

## Questions to ask your preacher about Paul of Tarsus

- Relating to Revelation 2:1-2
  - Does Paul indeed address those at Ephesus as an “apostle” in Ephesians 1:1?
  - Rev 2:2 speaks in past tense of this occurrence. Was Paul’s ministry before or after 90AD when the vision of Revelation was given?
  - How can Paul be a 13<sup>th</sup> apostle when Revelation 21:14 says there are only twelve?
  - If Paul is a 13<sup>th</sup> apostle, then why does Jesus tell us in Matthew 19:28 there are only twelve?
  - If Paul’s apostleship was not in dispute by believers, then why does he defend it in 1<sup>st</sup> Corinthians 9:1-3?
  - Why does he speak in 1<sup>st</sup> Corinthians 9:3 of those who “try” him unless he was “tried” as Rev 2:2 alleges?
  - If Paul was not one whom the Ephesians found to be a liar in Rev 2:2, then why does Paul say in 2<sup>nd</sup> Timothy 1:15 that “all they which are in Asia have turned away from me.”?
  - If Paul was not called a liar about his apostleship as Rev 2:2 says, then why does he specifically say in 1<sup>st</sup> Timothy 2:7 he is not lying about his apostleship?
- If Paul’s words are “holy scriptures”, then why does 2<sup>nd</sup> Timothy 3:15 say Timothy had been reading them since he was a child? Were Paul’s letters even written when Timothy was a child?
- If “none are righteous” as Paul universally declares in Romans 3:9-20, then why are the parents of John the Baptist declared “righteous before God” in Luke 1:6?
- Why does Paul say, “as it is written” in Romans 3:10 and then string together single sentences from no less than six places in the Bible, stringing them together as if they are one statement? Does he truly represent it “as it is written?” Are his conclusions the same as the original?
- Why does Paul quote the “old testament” at all if it is not authoritative?
- Part of Paul’s Romans 3:10 quote comes from Psalms 14. If there are “none righteous” including believers as Paul alleges, then why does Psalm 14:5 say, “for God is in the generation of the righteous”? Why would God speak of those who Paul says never existed?
- If Paul acknowledges being Herodian in Romans 16:11 and Jesus tells me in Mark 8:15 to beware the leaven of Herod, then shouldn’t I obey Jesus and beware the leaven (doctrine) of Paul?
- If Paul even late in his ministry claims to be a Pharisee in Acts 23:6 and Jesus tells me in Luke 12:1 to beware the leaven of the Pharisees, then shouldