidence of it being limited to Israel, and totally excluding the

¹¹⁸*Jesus' Deification, Original Sin, Faith and Grace, Atonement, Resurrection, New Covenant, New Priesthood (from Hebrews) and Abrogation of Moses' Law etc.*

gentiles, there was an attempt to universalise Jesus' mission in accordance with Paul's doctrines.¹¹⁹

Luk 2:32 KJV *A light to lighten the **Gentiles**, and the glory of thy people Israel.*

Acts 28:28 KJV *Be it known therefore unto you, **that the salvation of God is sent unto the Gentiles**, and that they will hear it.*

Evidently, Paul was at the root of this expansion. As stated earlier, Paul's expansion of Jesus' mission in Romans would have been a redundant exercise, if Jesus had expanded his mission in the Great Commission. These passages are all part of that same process.

After Paul's execution, his supporters made such interpolations since they found no authority in Jesus' Gospel for Paul's concepts and doctrines. Their purpose was to provide a sprinkling of Paul's concepts and doctrines in the non-Pauline New Testament books. They interpolated the last chapters of the Synoptics and the opening chapters of John. It linked Jesus and his apostles to Paul.

Later in the series, we link the interpolations to Paul's doctrines, and show how they directly contradict Jesus' Gospel. However, it was in Acts that most of Paul's concepts were interpolated. We detail these forgeries in *Paul – Satan's Prince of Forgers*. For now however, we turn to *the Pharisee Conspiracy*—proving that Paul's corruptions were made with malice aforethought.

¹¹⁹Jhn 4:39-42 NKJV *And many of the Samaritans of that city believed in Him because of the word of the woman who testified, "He told me all that I ever did." ⁴⁰ So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days. ⁴¹ And many more believed because of His own word. ⁴² Then they said to the woman, "Now we believe, not because of what you said, for we ourselves have heard Him and we know that this is indeed the Christ, the Savior of the world."*

FREE SAMPLE

CHAPTER 2: THE PHARISEE CONSPIRACY

And they planned, and Allah also planned; and Allah is the Best of planners.

Holy Qur'an
Aale Imran; 3:55

There is no wisdom, no insight and no plan that can succeed against the LORD.

Proverbs 21:30

THE PHARISEES DURING JESUS' MINISTRY

Having presented the hypothesis of this series, namely, Paul's role in the Pharisee conspiracy against Jesus, we present the evidence of *why* he and the Pharisees hijacked Jesus' message.

Pharisees Conspire With Herod Antipas Against Jesus

The Jewish establishment consisted of the Pharisees and the Herodians, both of whom conspired against Jesus from the beginning.

Herod Antipater, nicknamed Antipas, (born pre 20 BC– died after 39 AD), was a first-century ruler of Galilee and Perea; son of Herod the Great and best known from the New Testament for his roles in the alleged executions of John the Baptist and Jesus.

The Pharisees started conspiring against Jesus with Herod Antipas much before Jesus' crucifixion, vis-à-vis how to kill him and destroy his movement.¹²⁰ Jesus warned people of their lies which he characterised as *leaven*:

Mar 8:15 NASB *And He was giving orders to them, saying, "Watch out! Beware of the leaven of the Pharisees and the leaven of Herod."*

¹²⁰Mat 22:15-16 NASB *Tribute to Caesar* ¹⁵.*the Pharisees went and plotted together how they might trap Him in what He said.* ¹⁶*And they sent their disciples to Him, along with the Herodians,* Mar 3:6 NASB *...Pharisees went out and immediately began conspiring with the Herodians against Him, as to how they might destroy Him.*

Luk 13:31 NASB *Just at that time some Pharisees approached, saying to Him, "Go away, leave here, for Herod wants to kill You."*

Religion of the Pharisees—A Business

For the Pharisees, religion was a business: ...*Now the Pharisees, who were lovers of money, also heard all these things, and they derided Him (Luk 16:14).*

Mat 15:1-7 NIV *Then some Pharisees and teachers of the law came to Jesus from Jerusalem and asked, ² “Why do your disciples break the tradition of the elders? They don’t wash their hands before they eat!” ³ Jesus replied, “And why do you break the command of God for the sake of your tradition? ⁴ For God said, ‘Honor your father and mother’ and ‘Anyone who curses their father or mother is to be put to death.’⁵ But you say that if anyone declares that what might have been used to help their father or mother is ‘devoted to God,’ ⁶ they are not to ‘honor their father or mother’ with it. Thus you nullify the word of God for the sake of your tradition. ⁷You hypocrites! Isaiah was right when he prophesied about you: ⁸ “‘These people honor me with their lips, but their hearts are far from me.⁹ They worship me in vain; their teachings are merely human rules.’”*

The written Torah declared that one who curses his parents, i.e. casts them away and *abandons* them, (*curse*, not meaning simply a ‘verbal’ curse), should be put to death. There was no governmental system to look after the aged and to abandon one’s aged parents was tantamount to passing a death sentence on them. For this reason, the Torah made it a capital offense to abandon one’s parents. However, the Pharisees introduced *oral traditions* that a son was discharged from this duty if he gave the synagogue what he might have used for his parents. Clearly, it benefited the Pharisees but it completely undermined the Torah resulting in untold hardship on the aged.

This vividly illustrates why Jesus berated the Pharisees for negating Moses’ Law, and he quotes God in Isaiah as saying that people pay lip service to Him but follow human rules, traditions and rituals. It

was a religion of form without substance; a shell with no kernel. It was a business:

Mat 23:25-28 KJV *Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.²⁶ Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.²⁷ Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.²⁸ Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.*

The same attitude was mirrored in the Pharisee etiquette on hand washing and eating. Jesus' response was the same:

Mar 7:1-6 KJV *Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.² And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.³ For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.⁴ And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.⁵ Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? ⁶He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.*

Jesus was not against the washing of hands; he was against the ritual washing of hands that had become a source of income for the Pharisees and was not part of Moses' written Torah. For the ordinary person, religion was now an intolerable burden because it was little

more than a tool to extract money from them. It was now all ritual and form, with no spirit or substance.¹²¹ Thus, again, here Jesus quotes God in Isaiah that people pay lip service to Him but follow human rules, traditions and rituals.

Jesus—an Economic Threat

Jesus was a threat to their business interests. His mission was to correct the teachings the religious establishment taught, directly challenging their business.¹²² What Jesus offered was the foremost divine reward that all prophets offer, namely, a clean slate of remission of earlier sins for accepting him as God's messenger and enabling them to connect with a living God by following His Law.

The Pharisees, having the largest following, controlled the Sanhedrin and were the greatest beneficiaries of the status quo. They feared losing their followers,¹²³ if Jesus' beliefs took hold:

Jhn 4:1 KJV *When therefore the Lord knew how **the Pharisees had heard that Jesus made and baptized more disciples than John...***

¹²¹See: *JESUS' MISSION...: Restores Principles for Applying Divine Law*

¹²²Mat 5:20 KJV *For I say unto you, That except your righteousness shall exceed [the righteousness] of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Mat 16:1, 6 KJV The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. ... ⁶Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.*

Luk 12:1 KJV *In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.*

¹²³Jhn 8:45-47 KJV *And because I tell [you] the truth, ye believe me not.⁴⁶Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? ⁴⁷ He that is of God heareth God's words: ye therefore hear [them] not, because ye are not of God.*

In their eyes, Jesus was an upstart whose arguments they could not rebut and so they faulted him with personal attacks:

Luk 5:21, 30 KJV ...*(the) scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?...³⁰ But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?*

Pharisees Rise Against Jesus

For economic and political reasons the religious establishment, in particular the Pharisees, rose up against Jesus. The Gospel record suggests this was due to Jesus' harsh language against them,¹²⁴ including accusing them of being descended from murderers of the prophets.¹²⁵

Jesus may indeed have responded to their taunts and exposed their façade to the world, but as we show, the Gospels passed through

¹²⁴Mat 3:7 KJV *But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Mat 15:12 KJV Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? Mat 21:45 KJV And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.*

The Pharisees subjected the substance to the form, while Jesus subjected the form to the substance. Thus, Jesus' most emphasised teaching was that the Jews had to follow his restored teachings of Moses' Law. [See: *Jesus' Purpose - Uphold And Fulfil The Law* and footnote 33: Mat 23:1-39.]

Luk 11:39, 42 KJV *And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. ...⁴² But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.*

¹²⁵Jhn 8:44 KJV *Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.*

Pharisee hands which means that this was exaggerated. John's Gospel in particular conveys the impression that this was Jesus' normal behaviour with them.

The Pharisees alleged that Jesus cast out devils through the prince of devils, *Beelzebub*, though we show later in this series such stories were interpolations designed to portray Jesus as a quack and defame him and his ministry.¹²⁶ As the Pharisee conspiracy unfolds, it becomes clear that the Pharisees were following their past practice of defaming and attempting to murder the prophets and extinguish their message:

Luk 15:2 KJV *And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.*

Luk 16:14 KJV *And the Pharisees also, who were covetous, heard all these things: and they derided him.*

Apart from righteous exceptions,¹²⁷ the Pharisees were Jesus' enemy and sought to entrap Jesus several times by misrepresenting him to the masses:

Mar 12:13 KJV *And they send unto him certain of the Pharisees and of the Herodians, to catch him in [his] words.*

Luk 6:2, 7 KJV *....the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath days?...⁷ And the scribes and Pharisees*

¹²⁶Mat 9:34 KJV *But the Pharisees said, He casteth out devils through the prince of the devils. Mat 12:24 KJVthe Pharisees .. said, This [fellow] doth not cast out devils, but by Beelzebub the prince of the devils.*

¹²⁷Luk 13:31 KJV *The same day there came certain...Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. Jhn 3:1 KJV There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:*

watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

Luk 11:53 KJV *And as he said these things unto them, the scribes and the Pharisees began to urge [him] vehemently, and to provoke him to speak of many things:*

Jhn 9:13, 15-16, 40 KJV *They brought to the Pharisees him that aforetime was blind...¹⁵ Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. ¹⁶ Therefore said some of the Pharisees, **This man is not of God, because he keepeth not the sabbath day.** Others said, How can a man that is a sinner do such miracles? And there was a division among them...⁴⁰ And [some] of the Pharisees which were with him heard these words, and said unto him, **Are we blind also?***

Only a true prophet speaks the truth when his reply would raise a storm of opposition, particularly from the establishment that maintains the status quo and has the worldly power to harm him.

In contrast, a false prophet avoids statements that enrage the opposition, and acts hypocritically. These traits are evident in Paul¹²⁸ when he abrogates Mosaic dietary rules and the Sabbath.¹²⁹ The Pharisees tried to entrap Jesus on doctrinal matters,¹³⁰ but Jesus silenced them by his rebuttals.¹³¹

¹²⁸1Cor 9:20-21 KJV.. *unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; ²¹ To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.*

¹²⁹See: *Paul Discards Dietary Restrictions & Validates Hypocrisy*

¹³⁰See: *The Pharisees During Jesus' Ministry*

¹³¹Mat 22:15, 34 KJV *Then went the Pharisees, and took counsel how they might entangle him in [his] talk. ... ³⁴ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.*

The most important aspect of Jesus' dispute with the Pharisees related to Moses' Law. Jesus accused *them* of not following Moses' Law while they accused *him* of not following Moses' Law. Jesus' position was that the written Law (the Torah) was supreme over the oral Law (Talmud), much of which was concocted later. Jesus alleged that the Pharisees, including Paul who was proud of his Pharisee traditions, did not keep the written Torah because they nullified its letter and spirit by the oral traditions:

Mat 15:6 NIV ...*Thus you nullify the word of God for the sake of your tradition.*

Jhn 7:19 KJV *Did not Moses give you the law, and [yet] none of you keepeth the law? Why go ye about to kill me?*¹³²

Paul, when stating his history as a Pharisee, contradicted Jesus' statement by stating that he was a strict observer of the Law:

Acts 26:5 KJV *Which knew me from the beginning, [they] testify, that the most straitest sect of our religion I lived a Pharisee.*

Phl 3:5 KJV *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;*

See: *Religion of the Pharisees - A Business & EVIDENCE - PAUL THE PHARISEE ENEMY.*

¹³²Mirza Ghulam Ahmad's (pbuh) book *Noah's Ark Footnote 1 p.103: The Gospel very strongly rejected the views espoused by the traditions and narrations of the Talmud. These narrations were directly attributed to Moses by a series of narrators under the assumption that they were his revelations. Eventually, the Torah was eschewed completely and a study of the traditions alone became prevalent. In certain matters, the Talmud contradicted the Torah, but the Jews would give preference to the Talmud. (The Talmud, editor Joseph Barclay, London, 1878)*

The Pharisees subjected the written Law (Torah) to the oral Law (Talmud) and yet presented themselves as strict followers of Moses' Law. They therefore denied the need for any prophet to correct them and so they characterised Jesus as an apostate.

In contrast, Jesus alleged that the Pharisees did not follow Moses' Law and declared that he had not come to destroy Moses' Law but rather to fulfil its purpose by restoring its proper interpretation. The Pharisees held fast to their view of the Law because it supported their business interests. Thus Jesus' dispute with them was essentially about the Law and its interpretation!

Pharisees Seek to Kill Jesus

The Pharisees spread propaganda that it was lawful to kill Jesus since he set himself up as an equal to God. Presumably, this was the same allegation they laid before the Sanhedrin—that Jesus claimed the *literal* sonship of God and hence was his equal:

Jhn 5:18-19 KJV *Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.¹⁹ Jesus said unto them, Verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.*

Jesus rejected this accusation, saying he was bound by God's will and did nothing of his own accord. Evidently, this meant that Jesus was God's servant, from whom he derived his authority. Though the above appears as if it was just a dispute about the Law, the *real* dispute and the reason they wanted to kill him was his claim that God had appointed him with authority over them:

Jhn 7:1, 19, 23-25 KJV *After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him....¹⁹ Did*

not Moses give you the law, and [yet] none of you keepeth the law? Why go ye about to kill me? ...²³ If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?²⁴ Judge not according to the appearance, but judge righteous judgment. ²⁵ Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

Jesus re-interpreted what was permissible on the Sabbath, though the Pharisee propaganda was that he abolished it.

Evidently, the Pharisees presented each Jesus re-interpretation as a violation and abolition of Moses' Law and, in keeping with their earlier practice with the prophets,¹³³ the Pharisees used it as a pretext to justify killing him under a charge of apostasy.¹³⁴ They had thus assumed ownership of Moses' Law and usurped God's role:¹³⁵

Jhn 7:32, 45-48 KJV ³² *The Pharisees heard the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. ...⁴⁵ Then came the officers to the chief priests and Pharisees; and they said, Why have ye not brought him?...⁴⁶ The officers answered, Never man spake like this man.⁴⁷ Then answered them the Pharisees, Are ye*

¹³³Luk 11:49 NKJV *...the wisdom of God also said, 'I will send them prophets and apostles, and [some] of them they will kill and persecute,'*

¹³⁴Mar 3:6 KJV *...Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.*

Luk 22:2 KJV *And the chief priests and scribes sought how they might kill him; for they feared the people.*

¹³⁵This same attribute was described for the Antichrist who according to the disciples *had already made his appearance in the world:*

2Th 2:3-4 NIV *Don't let anyone deceive you in any way, for that day will not come until the rebellion occurs and the man of lawlessness is revealed, the man doomed to destruction. ⁴ He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God's temple, proclaiming himself to be God. ...*

*also deceived?*⁴⁸ *Have any of the rulers or of the Pharisees believed on him?* ⁴⁹ *But this people who knoweth not the law are cursed.*

The dispute is about *what was the law*, and though the Pharisees denied Jesus' logic, they were unable to refute it.

It is common experience that once a person has irrefutable arguments, it is not long before his opponents appeal to peoples' prejudices, emotions, or special interests. However, these are not relevant to whether people should believe a person's claim to divine revelation and appointment as the Messiah. Only his character is relevant. Not surprisingly therefore, Jesus presents his blameless character from his earlier life and says that Godly people instinctively recognise and accept the truth. Clearly, Jesus was talking as God's messenger, not as His equal:¹³⁶

Jhn 8:46-47 KJV *Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?* ⁴⁷*He that is of God heareth God's words: ye therefore hear [them] not, because ye are not of God.*

Luk 16 RSV *"He who is faithful in a very little is faithful in much; he who is dishonest in a little is dishonest in much.*

Jesus disclosed that the dishonest are easily identifiable because the trait is apparent even in small matters. This series shows that Paul was consistently dishonest about things, great and small.

JESUS CHARGED

Jesus was charged first before the *Sanhedrin*,¹³⁷ and thereafter before Pilate. The Pharisees brought religious charges in the first, as a

¹³⁶See: Jhn 15:15 in *Jesus Did Not Abrogate Moses' Law*

¹³⁷A council of Jewish jurists and scholars mainly from the Pharisee sect, though its high priest was a Sadducee.

showcase trial designed to prove Jesus as an apostate, i.e. a religious rebel against Moses' Law. The charges in the second were designed to prove he was a rebel against Rome.

Before proceeding further, we should be aware of the following. The Synoptics (Matthew, Mark and Luke) were the traditions of Jesus' disciples, while John's Gospel was not. Later in the series, we show that its purpose was quite different, namely to highlight certain truths that were otherwise obscured. If the Synoptics had not been severely edited they would be more consistent with John's Gospel, instead of being substantially different.

Even as regards the charges, there is inconsistency *within* the Synoptics, *between* them and John's Gospel, in addition to inconsistencies within *John's Gospel*. The fact that there are so many inconsistencies between all four Gospels is evidence of tampering. Once we recognise this as fact, we can work out how that occurred. We know the Gospels reached us through Paul's supporters and it is evident that the portion *against* Paul's doctrines is most likely genuine, having escaped editing. We highlight below the differences in the Synoptics and then John's Gospel.

Before the High Priest—Son of God & Temple Rebuilding

Son of God Blasphemy Charge

In the Synoptics, the Pharisees accused Jesus of blasphemy by claiming to be the literal *son of God*. In Matthew, Jesus' response could not be clearer: *Thou hast said*, meaning, *this is your accusation*. He then expressly refutes the accusation by saying he was the *son of*

*man.*¹³⁸ Luke supports this...⁷⁰ *Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.*¹³⁹

However, Mark is more ambiguous about Jesus' response because he admits the charges but includes the proviso that he is *son of man*.¹⁴⁰ Therefore, it is unclear whether he admitted the charge or whether his statement that he was the *son of man* indicates that *son of God* was used as a metaphor—something we cover later.

John's Gospel does not tell us with what Jesus was charged before the Sanhedrin; however, the Jews later presented blasphemy as a religious charge before Pilate:

Jhn 19:7 KJV *The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.*

John's Gospel therefore clarifies that Jesus denied blasphemy by telling us the inside story that the Pharisee goal was to kill Jesus—though they knew that earlier prophets used *son of God* as a metaphor—a fact its author established elsewhere by recounting an earlier incident when people sought to stone Jesus:

¹³⁸Mat 26:63-64 KJV *But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.*⁶⁴ *Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.*

¹³⁹Luk 22:67-71 KJV *Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: ⁶⁸ And if I also ask [you], ye will not answer me, nor let [me] go. ⁶⁹Hereafter shall the Son of man sit on the right hand of the power of God. ⁷⁰ Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.*

¹⁴⁰Mar 14:61-62 KJV *But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?⁶² And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven..*

Jhn 10:27-38 KJV *My sheep hear my voice, and I know them, and they follow me: ²⁸ And I give unto them eternal life; and they shall never perish, neither shall any [man] pluck them out of my hand. ²⁹ My Father, which gave [them] me, is greater than all; and no [man] is able to pluck [them] out of my Father's hand. ³⁰ I and [my] Father are one. ³¹ Then the Jews took up stones again to stone him. ³² Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? ³³ The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. ³⁴ Jesus answered them, Is it not written in your law, I said, Ye are gods? ³⁵ If he called them gods, unto whom the word of God came, and the scripture cannot be broken; ³⁶ Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? ³⁷ If I do not the works of my Father, believe me not. ³⁸ But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father [is] in me, and I in him.*

Whether Jesus committed blasphemy by calling himself *son of God* is put to him directly: *For a good work we stone thee not; but for blasphemy; because thou, being a man, makest thyself God.*

Jesus' response is clear and unambiguous. He refers them to the scriptures¹⁴¹ where those who received revelation from God were referred to as gods: *Is it not written in your law, I said, Ye are gods ³⁵ If he called them gods, unto whom the word of God came.* Jesus then asks how he blasphemed by calling himself *son of God*, since he not only received God's revelation but was also *sanctified*, i.e. purified by God and sent as a prophet: *³⁶Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?*

¹⁴¹Psa 82:6 KJV *I have said, Ye are gods; and all of you are children of the most High.*

Scripture itself refers to God calling people *gods* while they were not *actually* gods and so Jesus says that he, in the same way as one whom God purified and gave revelation, called himself *son of God*.

Thus, John's Gospel clarified the matter fully. However, despite Jesus' rebuttal and the Pharisees knowing that *son of God* was a metaphor, the High Priest found Jesus guilty:

Mar 14:64 KJV *Ye have heard the blasphemy: what think ye? And they all condemned him...[to] death.*

It was a kangaroo court¹⁴² and never intended as a fair trial. The outcome was a foregone conclusion. They had to murder Jesus.

Viewed thus, we have two Gospels—Matthew and John—that would deny the allegation, while two Gospels—Mark and Luke—somewhat ambiguously admit the allegation. It would be fair to say that the latter are far outweighed by Matthew, and particularly by John, where Jesus specifically denied claiming to be the literal son of God.

However, Christians would cite other provisions in John's Gospel of Jesus being *the word of God* and *son of God*. We cover this below, but the short answer is that the *stoning of Jesus* story recounted above and his being *the word of God* and *son of God* in John's Gospel were evidently not written by the same author. Had they been, we would forsake it completely as having been written by a fool.

The choice for Christians is simple: should they believe Matthew and Luke where Jesus says the charge is merely an allegation, and the stoning story in John where Jesus explains *son of God* as a metaphor;

¹⁴²Mat 26:65 KJV *Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? **behold, now ye have heard his blasphemy.*** Luk 22:71 KJV *And they said, What need we any further witness? **for we ourselves have heard of his own mouth.***

or should they abandon them and just believe in John's Gospel's first three chapters that clearly were interpolated to make it conform to Paul's *Jesus deification* and *faith* doctrines?

Destroying & Rebuilding Temple Charge

Of the Synoptics, only Matthew and Mark contain another charge that Jesus stated that he would destroy the Temple and rebuild it in three days. Both Gospels reject these charges as based on suborned witnesses who could not agree on the story. This means the charge was false and that Jesus did not want to credit it with a response; however, John's Gospel states it as true:

Mat 26:59-62 KJV *Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; ⁶⁰ But found none: yea, though many false witnesses came, [yet] found they none. At the last came two false witnesses, ⁶¹ And said, This [fellow] said, **I am able to destroy the temple of God, and to build it in three days.** ⁶² And the high priest arose, and said unto him, **Answerest thou nothing?** what [is it which] these witness against thee? ⁶³ But Jesus held his peace...*

Mar 14:56-61 KJV *For many bare false witness against him, but their witness agreed not together. ⁵⁷ And there arose certain, and bare false witness against him, saying, ⁵⁸ We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.⁵⁹ But neither so did their witness agree together.⁶⁰ **And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?** ⁶¹ But he held his peace, and answered nothing...*

Jhn 2:18-21 KJV *Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? ¹⁹ Jesus answered and said unto them, **Destroy this temple, and in three days I will raise it up.**²⁰ Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? ²¹ **But he spake of the temple of his body.***

Chart: Gospel Differences Highlight Interpolation at Different Times

For the *Son of God* charge, only Mark admits the charge, while Matthew and Luke state it was false. John does not state it as a charge and de facto denies it by explaining that it was a metaphor and the Pharisees brought this charge to justify murdering Jesus. However, at the same time John's Gospel promotes *son of God* as a doctrine by way of commentary, and not by Jesus' words.¹⁴³ These internal contradictions demand explanation and indicate interpolation occurring at different times.

Not all four Gospels can be true. The weight of the evidence in the chart shows that both charges were false. We require a rational explanation for the differences: 1) Within the Synoptics that derive from the same traditions; 2) Between the Synoptics and John's Gospel, and 3) Within John's Gospel itself. Clearly, the conflicts did not arise from the events but from an external source motivated to alter them.

¹⁴³John 1KJV *In the beginning was **the Word, and the Word was with God, and the Word was God.**²The same was in the beginning with God. ³All things were made by him; and without him was not any thing made that was made.*

Jhn 20:31 KJV *...that ye might believe **that Jesus is the Christ, the Son of God;** and... might have life through his name.*

<i>Gospel</i>	<i>Charges Before Sanhedrin</i>		<i>Conclusion</i>
	<u><i>Son of God (SOG)</i></u> <u><i>Charge</i></u>	<u><i>Temple (T)</i></u> <u><i>Charge</i></u>	
<u>Mark</u>	Unclear: Admits With Condition of being <i>Son of Man(SOM)</i>	Denies False Witnesses	Unclear Admits SOG with SOM Denies T
<u>Luke</u>	Denies Accusation With (SOM)	Omits. Likely regarded untenable and deleted	Unclear Denies SOG with SOM Omits T
<u>Mat</u>		Denies False Witnesses	Denies Both Charges
<u>John</u>	DOES NOT PRESENT AS A CHARGE		
	De facto Denies Explains <i>Son of God</i> As A Metaphor	Admits as True	Unclear Denies SOG Admits T
	Presents Evidence Justifying Both Charges Uses Paul's Concepts		
	Includes Examples of Jesus' Deification		
	Explains Charge Brought to Justify Jesus' Murder		
FINAL CONCLUSIONS			
<u>Minimum Rectification Required To Make Gospels Consistent</u>	Insert NOT into Mark text & delete Pauline based supporting commentary in John's Gospel	Delete Pauline evidence in John's Gospel	<i>Paul's epistles are source of all conflicts; John heavily interpolated</i>

Finding what minimum alterations make the text of the Gospels substantially consistent reveals a pattern to the interpolation and

shows what must have happened, thereby enabling us to discern the motive behind the mischief and identify its perpetrators.

For the *son of God* charge, adding the word [NOT] into the Mark text would make all the Synoptics consistent with John's son of God metaphor explanation.

Mar 14:61-62 KJV *Art thou the Christ, the Son of the Blessed? ⁶²And Jesus said, I am [NOT] and ye shall see the Son of man sitting on the right hand of power...*

This addition makes Mark tally with Matthew and Luke¹⁴⁴ where Jesus *denies* the charge and puts it in *their mouth*. For the *Temple* charge, Mark and Matthew are consistent in positively rejecting the charge as false due to suborned witnesses. Luke omits the *Temple* charge indicating either that he thought it too ridiculous to include with the false witnesses, or that later editors deleted it. In contrast, John does not state it as a charge, but supports it as true—though it also records Jesus' statement that everything he preached, he did openly—hence implying that they should be able to prove any valid charges.¹⁴⁵

¹⁴⁴Mat 26:63-64 KJV *... the high priest...said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. ⁶⁴Jesus saith ...Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power,...*

Luk 22:67-71 KJV *Art thou the Christ?...And he said unto them, If I tell you, ye will not believe: ⁶⁸ And if I also ask [you], ye will not answer me, nor let [me] go. ⁶⁹ Hereafter shall the Son of man sit on the right hand of the power of God. ⁷⁰ Then said they all, Art thou ... the Son of God? And he said ...Ye say that I am...*

¹⁴⁵Jhn 18:19-20 KJV *The high priest then asked Jesus of his disciples, and of his doctrine. ²⁰ Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.*

Who deleted [NOT] in Mark and interpolated John's Gospel? Clearly, someone had a motive. The belief that Jesus was the *literal son of God* and *the body is a Temple* can only be sourced to Paul. He claimed Jesus was God-like and revealed all his teachings to him, Paul. Since the Gospels were published after Paul's execution, the changes must have been made later by Paul's Pharisees.

Galatians 1:15-16 KJV *But when it pleased God, who separated me from my mother's womb, and called me by his grace,¹⁶ To reveal his Son in me, that I might preach him among the heathen;*

1Cor 6:19 KJV *What? Know ye not that **your body is the temple of the Holy Ghost**, which ye have of God, and are not your own?*

Thus, Pauline supporters intentionally changed the text causing this confusion after they adopted these Gospels. By tracing the difference between the Pauline concepts in the Gospels, we can build a picture of the order in which they adopted the Gospels.

The phrase *son of God* is found in Mark four times, in Luke eleven times and Matthew nine times but in John's Gospel sixteen times including John 10:36 where Jesus explains it as a metaphor. This indicates that Pauline supporters first adopted Mark's Gospel, followed by either Luke or Matthew, with *John* last.

This may seem counter intuitive, i.e. the book with the most interpolations was adopted last, while the one with the least was adopted first. However, this is resolved when we realise the art of interpolation is to edit in a minimal way so that it fulfils a set purpose; i.e. it fools the people it is intended to deceive. In the early years of the Pauline movement, the intention was to keep the differences in the text to a minimum, but to create massive differences through ambiguous language and doublespeak. Thus, the theological division between Pauline supporters and Jesus

disciples such as James was not as clear and manifest as in later years. During these early years, they edited the original text rather than interpolating it. Thus, the interpolations would not have been as divisive or indeed as abundant. About a century later, when Paul's supporters adopted John's Gospel, the theological gulf with the Jesus Jews had settled and so the interpolations of John's Gospel are divisive and express the full gamut of Paul's doctrines.

The interpolations reflect the degree of division between the communities at the time. It is for this reason that John's Gospel, particularly in its first few chapters, reflects Pauline concepts and doctrines and the Pharisee charges more thoroughly than the Synoptics, which means Pauline supporters adopted it last and thoroughly interpolated it from the Pauline perspective.

Finally, we should note that neither the *son of God* blasphemy nor *Temple* charge is made in John's Gospel, which thereby exonerates the Pharisees from their misdeeds. It thereby also eliminates mention of the false witnesses they brought forth, and omits mention of Jesus' rebuttal to the blasphemy charges. This gives the impression that Jesus' crucifixion was purely a *political* issue. Further, the fact both charges in the Synoptics—though not even mentioned in John—are validated using Paul's concepts demonstrates powerfully its interpolator(s) were Pharisees supporting their agenda, as further elaborated herein.

Before Pilate—King of the Jews

In the Synoptics, Jesus denied the title *King of the Jews*, by replying that it was merely an accusation.¹⁴⁶ In John's Gospel, Jesus actually

¹⁴⁶Mat 27:11 KJV *And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. Mar 15:2 KJV* *And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest [it].*

explains that his kingdom was *not of this world*, but a spiritual one of the Hereafter. Pilate found Jesus innocent:

Jhn 18:33-38 KJV *Pilate...called Jesus, and said..., Art thou the King of the Jews?* ³⁴ *Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?* ³⁵ *Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?* ³⁶ *Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.* ³⁷ *Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.* ³⁸ *Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith I find in him no fault..*

Nonetheless, the Pharisees insisted: *by our law he ought to die, because he made himself the Son of God* (Jhn 19:7).¹⁴⁷ Pilate, understanding that Jesus' claim *was of spiritual heavenly kingship* urged them that Jesus ought not to be crucified. However, they responded that they had no king other than Caesar, and if Pilate did not crucify Jesus, it meant he was treasonous to Caesar:

Luk 23:2-4 KJV *And they began to accuse him, saying, We found this [fellow] perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.*³ *And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest [it].*⁴ *Then said Pilate to the chief priests and [to] the people, I find no fault in this man.*

¹⁴⁷Mat 27:23-25 KJV *And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.* ²⁴ *When Pilate saw that he could prevail nothing, but [that] rather a tumult was made, he took water, and washed [his] hands before the multitude, saying, I am innocent of the blood of this just person: see ye [to it].* ²⁵ *Then answered all the people ... His blood [be] on us, and on our children.*

Jhn 19:3-8, 12, 14-15 KJV And said, Hail, King of the Jews! and they smote him with their hands. ⁴ Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. ⁵ Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! ⁶ When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. ⁷ The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. ...⁸ When Pilate therefore heard that saying, he was the more afraid; ¹² And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar ¹⁴... it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! ¹⁵ But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

THE PHARISEE GOAL: KILL JESUS, MAN & MESSAGE

Pilate relented and crucified Jesus out of political expediency, though he and the Pharisees knew that both the religious and political charges against Jesus were false. They knew Jesus' claim to be king of the Jews was of *spiritual* kingship and not *worldly* kingship that challenged Caesar. Why then did the Pharisees bring these bogus charges? The answer is *to kill* both Jesus' message by the religious charges, and Jesus the man, by the political charges.

Different Charges to Kill Jesus & His Message

The Sanhedrin brought the blasphemy charge against Jesus, which was a capital offence,¹⁴⁸ to prove he was a false Messiah, justify killing him and defame his movement before the Jewish masses.

¹⁴⁸ See Jhn 19:6-7 in *Before Pilate—King of the Jews*.

They did not charge him with abrogating Moses' Law, something Paul later preached in Jesus' name. This was also a capital offence. Had Jesus preached against Moses' Law they would certainly have charged him with this. The fact that they did not, means they knew this false propaganda was simply not sustainable before the masses. Plainly, the purpose of these charges was to kill Jesus' message by proving him an apostate, blasphemer and rebel against Israel. The Temple charge related to proving him an enemy of Israel.¹⁴⁹

¹⁴⁹Why was this ridiculous temple charge brought? The Pharisees bore great animosity towards Jesus due to his statements and activities relating to the Temple. Jesus had disrupted their business activities:

Mat 21:12-15 RSV *And Jesus entered the temple of God and drove out all who sold and bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons.* ¹³ *He said to them, "It is written, 'My house shall be called a house of prayer'; but you make it a den of robbers."* ¹⁴ *And the blind and the lame came to him in the temple, and he healed them. ...*¹⁵ *But when the chief priests and the scribes saw the wonderful things that he did, and the children crying out in the temple, "Hosanna to the Son of David!" they were indignant;* Mar 11:18 RSV *And the chief priests and the scribes heard it and sought a way to destroy him; for they feared him, because all the multitude was astonished at his teaching.*

Though Jesus upheld its sanctity, as God's sent messenger, he rightly claimed to be greater than the Temple: Mat 23:16-17 RSV *"Woe to you, blind guides, who say, 'If any one swears by the temple, it is nothing; but if any one swears by the gold of the temple, he is bound by his oath.'* ¹⁷***You blind fools! For which is greater, the gold or the temple that has made the gold sacred?***

When the religious establishment is corrupted, God himself sends a prophet as a guide, and he holier than bricks and mortar and so must be accepted.

Mat 12:6 RSV *I tell you, something greater than the temple is here.*

Elsewhere Jesus explained it differently in relation to fasting:

Mar 2:18-19 KJV *And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? ¹⁹And Jesus said unto them, Can the children of the bride chamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.*

A true prophet must be accepted since he carries God's message. He is more important than religious centres because in his person he is the true centre, guide and shortcut that avoids all pitfalls and errors that render vain their efforts to reach God. Nonetheless, the Pharisees could not stomach his prophecy that the Temple would be destroyed because they rejected him:

Before Pilate, in all four gospels, the only charge against Jesus was of political rebellion against Rome, i.e. claiming to be *King of the Jews*. Why? The Pharisees themselves gave the answer; they told Pilate that breach of the Jewish Law was not punishable by death under Roman law and that their goal was to kill Jesus:

Jhn 18:31 KJV *Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death.*

Mat 26:59- RSV *Now the chief priests and the whole council sought false testimony against Jesus **that they might put him to death...***

The false charges were rebellion against Caesar by refusing to pay taxes and proclaiming himself King. The Pharisee prosecutors were unconcerned that Jesus instructed the opposite; indeed, they were so determined that when Pilate sought to release Jesus, they threatened him with treason:

Mar 12:17 KJV *Jesus said **Render to Caesar the things that are Caesar's, and to God the things that are God's.***

Jhn 19:12 KJV *Pilate sought to release him: but the Jews cried out, saying, **If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.***

Mat 24:2 KJV *And Jesus said unto them, See ye not all these things? Verily I say unto you, **There shall not be left here one stone upon another, that shall not be thrown down.*** Mar 13:1-2 RSV *And as he came out of the temple, one of his disciples said to him, "Look, Teacher, what wonderful stones and what wonderful buildings!" ² And Jesus said to him, "**Do you see these great buildings? There will not be left here one stone upon another, that will not be thrown down.**"* Luk 21:6 KJV *...these things which ye behold, the days will come, **in which there shall not be left one stone upon another, that shall not be thrown down.***

Why The Pharisees Wanted to Kill Jesus by Crucifixion

Jesus claimed he was commissioned to convey God's revealed teachings to Israel.¹⁵⁰ To stop his message, the Pharisees had to murder Jesus, and the blasphemy charge discredited his message.

Jhn 19:7 KJV *The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.*

Deuteronomy prophesied the coming of *That Prophet* who would be like Moses i.e. a lawgiver, and that he would convey God's literal words. It also prophesied that even if *That Prophet* lied as regards his divine revelation, even as regards the smallest matter, God would slay him.¹⁵¹

The Pharisees knew that Jesus used the phrase *son of God* as a metaphor just as in earlier scripture. However, they imputed it literally, to find him guilty of blasphemy and justify murdering him by alleging that he spoke in the name of false Gods.¹⁵²

Deuteronomy contained a divine promise that God *himself* would slay any false claimant of revelation, and that this principle would apply even to *That Prophet*, because all humanity would be held accountable for not listening to him: ¹⁹*whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.* Thus, God's promise to slay *any false claimant* to revelation meant they could rely 100% on the words of *That Prophet*.

Paul is the perfect example of how God denigrates and slays those who lie about Him. We show how Nero executed him through a

¹⁵⁰See: *Pharisees Seek to Kill Jesus* and Jhn 8:13-16, 21, 24, 26, 28-29, 37, 40, 42 in *Jesus' Message—Salvation by Accepting Him as God's Prophet*

¹⁵¹See: Deu 18:15-20, Deu 33:2, Mat 23:39 and Jhn 14:30 in *Jesus Not the Universal Sovereign*

¹⁵²See: Deu 18:15-20 in *Jesus Not the Universal Sovereign*

series of extraordinary circumstances despite his having all possible factors in his favour including the Pharisees continuously attempting to save him. In any event, the Pharisees, in violation of scripture, had killed prophets before and so they knew merely murdering Jesus would not prove his falsehood: *Saying, Touch not mine anointed, and do my prophets no harm* (Psa 105:15 KJV).

Mat 23:31 KJV *Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.*

The Pharisees had to prove that Jesus was false—because killing the man would not necessarily kill the message. Their ingenious plan therefore was to kill him through crucifixion because according to Deuteronomy, one who dies on a tree (i.e. a wooden cross) after having committed a sin worthy of death, would be deemed false and accursed. Obviously, Jesus could not then be the Messiah and their killing him would be God's punishment:

Deu 21:22-23 KJV *And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: ²³ 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.*

Crucifixion was a form of hanging on wood and the Pharisees reasoned that they could justify murdering Jesus by convicting him of blasphemy... *a man have committed a sin worthy of death,¹⁵³ and he be*

¹⁵³Mat 26:59, 66 KJV *Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; ... ⁶⁶What think ye? They answered and said, He is guilty of death. Mat 27:1 KJV When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: Mar 10:33 KJV [Saying], Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the*

put to death...By killing him through crucifixion it would justify both his murder and prove his falsehood.

The Pharisees under one provision of Deuteronomy, namely an apostasy law, sought to murder Jesus and they used another provision to prove he was false, accursed and hence not the Messiah. Thus, the Pharisees sought to kill Jesus *by crucifixion*, and in one stroke, kill both the man and his message:

Jhn 11:50 KJV *Nor consider, that one man should die for the people, and that the whole nation perish not.⁵¹ And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;*

Jhn 18:14 KJV *Now Caiaphas was he, which gave counsel to the Jews, **that it was expedient that one man should die for the people.***

Even Paul admits that there was no legal reason to kill Jesus, but they remained intent upon his death by crucifixion:

Acts 13:27-30 NLT *²⁷The people in Jerusalem and their leaders did not recognize Jesus as the one the prophets had spoken about. Instead, they condemned him, and in doing this they fulfilled the prophets' words that are read every Sabbath. ²⁸They found no legal reason to execute him, but they asked Pilate to have him killed anyway. ²⁹"When they*

*scribes; and they shall **condemn him to death**, and shall deliver him to the Gentiles: Mar 14:1, 55, 64 KJV After two days was [the feast of] the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put [him] to **death**. ... ⁵⁵ And the chief priests and all the council sought for witness against Jesus to put him to **death**; and found none. ... ⁶⁴ Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of **death**. Luk 23:22 KJV And he said unto them the third time, Why, what evil hath he done? I have found no cause of **death** in him: I will therefore chastise him, and let [him] go. Luk 24:20 KJV And how the chief priests and our rulers delivered him to be condemned to **death**, and have crucified him.*

had done all that the prophecies said about him, they took him down from the cross and placed him in a tomb. ³⁰ ***But God raised him from the dead!***

This underlined portion was either a later Pauline corruption or intended to be understood in the way that we detail herein. Evidently, the true Messiah could not be accursed, and so Jesus must have survived the crucifixion. Therefore, after Jesus' survival, Paul's mission was to create Jesus followers who believed in his crucifixion-death, hence Paul making *Jesus' resurrection* his central doctrine. Paul also made the crucifixion-death the central aspect of *all* his doctrines. By convincing people to accept them in one stroke he abrogated Moses' Law and characterised Jesus as accursed, and so destroyed Jesus' message:*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:* Gal 3:13 KJV

Throughout fourteen epistles, Paul never mentions the Great Commandment because he was fulfilling the Pharisee charge that Jesus blasphemed by claiming to be the literal son of God.¹⁵⁴

Paul Admits Jesus Claimed Prophethood

Paul admitted that Jesus' claim was that he was a prophet and that some people accepted him as such,¹⁵⁵ hence the subtle Pharisee plan to kill Jesus and his message by convincing the masses that he was a false Messiah prophet.¹⁵⁶ Acts shows that Paul used the ambiguity of Jesus' crucifixion survival to sow his corruptions.

¹⁵⁴See: *Paul's Greatest Corruption—Revealed Jesus Son of God*

¹⁵⁵Mat 14:5 KJV ...when he would have put him to death, he feared the multitude, **because they counted him as a prophet.** Mat 21:11, KJV ...the multitude said, *This is Jesus the prophet of Nazareth of Galilee.*⁴⁶ *But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.*

¹⁵⁶Mat 10:41 KJV **He that receiveth a prophet in the name of a prophet shall receive a prophet's reward;** and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. Mat 12:39 KJV *But he*

Jesus' Message—Salvation by Accepting Him as God's Prophet

Jesus told the Pharisees that without following him, they would remain embroiled in their sins until death. He says that the proof that God sent him was the practical and beneficial effect of accepting him and their escaping from their bondage of sin. At the end, he concludes that the reason for these signs of personal purification from sinful ways was that he spoke not of his own accord, but by the will of God:

Jhn 8:13-16, 21, 24, 26, 28-29, 37, 40, 42 KJV ¹³ *The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.* ¹⁴ *Jesus answered and said unto them, Though I bear record of myself, [yet] my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.* ¹⁵ *Ye judge after the flesh; I judge no man.* ¹⁶ *And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me...* ²¹ *Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come...* ²⁴ *I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am [he], ye shall die in your sins...* ²⁶ *I speak to the world those things which I have heard of him...* ²⁸ *Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am [he], and [that]...I do nothing*

answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

Mat 13:57 KJV *And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.* Mat 16:4,14 KJV *A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them,..* ¹⁴⁻ *And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.* Luk 11: 32 KJV *The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.* Mat 12:42 KJV *The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.*

of myself; but as my Father hath taught me, I speak these things...²⁹he that sent me is with me: the Father hath not left me alone; for I do always those things that please him...³⁷ I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. ...⁴⁰ But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham...⁴² Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

In concluding, Jesus says that if the Pharisees do not accept him as the Messiah prophet¹⁵⁷ they would not be purified, but would remain in their sins until death. He was not referring to the belief in his crucifixion-death to attain salvation or obtain remission of sins. Indeed, he never mentioned any such doctrine. However, when the time is ripe, the Orthodox Jews would *lift him up* i.e. accept him. We know that they did *not* accept Paul's Christianity, but as shown herein, most of the Orthodox Jews, through his disciples, accepted Jesus' Judaism. In contrast, Paul some twenty years later, under his revealed Atonement and Resurrection doctrines, preached that everyone could achieve salvation by uttering a few words about Jesus' resurrection.¹⁵⁸

¹⁵⁷Luk 7:39 KJV...when **the Pharisee** which had bidden him saw...he spake within himself, saying, **This man, if he were a prophet, would have known who and what manner of woman [this is] that toucheth him: for she is a sinner.**

John 4:19-21, 25-26 NLT "**Sir,**" the woman said, "**you must be a prophet.**"²⁰ So tell me, why is it that you Jews insist that Jerusalem is the only place of worship, while we Samaritans claim it is here at Mount Gerizim, where our ancestors worshiped?"²¹ Jesus replied, "Believe me, dear woman, the time is coming when it will no longer matter whether you worship the Father on this mountain or in Jerusalem."²⁵ The woman said, "**I know the Messiah is coming—the one who is called Christ. When he comes, he will explain everything to us.**"²⁶ Then Jesus told her, "**I AM the Messiah!**

¹⁵⁸Rom 10:9-10 KJV ⁹ That if thou shalt **confess with thy mouth** the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be

Paul's Doctrines Designed to Aid the Pharisees

Jesus preached that for salvation, the Jews only had to believe and implement his interpretations of Moses' Law, and accept him as the Messiah. For this, God would forgive their sins.

The Pharisees alleged that Jesus did not know or follow Moses' Law for salvation or follow his customs, i.e. injunctions regarding circumcision, the Sabbath and the Temple etc. Paul's mission was to sow corruptions into Jesus' followers that would *substantiate* all the Pharisee allegations against Jesus. Thus, Paul abrogated Moses' Law and spread false doctrines that taught that Moses' customs, circumcision, the Sabbath etc., were no longer compulsory, even for Jews, and that the Temple was not God's house.¹⁵⁹ Very cunningly, Paul linked his abrogation of Moses' Law not to Jesus' ministry, as clearly Jesus was an advocate of Moses' Law, but to Jesus' alleged death by crucifixion. This was after his crucifixion when Jesus was not present, being a *wanted* man who had *escaped* judgment. He was on his journey as he had promised, seeking the lost tribes of Israel.

James confronted Paul about reports that he had been preaching against Moses' Law. Jesus' disciples now knew something was very wrong with Paul:

Acts 21:20-21 KJV: ...when they heard [it], they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: ²¹And 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.

saved. ¹⁰ For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

¹⁵⁹We explore Paul's doctrines more fully later in the series.

At this stage, Jesus' disciples were unaware that Paul had newly revealed doctrines¹⁶⁰ that would enable the Pharisees to support their contention that Jesus was a false messiah because his followers did not believe in salvation through Moses' Law or his covenant, instead accepting Jesus' *accursed crucifixion-death*. An analysis of the charges against Jesus is the first step in understanding how the Pharisees began their accusations, and how Paul fulfilled their goals.

JESUS' SURVIVAL FROM CRUCIFIXION

Jesus Prophesied Survival Like Jonah

After failing to defeat Jesus in argument, the Pharisees contrived to inflict upon him an accursed death. God made known to Jesus the Pharisee plan and told him that He would counter it, which Jesus detailed to his disciples in two prophecies linked to the story of Jonah. The first was that God would save him as He saved Jonah¹⁶¹ and the second, that like Jonah's generation, the generation after the current generation would accept him, having seen the sign of his survival. If Jesus was true, God had to fulfil both prophecies in favour of Jesus:

Luk 11:29-30, 32 KJV *And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.³⁰ For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this*

¹⁶⁰*Jesus' Deification, Faith and Grace, Atonement, Resurrection, Original Sin and New Covenant substituting for Moses' Law and Mosaic Covenant etc.*

¹⁶¹Mat 12:39 KJV *But [Jesus] answered .. An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: Mark denies Jesus presented this sign. This was because Pauline Christians in Rome adopted Mark's Gospel first and edited it out because Jesus' followers used Jesus surviving the crucifixion ordeal, as evidence that he was the true Messiah and not false/accursed. The wording is clearly foregery: Mar 8:12 KJV ... Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.*

generation. ...³² The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

Jesus did not know *how* exactly God would save him, but in his vision on the mountain with Moses and Elias,¹⁶² Jesus was told that he would survive the attempt the Pharisees would make upon his life, and after which Jesus first told his disciples that he would *rise from the dead*:

Mark 9:8-10 KJV *And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.¹⁰ And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.*

Judas leaked this to the Pharisees who misinterpreted it to mean that Jesus would *rise after death*. Thus, they were confident they would kill Jesus but feared Jesus' followers might steal his body and claim he had risen from the dead.¹⁶³

In any event, Jesus *rising from the dead* was a metaphor representing Jesus' prophecy that God would fulfil the Sign of Jonah for him – survival from the clutches of death. The disciples did not understand

¹⁶²With Jesus were James the Just, Peter and John the Baptist (not error) – explained in the second book in this series.

¹⁶³Mat 27:62-66 KJV *Now the next day, that followed the day of the preparation, the chief priests and Pharisees came unto Pilate, ⁶³ Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. ⁶⁴ Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. ⁶⁵ Pilate said unto them, Ye have a watch: go your way, make [it] as sure as ye can. ⁶⁶ So they went, and made the sepulchre sure, sealing the stone, and setting a watch.*

what it meant. At this stage, they did not know that the Pharisees would crucify Jesus.

Post Crucifixion—Stories of Jesus' Survival Spread

If Jesus had died by crucifixion, Jesus' corpse was to be used as evidence of his accursed death under Deuteronomy, thereby justifying both their killing him and rejecting him as a false messiah. Instead, after his survival there were widespread reports among the Jewish masses that they saw Jesus alive:

Acts 13:31, KJV *And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.*

Jesus' followers told Paul of these facts in Acts since he was a Pharisee and would not have known them. Further, even Paul admits that more than five hundred people saw Jesus at one time after the crucifixion, which means that it was common knowledge that the Pharisee scheme to kill Jesus and his message by crucifixion, had failed.¹⁶⁴ Now Jesus' survival evidenced divine support and testified to his truth:

Acts 1:3-4 NLT *During the forty days after his crucifixion, he appeared to the apostles from time to time, and he proved to them in many ways that he was actually alive. And he talked to them about the Kingdom of God. ⁴Once when he was eating with them, he commanded them, "Do not leave Jerusalem until the Father sends you the gift he promised, as I told you before."¹⁶⁵*

¹⁶⁴1Co 15:4-6 KJV *And that he was buried, and that he rose again the third day according to the scriptures: ⁵ And that he was seen of Cephas, then of the twelve: ⁶After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.*

¹⁶⁵Acts 1:4 NLT *Once when .. eating with them, he commanded them, "Do not leave Jerusalem until the Father sends you the gift he promised, as I told you before.*

It is implicit in ...*he proved to them in many ways that he was actually alive...*, that he had survived and had his same pre-crucifixion body. His eating with his disciples proves that he was not in the spirit form as Paul later alleged in his Atonement and Resurrection doctrines:

Luk 24:39-42 NLT *Look at my hands. Look at my feet. You can see that it's really me. Touch me and make sure that I am not a ghost, because ghosts don't have bodies, as you see that I do.*" ⁴⁰ As he spoke, he showed them his hands and his feet. ⁴¹ Still they stood there in disbelief, filled with joy and wonder. Then he asked them, "Do you have anything here to eat?" ⁴²*They gave him a piece of broiled fish,*

2Cor 5:16 KJV *Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh...*

That Jesus was not *spirit* is settled by his own words that: *ghosts do not have bodies*, and by his eating *broiled fish*. Thus, whatever Christians may allege, Jesus was reported as *alive in the sense of having survived* and not because after death he was resurrected in the spirit. Jesus' death and resurrection fiction has no basis other than Paul's corruptions some twenty years later when he claimed that God revealed it to him.

Jesus' Survival Fulfills Old Testament Prophecies

Paul's claims were based on his alleged revelations, but never once did he cite scripture supporting his own advent. Jesus like all true prophets based his claim upon scripture but the prophecies Jesus could cite in his favour before his crucifixion were non-specific: *...And he began to say unto them, This day is this scripture fulfilled in your ears.* Luk 4:21 KJV

Nonetheless, Jesus had told his disciples that there were many scriptural prophecies of his crucifixion,¹⁶⁶ but we know that Jesus did not know what they were. However, after *surviving* the crucifixion ordeal, the events of which matched many prophecies, Jesus reminded them of what he had told them earlier:

Mat 26:54, 56 NIV *But how then would the Scriptures be fulfilled that say it must happen in this way?" ...⁵⁶But this has all taken place that the writings of the prophets might be fulfilled."* Then all the disciples deserted him and fled.

Luk 24:44-45 KJV *And he said ..., These ... words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.⁴⁵ Then opened he their understanding, that they might understand the scriptures,*

It is evident the prophecies relating to Jesus being the Messiah had to be non-specific because otherwise the Pharisees who knew the scriptures, would have guessed before the crucifixion that they might apply to Jesus and his survival from the crucifixion ordeal, and taken steps to ensure his demise.¹⁶⁷

Jesus—The Jonah of the Jews

What Jesus meant by his *rising from the dead* was that he would survive the crucifixion ordeal and rise from his coma from *the place of the dead*, i.e. the tomb.¹⁶⁸

¹⁶⁶Later in the series, we show how not one prophecy foretold Jesus' death and resurrection, but rather prophesied his survival, long life and future progeny. We also prove *who* recorded the fulfilment of the prophecies.

¹⁶⁷See: analysis of Psalms 22 and Isaiah 53 in: *What the Scriptures Prophesied About Jesus' Crucifixion*

¹⁶⁸We cover the resurrection myth later in the series.

Jesus' prophecy of the Sign of Jonah being fulfilled for him is central to the entire Jesus story. Mirza Ghulam Ahmad (pbuh) (1835-1908) in his book *Jesus In India*, p.17, was the first to prove comprehensively that Jesus did not die on the cross and wrote this of the Jonah prophecy:

'Matthew 12:40 says that just as Jonah was three days and three nights in the belly of the fish, so the Son of Man shall be three days and three nights in the bowels of the earth. Now it is clear that Jonah did not die in the belly of the fish; the utmost that happened was that he was in a swoon or a fit of fainting. The holy books of God bear witness that Jonah, by the grace of God, remained alive in the belly of the fish, and came out alive; and his people ultimately accepted him. If then Jesus (on whom be peace) had died in the belly of the 'fish', what resemblance could there be between a dead man and the one who was alive, and how could a living one be compared with one dead?'

Jonah's story was of *fantastic survival in the face of death rather than death followed by impossible resurrection*. Yet this has not prevented Christians from twisting the matter and suggesting that Jesus' similarity with Jonah was the duration of incarceration within the whale's belly and in the tomb. If this is a sign of truth, it means that any criminal incarcerated for three days and three nights would have shown the Sign of Jonah, and should be adjudged as truthful.

Moreover, Jesus was not in the tomb for three days and three nights. He went into the tomb on a Friday afternoon¹⁶⁹ when the sun darkened prematurely¹⁷⁰ and emerged from the tomb on the Sunday

¹⁶⁹Jhn 19:31 KJV *The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the **sabbath day**, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and [that] they might be taken away.*

¹⁷⁰Mat 27:45 KJV *Now from the sixth hour there was darkness over all the land unto the ninth hour.*

morning¹⁷¹ when the sun was not fully risen.¹⁷² This puts his period at best three days and two nights, and that if both the days of Friday and Sunday are counted as whole days, which it itself is a stretch.

In any case, such a suggestion is a mockery of Jesus' prophecy and of the *Sign of Jonah* that was to demonstrate God's support. It is evident that the *Sign of Jonah* lay not in the period of his confinement but in his miraculous survival in the belly of the whale, when he should have died. Thus, Jonah's sign for Jesus was his continuous survival, not his death and resurrection.

Jon 3:5 KJV...*the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest to the least of them.*

What greater proof of Jesus' truth could there be than his escaping death like Jonah? God saved Jesus as He saved Jonah from almost certain death and proved that he was the Messiah of the Jewish people. God not only frustrated the Pharisee plan to inflict on Jesus an accursed death but He caused its failure to become the instrument of Jesus' acceptance by Orthodox Jews, as Jesus had prophesied earlier.

No wonder Jesus' disciples were incredulous when he survived according to his prophecy, when they could not understand how God would fulfil it. Since Jesus' first prophecy was fulfilled,¹⁷³ can

¹⁷¹Luk 24:19, 21 KJV *And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: [Luk 24:20-21 KJV] 20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. ²¹ But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done.*

¹⁷²Jhn 20:1 KJV *The first [day] of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.*

¹⁷³Detailed later in series: *Paul's Created Myth of Jesus' Resurrection*

we doubt that the second part—that the generation after Jesus' generation would accept him—was also fulfilled? We show that it too was fulfilled magnificently.

Jesus' survival became the sign of his truth and the Pharisee plan having backfired, at first prompted increased persecution by Paul and other Pharisees. When that too failed, they realised that their only hope of survival against the rising tide of conversions was to destroy it from within, by corrupting Jesus' teachings.

Paul's *mission impossible* was to realise the *same* original Pharisee goals through stealth and secrecy. We show herein that the mission truly was impossible, for what plan and scheme can succeed against God who being *All-Knowing* simply works the plan back onto the perpetrators? Indeed, this is what we show. Nonetheless, Christianity is their plan's illegitimate child.

Jesus' Prophecy—Jews Would Accept Him as Messiah

Christians argue that their position of Jesus' death and resurrection is more plausible than the theory of his survival. This is simply absurd. Extraordinary survival events such as falling out of planes have occurred, but none has returned from *rigor mortis*. Such an argument has no weight, particularly in the face of overwhelming evidence. Since even the Pharisees acknowledged that people saw Jesus alive, there are only two options: the obvious first option is that he survived based on the evidence presented; the second is that he died, went through a process of rigor mortis for two days, and was resurrected. Which is more plausible?

However it happened, Jesus survived the crucifixion ordeal and the Pharisees' best-laid plans came to naught. They could see Jesus' prophesied Kingdom coming—a metaphor for the Jews accepting him as the Messiah:

Mat 16:28 KJV *Verily I say unto you, **There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.***¹⁷⁴

Jesus' prophecy was that many alive would see him *coming in his kingdom* and within one hundred years of Jesus' crucifixion, the majority of the Pharisee followers, i.e. the Orthodox Jews, had accepted Jesus as the Messiah. (Paul's followers in contrast took three hundred years to take over the Roman Empire). The spiritual vision of the prophets is penetrating, hence even before the crucifixion, Jesus could see new shoots of spring appearing, leading him to prophesy that the summer harvest was near:

Luk 21:29-33 KJV *And he spake to them a parable; Behold the fig tree, and all the trees; ³⁰ **When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.***³¹ *So likewise ye, when ye see these things come to pass, **know ye that the kingdom of God is nigh at hand.***³² *Verily I say unto you, **This generation shall not pass away, till all be fulfilled.*** ³³ *Heaven and earth shall pass away: but my words shall not pass away.*

Mat 9:37-38 KJV *Then saith he unto his disciples, **The harvest truly is plenteous, but the labourers are few;***³⁸ *Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.*

Jesus' survival gave such a massive boost to his movement that his Pharisee enemies were forced to seek further measures to prevent their growth. By the time of James' martyrdom thirty years later, events had turned so strongly against their Pharisee enemies that they could see Jesus' prophesied victory. They had received their

¹⁷⁴Mar 9:1 KJV...*he said...Verily I say unto you, **That there be some .. that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.*** Luk 9:27 KJV *But I tell you of a truth, **there be some standing here, which shall not taste of death, till they see the kingdom of God.***

early rain and were now only waiting for the latter rain (i.e. conversions) as God's judgment was nigh.

Jas 5:7-9 KJV *Be patient therefore, brethren, unto the coming of the Lord. Behold, **the husbandman** waiteth for the precious fruit of the earth, and **hath long patience for it, until he receive the early and latter rain.**⁸ Be ye also patient; establish your hearts: **for the coming of the Lord draweth nigh.**⁹ Grudge not one against another, brethren, lest ye be condemned: **behold, the judge standeth before the door.***

Survival from Crucifixion Not Unknown

As later Pauline interpolation severely compromised Acts, it does not tell us exactly how Jesus' disciples used his survival in their preaching. No doubt, since Jesus prophesied that it would be a sign of epic proportions leading to mass conversion, it played a major role in their preaching. It is likely that they preached that Jesus' survival proved he was the true Messiah because God saved him from an otherwise inevitable death, as befell the thieves crucified with him, whose legs were broken. Proof that survival from crucifixion *was known* comes from the Pharisees who asked that Jesus' legs be broken, but they were not.¹⁷⁵ Further, Josephus' first century works *prove* that men crucified longer than Jesus, *did* survive crucifixion with rudimentary medical aid. It is absurd therefore to argue that Jesus *could not* have survived:

And when I was sent by Titus Caesar with Cerealins, and a thousand horsemen, to a certain village called Thecoa, in order to know whether it were a place fit for a camp, as I came back, I saw many captives crucified, and remembered three of them as my former acquaintance. I was very sorry at this in my mind, and went with tears in my eyes to Titus,

¹⁷⁵Jhn 19:31 NLT *It was the day of preparation, and the Jewish leaders didn't want the bodies hanging there the next day, ... the Sabbath (and a very special Sabbath, ...[of] the Passover). So they asked Pilate to hasten their deaths by ordering that their legs be broken. Then their bodies could be taken down.*

and told him of them; so he immediately commanded them to be taken down, and to have the greatest care taken of them, in order to their recovery; yet two of them died under the physician's hands, while the third recovered. (Life of Flavius Josephus)

It is likely Josephus' three friends were on the cross for several days and almost certainly much more than Jesus' three to six-hour ordeal. Though Pilate crucified Jesus out of political expediency, it seems he conspired with Joseph of Arimathea and Nicodemus to have Jesus crucified for only a short period, i.e. three to six hours, after which Jesus had to be taken down due to the imminent Sabbath. This was because under Deuteronomy all the land would be cursed if he were allowed to remain on the cross during the Sabbath. That Joseph of Arimathea and Nicodemus made medical preparations of *myrrh and aloes* beforehand, which they applied to Jesus' wounds, shows they were in league with Pilate to ensure his survival.¹⁷⁶ They expected Jesus to survive given his young age, the short period of Jesus' crucifixion and that his bones were not broken—probably on Pilate's instructions—hence Pilate's surprise at the report of his death:

Mar 15:44 KJV *Pilate marvelled if he were already dead: and calling [unto him] the centurion, he asked him whether he had been any while dead.*

That Pilate was surprised at the report of Jesus' death after such a short time shows that this was extremely unusual. Indeed, it suggests that if Jesus was comatose, his chances of survival were good with Joseph of Arimathea and Nicodemus applying healing herbs. Thus, clearly, the centurion received instructions from Pilate not to break Jesus' legs and having no medical knowledge, mistakenly thought that Jesus was dead. In any event, on Sunday

¹⁷⁶Jhn 19:12 KJV...*henceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.*

Jesus revived from his coma, as is common when the body has been through trauma:

Jhn 19:39-40 KJV *And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.⁴⁰ Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.*

The Pauline editor of Johns' Gospel obviously had to explain away the healing herbs and his statement *...as the manner of the Jews is to bury...* is false. Indeed, it shows that the interpolator of this text was trying to negate the obvious implication that he was alive. The Jews never embalmed their dead and they do not to this day. Moreover, embalming is treating human remains to delay decomposition. Had Jesus been embalmed, he would have been cut to pieces with his bodily fluids drained and organs removed and we know that this did not happen, since Jesus ate food with his disciples soon after recovery. Clearly, the hundred pounds of healing herbs were used precisely for their expected purpose, namely, to help Jesus recover over several days. Myrrh and Aloes are, moreover, healing herbs, not embalming herbs. Aloe Vera accelerates recovery of wounds¹⁷⁷ and so even today, modern medicine uses it for wound healing.

It is evident that divine design ensured that Jesus' legs were not broken, contrary to the wishes of the Pharisees, probably because the soldier had been so instructed by Pilate. They therefore gave the excuse that Jesus was already dead. Clearly, Jesus was unconscious but still alive with his heart pumping blood as indicated by *...forthwith came there out blood and water:*

¹⁷⁷Oryan A et al, *Topical Application of Aloe Vera Accelerated Wound Healing, Modeling, and Remodeling: An Experimental Study with Significant Clinical Value; Ann Plast Surg 2014; July 4*

Jhn 19:31-37 KJV *The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. ³² Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. ³³ But when they came to Jesus, and saw that he was dead already, they brake not his legs:³⁴ **But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.**³⁵ And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.*

The soldier pierced him with a spear to see if he responded and he did not. He therefore inferred that Jesus had died. However, the spear cut reveals to the 21st century medical eye that his heart was still working because the Gospels state that blood and water (presumably pleural fluid, accumulated on account of his hanging position) came out of his body *forthwith*, i.e. immediately. Today we know that only an active heart pumps blood out of a body. Blood does not gush from a dead body where it clots *within seconds* of cardiac arrest.¹⁷⁸ The author of John's Gospel authenticated the coming out of the *blood and water* with the person who saw it, who confirmed that he gave *a truthful account so that it might be believed*. It is an extraordinary statement. There is no similar example in Biblical text where an *eyewitness declares* a report as authentic.

God engineered many things to ensure Jesus' survival, but He also designed to preserve this information so that when science had progressed, future generations would have *certain knowledge* of Jesus' survival from his crucifixion ordeal.

¹⁷⁸For further information, see: *Jesus In India* by Mirza Ghulam Ahmad (pbuh), or see *Jesus Christ Did Not Die On the Cross – A Cardiologist's Perspective*, Review of Religions, March 2012.

In short, if a man is seen alive following an attempted execution, the natural conclusion is that the man never died—not that the man died and came back to life. All reasoning is based on inferring causes from our common human experience. There are many failed assassination attempts recorded in human history, but there has never been a case of one dead, in rigor mortis, returning to life. Thus, to conclude that Jesus died and came back to life, contrary to the collective experience of humanity, *and* contrary to Jesus' own prophecy that he would resemble Jonah in his survival, is to defy both logic and the scriptural evidence.

Christians following Paul, seek Jesus' death on the cross and then his resurrection, but Jesus' survival is evidently more rational and plausible and in keeping with Jesus' prayers to have the *bitter cup of death* taken from him. Moreover, God always heard his prayers: *...And I knew that thou hearest me always...* (Jhn:11:42 KJV).

Finally, there is no doubt that Jesus' disciples and followers believed in Jesus' survival, since the latter objected to Paul's Atonement and Resurrection doctrines and accused Paul of making Jesus accursed.¹⁷⁹

The Pharisee Dilemma

After Jesus' survival from the crucifixion ordeal as he had prophesied, hundreds of people saw him as he embarked on his journey. This, together with his disciples spreading news of Jesus' survival like wildfire, meant the Pharisees faced a dilemma of how to explain Jesus' survival and escape from certain death. The Pharisees maintained their propaganda that they had killed Jesus by crucifixion and inflicted upon him an accursed death. However, since they had no corpse, they could not counter the evidence of eyewitnesses that Jesus escaped alive. To support their argument that Jesus' survival was a myth and that Jesus' body was stolen by

¹⁷⁹See: *EVIDENCE – PAUL'S MISSION: PROVE JESUS ACCURSED*

the Jesus Jews, they needed some Jesus followers to confirm that Jesus died by crucifixion. That might just convince the Orthodox Jews that their story was true.

Mat 28:12-15 NLT *A meeting with the elders was called, and they decided to give the soldiers a large bribe. ¹³ They told the soldiers, "You must say, 'Jesus' disciples came during the night while we were sleeping, and they stole his body.' ¹⁴ If the governor hears about it, we'll stand up for you so you won't get in trouble." ¹⁵ So the guards accepted the bribe and said what they were told to say. Their story spread widely among the Jews, and they still tell it today.*

Paul Corrupting Jesus' Message Using Jesus' Belief in the Afterlife

The Old Testament hardly mentions the concept of *resurrection of the dead*¹⁸⁰ but in human consciousness, it has always been important. Resurrection from death to life has taken many forms, including reincarnation. This is because simpler minds cannot conceive of an existence other than the present and this has given rise to difficulties in understanding divine metaphors, through which the nature of the afterlife is conveyed.

Jesus' mission for Jewish moral reformation was based on repentance and belief in the *Kingdom of God* (i.e. accountability and implementing the sovereignty of God's laws on Earth), and that accepting him as the Messiah would remit their sins enabling them to enter paradise in the hereafter. Therefore, Jesus' mission could only succeed, if he re-established belief in the afterlife by argument.¹⁸¹ The Pharisees, who held sway over the masses, believed

¹⁸⁰Only reference is: Job 14:12 KJV *So man lieth down, and riseth not: till the heavens [be] no more, they shall not awake, nor be raised out of their sleep.*

¹⁸¹Mat 22:31-32 ERV *...Surely you have read what God said to you about people rising from death. ³² God said, 'I am the God of Abraham, the God of Isaac, and the God of Jacob.' So they were not still dead, because he is the God only of living people."*

in the afterlife but many Jews, i.e. the Sadducee sect who were among the wealthier ten percent of the Jews, did not believe in the afterlife or in the immortality of the soul or in any divine system of reward or punishment for deeds. Hence, we find that Jesus debates this issue with them several times.

Paul's practice was to take the rational beliefs of the Jesus Jews and spin them to achieve his Pharisee goals. A person seen alive after a hazardous event is obvious evidence for his survival, but Paul spun Jesus' survival into his irrational and mystical Atonement and Resurrection doctrines—all while seemingly propagating Jesus' belief in the afterlife.¹⁸² Thus, Paul was using and spinning Jesus' Jewish beliefs to make it seem that he was Jesus' follower, while perverting Jesus' teachings—this is the proverbial *wolf in sheep's clothing*.

However, he could not fool the Jews. Paul admits losing all his following in Asia, Jews and gentiles alike, as detailed later. This means that Jesus' true followers had spread in Asia through Jesus' disciples, while Paul's Pharisees later spread his Christianity primarily in pagan Western Europe, as will be elaborated.

Gamaliel Saves Disciples from Sanhedrin

After Jesus' survival and escape, the disciples were energised and increasingly successful in preaching that Jesus was the Messiah. This attracted the attention of the Sanhedrin who wanted to kill them.¹⁸³

¹⁸²We show how exactly, later in the series.

¹⁸³Acts 5:24-25, 27-33 KJV ...when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. ²⁵ Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. ... ²⁷ And when they had brought them, they set them before the council: and the high priest asked them, ²⁸ Saying, Did not we straitly command you that ye should not teach in this name? ... **behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.** ²⁹ Then Peter and the other apostles answered and

While, as shown herein, Acts was later grossly interpolated, there is no reason why Gamaliel's speech would have been altered.

Gamaliel explained that divine movements cannot be destroyed by human effort no matter how great the persecution or what means are employed, which necessarily means the greater the opposition, the greater acceleration in its growth.¹⁸⁴ In contrast, worldly *religious* movements collapse under pressure, particularly if their leader dies or is killed. The Sanhedrin released Jesus' disciples, which means they genuinely believed Jesus was false, and Gamaliel's statement to be true.

CHARGES AGAINST ST. STEPHEN

Undoubtedly, Jesus' fortitude in the face of insurmountable odds and his spirit of sacrifice served as a catalyst that energised his disciples. Those who, before the crucifixion, had displayed a lack of faith and cowardice, after the crucifixion fearlessly propagated Jesus' message that he was God's true messenger and the Messiah.

*said, We ought to obey God rather than men.*³⁰ *The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.*³¹ *Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.*³² *And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.*³³ ***When they heard that, they were cut to the heart, and took counsel to slay them.***

¹⁸⁴Acts 5:33-39 CEV *When the council members heard this, they became so angry that they wanted to kill the apostles.*³⁴ *But one of the members was the Pharisee Gamaliel, a highly respected teacher. He ordered the apostles to be taken out of the room for a little while.*³⁵ *Then he said to the council: People of Israel, be careful what you do with these men.*³⁶ *Not long ago Theudas claimed to be someone important, and about four hundred men joined him. But he was killed. All his followers were scattered, and that was the end of that.*³⁷ *Later, when the people of our nation were being counted, Judas from Galilee showed up. A lot of people followed him, but he was killed, and all his followers were scattered.*³⁸ *So I advise you to stay away from these men. Leave them alone. If what they are planning is something of their own doing, it will fail.*³⁹ *But if God is behind it, you cannot stop it anyway, unless you want to fight against God. The council members agreed with what he said...*

The rapid growth of the Jesus Movement over the next few years was such that the Pharisees felt powerless and hence they created a climate of agitation against Stephen, whose arguments further exposed their hypocrisy and lies, such that they had to suborn witnesses for trumped-up charges.

The religious charges the Pharisees brought against *Jesus* were: 1) Blasphemy against God; and 2) Prophesying that he would destroy the Temple and rebuild it in three days. The religious charges against *Stephen* included both charges against *Jesus*, plus a further three charges:¹⁸⁵ 3) Blasphemy against Moses; 4) Blasphemy against the Law ; and 5) Blasphemy against the Temple and Moses' Customs. These charges were designed to create hatred for *Jesus* and his movement among Orthodox Jews and thereby prevent them from accepting him as the Messiah.

The fact that the Pharisees fabricated three more charges confirms their inability to prevent conversion to *Jesus'* movement through their earlier lies. Because each step they took backfired, the increase in their frustration is gauged by the incremental increase in their propaganda and atrocities.

¹⁸⁵Acts 6:8-15 KJV *And Stephen, full of faith and power, did great wonders and miracles among the people.⁹ Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.¹⁰ And they were not able to resist the wisdom and the spirit by which he spake.¹¹ Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.¹² And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,¹³ And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: ¹⁴For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.¹⁵ And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.*

Though breach of Mosaic Law was not punishable under Roman law, in Paul's case, it resulted in his execution and destruction.¹⁸⁶ Paul (Saul) was presented to the Sanhedrin and later before Governors Felix and Festus, and King Agrippa. Unlike Stephen, who was innocent of the charges against him, Paul used many falsehoods in his attempt to be acquitted of the charges that were true. His lies we shall analyse in due course.

The Martyrdom of St. Stephen

The Jesus Movement continued to gather pace with the conversion of the Orthodox Jews. The proof of this seemingly unstoppable tide is the fact that they finally resorted to murdering Stephen, who typified the firm faith of the Jesus Jews. His magnificent speech against the Pharisees was indicative of the high resolve and just defiance of Jesus' followers. Like Jesus,¹⁸⁷ Stephen berated them for failing to keep Moses' commandments and he faced martyrdom with the courage and fortitude of all true followers of prophets. The Pharisee rage is palpable from: ...*they were cut to the heart, and they gnashed on him with their teeth.*¹⁸⁸

¹⁸⁶See: *Arrest and Charges against Paul*

¹⁸⁷Jhn 7:19 KJV *Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?*

Clearly, Jesus had not abrogated Moses' Law the punishment for which was death or otherwise he would not have asked... **Why go ye about to kill me.**

¹⁸⁸Acts 7:37, 51-58 KJV *This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.* ⁵¹*Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.*⁵²*Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:*⁵³*Who have received the law by the disposition of angels, and have not kept it.*⁵⁴*When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.*⁵⁵*But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,* ⁵⁶*And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.* ⁵⁷*Then they cried out with a*

The Sanhedrin made Stephen's trial and stoning a public spectacle to convince the Jewish masses that the Jesus Jews were *apostates*, i.e. renegades from Judaism. They brought false witnesses, alleging blasphemy against God, Moses, the Temple, and the Law and alleged that Jesus prophesied he would destroy the Temple and change Moses' customs.

Stephen's martyrdom accelerated conversion because he frustrated their goal by his speech in which he refuted their three *additional* allegations: i) Blasphemy against Moses—by treating him with utmost respect; ii) Blasphemy against the Law—by berating the Pharisees and accusing *them* of not keeping Moses' Law while persecuting and killing the prophets;¹⁸⁹ iii) Blasphemy against the Temple—by correcting their belief that a Temple was more sacred than God's beloved Messengers.¹⁹⁰

loud voice, and stopped their ears, and ran upon him with one accord,⁵⁸ And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

¹⁸⁹Acts 7:20, 22, 29, 31-32KJV *In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: ...²² And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. ...²⁹ Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons. ...³¹ When Moses saw [it], he wondered at the sight: and as he drew near to behold [it], the voice of the Lord came unto him,³² [Saying], I [am] the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Moses trembled, and durst not behold.*

¹⁹⁰Acts 7:43-44, 46-53 KJV *Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.⁴⁴ Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. ...⁴⁶ Who found favour before God, and desired to find a tabernacle for the God of Jacob.⁴⁷ But Solomon built him an house.⁴⁸ Howbeit the most High dwelleth not in temples made with hands; as saith the prophet⁴⁹ Heaven [is] my throne, and earth [is] my footstool: what house will ye build me? saith the Lord: or what [is] the place of my rest?⁵⁰ Hath not my hand made all these things?⁵¹ Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers [did], so [do] ye.⁵² Which of the prophets have not your fathers persecuted? and they have*

Pious Jews must have been revolted at the barbarity of the spectacle of the murder of a virtuous soul like Stephen. The majority or at least the best among the Orthodox Jews did not believe the false propaganda of the Sanhedrin charges because they lived with the Jesus Jews, and knew them to be of pious character, and indeed better Jews than themselves.

The increased persecution following Stephen's martyrdom proves the Pharisee strategy had failed and that Jesus' movement was winning the hearts and minds of righteous Jews. The Pharisee propaganda against the Jesus Jews had again failed to convince the masses. Their goal was to frighten the Jesus Jews into submission, but Stephen's valiant martyrdom emboldened them instead. Their fear had left them, because one of them had unflinchingly offered the supreme sacrifice.

Acts 8:2-4 KJV And devout men carried Stephen to his burial, and made great lamentation over him.³ As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison.⁴ Therefore they that were scattered abroad went everywhere preaching the word.

THE PHARISEE MISSION STATEMENT

Being unwilling to accept Jesus as their prophet because they would lose their worldly position, pomp and glory, the Pharisees had to try to destroy Jesus and his message. Their first attempt was to attempt to murder Jesus by crucifixion using Roman law. When it failed and Jesus escaped in search of the lost tribes of Israel, they concentrated on damage control to prevent further spread of his message by his

slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: ⁵³ Who have received the law by the disposition of angels, and have not kept [it].

disciples. They distorted Jesus' message by false propaganda. Thus, the religious establishment had a clear goal from the time of Jesus: to stop Orthodox Jews moving to Jesus' Judaism, since this was eroding their power base. From the beginning, the issue for the Sanhedrin was that firstly, the masses generally viewed the Jesus Jews as good Jews and secondly, they had failed to defeat Jesus in arguments, such that he openly claimed victory against them:

Jhn 16:33 NIV *"I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world."*

Jesus overcoming the world was not in a material sense, since a warning of the suffering they would have to endure at the hands of worldly people precedes it. It meant that he had proved he was the Promised Jewish Messiah and Prophet through irrefutable arguments, and he was king of the spiritual kingdom.

The trial of Stephen was not the first time the religious establishment made the additional three allegations relating to Moses' person,¹⁹¹ Moses' Law and Moses' customs. They made them against Jesus, who categorically refuted such slanderous allegations:

Mat 8:4 KJV *And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.*

¹⁹¹This charge was manifestly false:

Mat 8:4 KJV *And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.* Luk 5:13-14 KJV *And he put forth [his] hand, and touched him, saying, I will: be thou clean...immediately the leprosy departed ...¹⁴ And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.*

Mat5:17-18 KJV ***Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.¹⁸ 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.***

Jhn 5:36 KJV ***Do not think that I will accuse you to the Father: **there is one that accuseth you, even Moses, in whom ye trust.*****

For the Pharisees, lying, cheating, murder and mayhem were now the tools of their trade. This was because, as Jesus pointed out, over several generations they had assumed ownership of the religion as a business. In their religious garb, they rationalised and legitimized all their actions. They were entrenched, having power over the masses because they appeared to represent Moses—but were hypocrites.

The Pharisees felt they had to halt at all cost the conversion of the Orthodox Jews to Jesus' Judaism. They had already violated two Commandments, judicial murder and suborned witnesses, in pursuit of their goal. They needed to do whatever it took.

The Pharisee False Propaganda

The Pharisees used false propaganda to protect their worldly interests, though they conjured different reasons for different audiences. To the Jews, their propaganda was that they were protecting *the nation of Israel*, which, due to Jesus was under threat from the Romans, while simultaneously they were spreading false propaganda against Jesus with the Romans:

Jhn 11:48-51 KJV ***If we let him thus alone, all [men] will believe on him: and the Romans shall come and take away both our place and nation. ...⁴⁹ And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,⁵⁰ Nor consider that it is expedient for us, that **one man should die for the people, and that the whole nation perish not.** ⁵¹ This spake he not of himself: but being high priest that year, **he prophesied that Jesus should die for that nation.*****

As stated earlier, to justify killing Jesus before the Jewish masses the charges were of blasphemy (*son of God*), and demolishing and rebuilding the Temple. However, to kill Jesus under Roman law, they brought different charges. Charges before Pilate were of refusing to pay taxes and rebellion against Caesar by proclaiming himself *King*. This manifestly false propaganda and extreme hostility naturally puzzled Pilate: *...Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?* Jhn 18:35 KJV

Indeed, what had he done? Prophets are always a bitter pill for society to swallow and the reason for this is evident. Jesus, like all prophets, challenged the status quo and religious establishment that made a mockery of God and reduced His revealed religion to formal rituals. It did not fulfil the rights of God or fellow humans and it reflected no inner piety nor had practical application in their lives.

Jesus advised that the Temple rituals would not result in real piety¹⁹² —but interpreting the Law with mercy and sympathy would fulfil the beneficent object of the Law —that he had not abrogated.¹⁹³

The Pharisee False Charges against St. Stephen

Christians need to ask themselves whether the allegations brought by the Pharisees against Jesus and later against Stephen were true. The charges against Jesus¹⁹⁴ were obviously intended as a roadblock to prevent Jews accepting him as the Messiah,¹⁹⁵ but they had failed.

¹⁹²See: *Sanctity of Prophet Greater than Temple or Sabbath*

¹⁹³See: *Jesus Kept Circumcision, Sabbath & Traditions Not Voiding the Torah*

¹⁹⁴1) Blasphemy against God and 2) prophesying destruction of the Temple and its rebuilding in three days

¹⁹⁵Paul admits his Atonement and Resurrection doctrines were that:

1Cor 1:18, 23-25 KJV *For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God....²³But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; ²⁴But unto them which are called, both Jews and Greeks,*

Pursuing this path, the Pharisees added three more charges against Stephen: blasphemy against Moses, the Law and the Temple.

After Stephen's martyrdom, the prestige of the Sanhedrin and the Pharisees in particular was at its lowest. Everyone knew they had no genuine piety and were money-grabbers for whom religion was a business. Stephen's speech had voiced what was in their hearts, if not on their lips. The Pharisees must have been the butt of many jokes because Jesus had escaped and was seen alive thereafter, leaving them no corpse to prove they had killed him. Now Stephen had cast a dagger into the heart of the Pharisees who had reached crisis-mode.

The Pharisees then commissioned their most zealous Pharisee, Paul, then known as *Saul*,¹⁹⁶ to increase the persecution of Jesus' followers. He was the most vicious persecutor of the Jesus Jews for ten years after Stephen's martyrdom (33/35 - 44/45 CE), but neither this nor their propaganda halted their progress.

The million-dollar question then is whether the Pharisee persecution under Paul was successful.¹⁹⁷ The answer seems to be that it was

Christ the power of God, and the wisdom of God.²⁵ Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

¹⁹⁶Gal 1:14 NLT *I was far ahead of my fellow Jews in my zeal for the traditions of my ancestors.*

¹⁹⁷Acts 8:1-4 KJV *And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.² And devout men carried Stephen to his burial, and made great lamentation over him.³ As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison.⁴ Therefore they that were scattered abroad went everywhere preaching the word.*

Acts 22:4, 20 KJV *...I persecuted this way unto the death, binding and delivering into prisons both men and women.²⁰ And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.*

grossly unsuccessful because though there is evidence of some persecution even after Paul's alleged conversion, it seems that no one replaced Paul, who had been a full-time persecutor. The question is, why? Had the Pharisees given up on their persecution? The answer must be that the Pharisees realised that their strategy was backfiring because it resulted in pious Jews having sympathy for Jesus' followers. It also increasingly prompted them to investigate the beliefs of the Jesus followers who they knew were better Jews than themselves, and once the truth was unveiled, they joined them.

The Pharisees Face Extinction

The Sanhedrin Pharisees had tried their best to eliminate Jesus' community. They had tried to kill Jesus by crucifixion to prove to their Jewish masses that Jesus could not possibly be the awaited Promised Messiah prophet,¹⁹⁸ but this plan was unexpectedly thwarted by his survival and escape. The Sanhedrin had followed Gamaliel's advice and released the disciples, hoping that like other Messianic claimants, Jesus' Movement too would die a natural death and dissipate back into the Jewish masses. That too had not happened. They had stoned Stephen to death and through Paul, brought untold misery upon the Jesus Jews by his persecution, which included violence, killing some of Jesus' followers and imprisoning others. Jesus' followers continued to flourish and from the perspective of the Pharisees, for some unknown reason this *false* Messiah could not be subdued!

Acts 26:10-12 KJV Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, **having received authority from the chief priests; and when they were put to death, I gave my voice against them.**¹¹ And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

¹⁹⁸See: Deu 18:20 in *Why The Pharisees Wanted to Kill Jesus by Crucifixion* & Deu 21:22-23 in *Why Paul Distorted Jesus' Teachings*

If the Pharisees had truly understood Gamaliel's message, they should have acknowledged Jesus' truth; but few, particularly of religious establishments, give up their power willingly. They had used all possible means to preserve the status quo, their pomp and worldly position. However, nothing stopped the growth of the Jesus Movement, because when the Pharisees persecuted Jesus' followers in one place, they simply migrated elsewhere. By the time of Paul's third journey, these converts were in the thousands, demonstrating the rapid growth of the movement:

Acts 21:20 NLTthey praised God... they said, "You know, dear brother, how many thousands of Jews have also believed, and they all follow the law of Moses very seriously.

If we believe Acts, three thousand people converted in one day after the Pentecost event. The Jesus Jews were enthused with new vigour¹⁹⁹ and Stephen's martyrdom boosted this growth.

The Pharisees could see the depleting synagogue congregations. Could nothing halt this growing tide of conversions of Orthodox Jews from their synagogues? Their attempt to kill Jesus and their stoning of Stephen had backfired. Instead of stalling the Jesus movement, they boosted it both times. To ward-off this menace threatening their livelihood, they desperately needed to convince the Jews that the charges against Jesus and Stephen were true. Indeed,

¹⁹⁹*Acts 2 KJV ...⁴¹ Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.⁴² And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.⁴³ And fear came upon every soul: and many wonders and signs were done by the apostles.⁴⁴ And all that believed were together, and had all things common; ⁴⁵ And sold their possessions and goods, and parted them to all men, as every man had need.⁴⁶ And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, ⁴⁷ Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.*

the writing on the wall prophesied their extinction. They needed a fresh approach and a new plan!

The Secret of Jesus' Success

Jesus' followers survived because God has put in motion a universal reality that *truth always prevails* either in the form of success for the truthful or punishment for the denier. Jesus' followers survived in the extreme hostility of the religious establishment due to the decency of ordinary Jews. They still possessed human sympathy and goodness and did not believe the Pharisee propaganda. This was because they dealt with the Jesus Jews and knew their pious character. Human nature provides latitude for the survival of truth. The Jews were a minority in most of the Roman Empire and this probably also limited the persecution the Pharisees could inflict, particularly since the Romans would not tolerate too high a level of civil disturbance.

In any event, no matter how great the persecution, the Jesus Jews were unstoppable; their increase was a sure sign of its truth and evidence of divine support. In contrast to truth, falsehood does not spread with persecution, and certainly, no one persecutes falsehood in the same way or with the same intensity.

Gamaliel was highly intelligent and God-fearing and he recognised that falsehood ascribed to God requires no effort for its eradication because God himself undertakes that task.

THE CONSPIRACY HYPOTHESIS

The Sanhedrin had developed the Jesus charges for use against Stephen. These charges summarized their false propaganda from the time of Jesus' trial, which if they could prove, would stop Jewish conversion to Jesus' Judaism. Evidently, the Sanhedrin position against Jesus was false from the very beginning and they were losing the relentless battle for the hearts and minds of the people day by

day. They were desperate to prove their allegations true and so, as with Jesus, against Stephen²⁰⁰ they brought false witnesses. This itself is evidence that Paul's supporters later interpolated the Gospels in relation to many issues.²⁰¹

After Stephen's martyrdom, the common Jews increasingly realised the hypocrisy of the religious establishment and turned to Jesus' Judaism, accepting his claim as the Messiah come to restore Moses' Law. Thus, Jesus served as a *mirror* for the Jewish establishment; he showed them their true image of hypocrites, an image that was grotesque, which in their hearts they knew was true but dared not acknowledge. At that time, an Orthodox Jew who accepted Jesus did not believe he was changing his religion; he believed he was merely becoming *a better Jew* by accepting Jesus as the Jewish Messiah and following his interpretation of Moses' Law.²⁰²

The Pharisees had to halt Jesus' message from spreading to their flock by slander and falsehood if necessary, because when the truth is unpalatable, lying is the only option. To keep their power base, they had to destroy the Jesus Movement by changing Jesus' truth into falsehood, and their falsehood into truth.

The Pharisee Wish List

The Pharisees believed that Jews accepting Jesus as the Messiah could be halted if the charges against Stephen could be validated and Jesus and his followers could be labelled as apostates who committed blasphemy against: 1) God; 2) Moses' Law; 3) The Temple

²⁰⁰Mat 26:60 KJV ...*yea, though many false witnesses came, [yet] found they none.*

At the last came two false witnesses,

Acts 6:13 KJV...set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

²⁰¹See: *Gospel Differences Highlight Interpolation At Different Times.*

²⁰²See: Mat 23:2-4 in *Restores Principles for Applying Divine Law.*

and Jerusalem; 4) Moses' Jewish customs. (Reference to the *Wish List* in this series refers to one or more of these).

Obviously, no genuine Jesus Jew would profess belief in the charges against Stephen. Indeed, he refuted every one of the charges, thereby showing that those were not their beliefs. Jesus was the true Messiah—a prophet of high rank who restored and demanded absolute adherence to the Law, respected Moses, and did not blaspheme against God by setting up other gods nor did he prophesy rebuilding the destroyed Temple—the symbol of the Jewish nation. Further, after Stephen's martyrdom, the Jesus Jews were so dedicated to their beliefs that they were prepared to sacrifice their lives in accepting Jesus as the Messiah and his interpretation of Moses' Law.

Final Strategy: Planting Paul the Fifth Columnist

When everything fails, a fresh approach is required. The Pharisees had run out of options. They could not accept Jesus nor could they prevent their Orthodox Jews abandoning them and joining the Jesus movement. If external persecution could not halt the conversion of the Orthodox Jews to Jesus' Judaism, then perhaps another innovative strategy was required.

They had only one option left and it was at this time that some Pharisees, probably Paul, hatched the conspiracy to destroy Jesus' followers²⁰³ from within. They contrived to plant a hypocrite fifth columnist²⁰⁴ among the Jesus Jews who would sow doctrines among

²⁰³The High Priest within the Sanhedrin was a Sadducee who was not part of the conspiracy, as later becomes apparent.

²⁰⁴A *fifth column* is a clandestine group whose object is to undermine a larger group or nation from within. It develops secret sympathizers and introduces them into the fabric of the organization they seek to sabotage. A key tactic is to sow discord and stoke fear through misinformation. Paul's mission was to change Jesus' doctrines.

them, validating the Pharisee propaganda. This would prove that Jesus and his followers were renegades and apostates from Judaism, and enemies of Moses and the Temple.

The Pharisee Plan—Making the Wish List a Reality

If the *Wish List* became a reality, there would be *real clear blue water* of serious doctrinal differences between the Jesus Jews and Orthodox Jews. The latter would then no longer walk the divide as the chasm would be too great. Evidently, the more distinct Jesus' Judaism could be made from Orthodox Judaism, the better. However, to succeed, the plan required:

- 1) Total secrecy—the fewer the people who knew, the better;
- 2) A long-term strategy—haste would expose it;
- 3) Stealth was crucial so the Jesus Jews not discover the deception.
- 4) To convince the masses, the changes had to be effected from *within* Jesus' Movement, by a wolf in sheep's clothing.

The fifth columnist had to be a person who was: i) maritally single and likely to remain so; ii) an extreme zealot for Pharisee traditions who would not himself succumb to conversion. His mission was to infiltrate and corrupt the Jesus Movement by bringing the Pharisee *Wish List* to reality by making it part of the fabric of the beliefs of Jesus' followers. They had failed to kill Jesus the messenger; perhaps they could still kill the message!

Paul—the Plant

In Paul, they found a complete match: 1) He was single and had physical infirmities with his legs and with his eyes. Paul was not marriageable material. He was still unmarried at his age and possibly likely to remain that way.²⁰⁵ 2) He had a record of hatred of

²⁰⁵ 1Cor 7:8 RSV *To the unmarried and the widows I say that it is well for them to remain single as I do.*

Jesus and his Movement and without doubt was the most vicious persecutor of the Jesus Jews. He had participated in Stephen's stoning²⁰⁶ and committed many murderous atrocities against Jesus' followers, men and women. Paul may even have contrived killing Jesus by crucifixion to prove he was false and accursed. He was an extreme zealot, educated in the oral traditions of the Pharisees that Jesus greatly condemned. The Pharisees used the *Oral Law* to overrule Moses' *Written Torah*—that was contrary to Jesus' teachings.

Paul was their man, but such plans are not cast in stone since nothing goes exactly to plan. However, since as shown herein, Paul meticulously executed the plan, we postulate that *was the actual plan* that Paul was required to fulfil to meet the Pharisee goals.

Christian propaganda that comes from Acts and Paul's epistles is that Paul was a high-flying Pharisee taught by Gamaliel.²⁰⁷ Paul was always exalting himself to promote his new doctrines while fighting the Jesus Jews who rejected him.

It is more likely that he was a second or third tier Pharisee whose career options were limited and so he seized on opportunities to out-do his contemporaries; after all, he had already rendered sterling services as chief persecutor of Jesus' followers. He may also have suffered from delusions of grandeur because of his family connection with Roman royalty, as detailed later.

Contemporaries probably despised Paul from his childhood due to his physical disabilities and so he always sought to prove himself. It meant that he was highly ambitious and willingly undertook whatever it took to achieve his goals. This included claiming false revelation and justifying them using all manner of lies and

²⁰⁶See footnote 197 Acts 8:1-4; Acts 22:4, 20; Acts 26:10-12

²⁰⁷See footnote 105 Acts 22:3 & footnote 196 Gal 1:14

hypocrisy. These character traits are evident in the precision he employed to destroy Jesus' message. For example, he never once advocated a single theological Jesus-teaching but meticulously fulfilled each Pharisee Wish List item. Paul gives a most vivid description of his own qualities:

Gal 1:13-14 KJV *For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:¹⁴ And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.*

There are signs Jesus' disciples suspected him from the beginning, but only abandoned him after his arrest in Acts 21. Different translations give a fuller picture of their suspicions:

Acts 9:26 RSV *And when he had come to Jerusalem he attempted to join the disciples; and they were all afraid of him, for they did not believe that he was a disciple.*

Acts 9:26 NLT *When Saul arrived in Jerusalem, he tried to meet with the believers, but they were all afraid of him. They did not believe he had truly become a believer!²⁰⁸*

At this stage, Paul obviously had no idea that it would cost him his life. He hated the Jesus Jews and knew that all the Pharisee ingenious plans of killing Jesus by crucifixion, murdering Jesus' followers, as

²⁰⁸James sent Silas and Judas with the Apostolic Decree message and Silas remained behind with Paul. It is postulated that James sent them to keep an eye on Paul perhaps believing that he was the *Man of Lawlessness* prophesied in 2 Thessalonians that Silas wrote. Act 15:26-27, 34 KJV *Men that have hazarded their lives for the name of our Lord Jesus Christ. ²⁷ We have sent therefore Judas and Silas, who shall also tell [you] the same things by mouth. ... ³⁴Notwithstanding it pleased Silas to abide there still.*

well as his own persecutions had come to naught. Indeed, he knew that at each stage it had produced the reverse effect. Nonetheless, he had great zeal for his *real* Judaism; their extinction was in sight, unless someone offered a great sacrifice. Paul was a despised cripple and wanted to be the hero that *saved* Judaism. He may also have been motivated by greed and the desire for high office among the Pharisees. In any event, Paul was to be the mole and corrupter, but ended up being, by way of a metaphor, an unwilling *suicide bomber* of his era—but one who missed his target.²⁰⁹

CRIMINAL CONSPIRACY

Conspiracy is a term in criminal law. To validate any conspiracy hypothesis, we have to understand certain principles.

A conspiracy is two or more persons agreeing to engage in conduct to achieve a criminal goal, *and* one or more of them conducting any overt act(s) to facilitate or promote its commission. There may be several sub-conspiracies, but it is not necessary that all conspirators know all the goals.

Two key elements prove a person's participation in a conspiracy: 1) *an agreement*, which need not be written, or even explicit; and 2) one or more *overt act(s)* furthering the conspiracy by at least one conspirator. Most criminal conspiracy statutes require an *overt act*.

Conspiratorial agreements are generally oral with little or no physical evidence and so in most prosecutions, if there is no confession, working for a common goal gives rise to an *inference* of an agreement. However, no agreement is inferred from mere association or link with other suspects, nor if there is no overt act.

²⁰⁹See: *EVIDENCE—PAUL'S PSYCHOLOGY*

An agreement is inferred from: 1) a personal stake in the crime (i.e. stands to gain financially or otherwise); and 2) no legitimate reason for actions that facilitated the crime.

Paul's Criminal Goal

We accuse Paul of being a co-conspirator with the Pharisees to install the Pharisee *Wish List* within the Jesus Movement. Since we have no confession from Paul, we have to infer an agreement from his deeds, i.e. his overt acts recorded in the form of tangible canonical evidence in Acts and his own epistles.

An agreement is drawn by inference; e.g., where one conspirator supplies another with the materials needed to commit the crime. The Pharisees must have supplied logistical support to Paul, including financing and help in his mission. Some evidence is found in the mention of Paul's disciples in Acts. However, the real evidence is that after his third journey, despite prophecies of his arrest, he still came to Jerusalem. He had to come to obtain Pharisee funding to expand his operations in Ephesus and Crete by installing Timothy and Titus there as Bishops. Further, additional evidence below shows how the Pharisees supported Paul by refusing to convict him for crimes for which they convicted Jesus and Stephen, and later their great efforts to save him in Rome.

Analysis of Facts

Deeds speak louder than words—a maxim that measures a man. This is because deeds reflect the inner-self and hidden motives. Paul's professions of love for Jesus should not distract us because words are cheap. With Paul, *his words are part of his deeds*, all of which we scrutinize to see if they were furthering the Pharisee goals.

Facts Strengthening Inference of Conspiracy

Conspirators necessarily deny any agreement and present their actions as legitimate, but its inference is strengthened by:

- 1) Their conducting activities with secrecy and stealth.
- 2) The number of overt acts committed to facilitate the goals.
- 3) Efforts by the conspirators to cover up their actions.

The Evidence against Paul

Paul's crime requires analysing a series of actions that spanned twenty years (CE 44-64 with corruptions 54-64). We have to analyse his words and actions as a whole. All the actions of the Pharisees and Paul are relevant, including those before Paul's *conversion* and after his Acts 21 arrest. The evidence is damning:

- 1) Paul had a *stake* as a former persecutor so we can certainly infer that he retained his former beliefs. The only evidence countering this are his professions of conversion that are highly discrepant and should be given no more weight than the unverified claims of innocence by all accused criminals.
- 2) In Acts, Paul like all criminals, de facto denied the charges relating to his arrest, i.e. abrogating Moses' Law and defiling the temple by bringing to it unclean (i.e. uncircumcised) gentiles. Furthermore, at every trial in Acts, he lied and hid the reasons for his arrest. Paul thus repeatedly denied his epistle teachings that form all fundamental Christian doctrines.
- 3) Paul spreading his doctrines by lies, secrecy and stealth shows that it was not legitimate activity. It is also irrefutable evidence of dishonest intent in his corrupting Jesus' teachings while being away from Jesus' disciples. They later waged a war against him.
- 4) Paul fulfilled the Pharisee *Wish List* in his epistles down to the last item in an attempt to achieve the goal they could not through propaganda, murder and mayhem.

The above proves the two essential elements of conspiracy under criminal law: the agreement and the overt act. Together, they confirm his criminal intent. It reveals that he was a plant, carrying out a mission to destroy Jesus' Movement. If Paul had followed Jesus' teachings in the Gospels, without adding to them and had not developed his doctrines, we could draw no inference from his earlier association with the Pharisees.

We shall present non-Biblical evidence showing how the Pharisees sought to facilitate Paul's release from prison in Rome. The evidence shows he was a practising Pharisee all the way to the end of his life; a veritable wolf in sheep's clothing.

In short, all the evidence gleaned from the written record of Paul's epistles and Acts fits perfectly into a pattern of secrecy and intrigue in fulfilling all the Pharisee goals. It makes our conclusion irrefutable.²¹⁰ Thus, there is an abundance of evidence fulfilling the essential elements of criminal conspiracy.

Christian Excuses for Paul's Doctrines

Christians may argue that the charges against Stephen were justified and represent Jesus' teachings, and Paul's writings merely gave expression to them. This view is without basis.

We have shown that both allegations against Jesus, namely, of blasphemy against God and prophesying against the Temple, were untrue and rebutted by Jesus himself. To them they added charges of blasphemy against Moses, Moses' Law and customs and the Temple, and brought them all against Stephen who eloquently rebutted each allegation. Thus, if there had been any substance to the charges, why did both Jesus and Stephen—the foremost martyr of the early Jesus Movement—rebut such allegations? Why did they not concede

²¹⁰This series as a whole provides innumerable examples.

them? Why did Stephen accuse the Pharisees of not following the Law properly, if Jesus taught that the law was a curse or would be abolished by his crucifixion-death, as Paul later propagated?

Christians often claim that Paul's teachings developed and clarified those in the Old Testament. Such claims have no merit and inevitably involve the manipulation of metaphors and allegories contrary to their context, so that they might overturn clear and decisive verses in the Old Testament. For example, how is it possible to reconcile Moses' statement that the *law is a blessing and life*,²¹¹ while discarding it is *death and a curse* with Paul's statement that the *law is a curse*?²¹² Further, how do we reconcile that with Jesus' statement that whoever violates and preaches against the Law will be in the lowest part of hell?²¹³

These are clear and decisive statements. Using allegorical language to manipulate one to reconcile it with the other is plainly illegitimate and dishonest. Accepting ridiculous explanations exhibits a lack of good sense and opens serious objections against Jesus that he wasted over three years teaching the Torah about every topic, completely contrary to teachings he later gave to Paul—who asserted that everything was changed by Jesus' crucifixion. If that was true, Jesus should have preached Paul's theology before his alleged ascent to heaven; however, he did no such thing.

²¹¹Deu 30:15-19 KJV *See, I have set before thee this day life and good, and death and evil; ¹⁶In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. ¹⁷...¹⁹ I call heaven and earth to record this day against you, [that] I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:*

²¹²Gal 3:13 KJV *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...*

²¹³ See footnote 43; Mat 5:19.

Christians assert that Paul was credible and sincere, because a liar would not suffer persecution and be martyred for his beliefs. This assertion is invalid for many reasons:

Firstly, we do not call Paul a liar merely because of his claims for that is what all opponents of true prophets do. We call him a liar because his lies are plainly recorded in canonical scripture, revealing how he used all manner of lies attempting to obtain his release from prison. We show how those very lies then took him to his execution. Thus, Paul did not willingly give his life nor was he martyred; God punished him under his promise in Deuteronomy and 2Thessalonians 2.

Secondly, we show that Paul's persecutors were primarily Jesus' Jews from Galatia. They caused his arrest in Acts 21 for corrupting Jesus' religion. They realised this fully in Acts 22 when Paul told them his conversion story, as we show later.

Thirdly, history shows that people make sacrifices sometimes for absurd reasons, particularly their nation; e.g. suicide bombers, kamikaze pilots etc. In Acts 28, Paul says his sacrifice was for Israel, but in reality, his motive was greed and desire for self-exaltation.

Fourthly, true prophets suffer persecution but they conduct their activities in the full light of day before all the people, and willingly pay the price before their nation, as Jesus did.

Jhn 18:20 KJV *Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.*

In contrast, Paul used secretive letters. He hid his doctrines from Jesus' disciples in Jerusalem and the Jews at large. He used a team of runners to spread his heresy while remaining in security. Further, he

did not proclaim his new doctrines at his trials, as for example Socrates at his trial; instead he de facto recanted from his doctrines and alleged that he followed Moses' theology.

The Christian position is tantamount to accepting revelations of a confirmed liar and hypocrite, the reasons for which we now know, was to disguise his doctrinal innovations in pursuit of Pharisee goals. No truthful person would use the devil's instruments of lies, hypocrisy and deception, as was Paul's daily practice.

Those who reject our conclusions must explain Paul's words and actions in canonical scripture. Explanations would have to include his motives for his lies and hypocrisy, as well as how his theology is reconcilable with both Jesus' theology of Moses, and the system of divine laws given to earlier prophets.

Finally, there is no Jesus-prophecy in the Gospels foretelling that a legitimate person would come and do what Paul claimed in Jesus' name. In fact, quite the opposite; Jesus prophesied of an enemy who would be a Pharisee and a false Christ, who would come in his name and sow corruption into his teachings, and whose followers would spread and have a great civilisation in the latter days. If this was not Paul, then who? If it is not Pauline Christianity, it means Jesus was false.

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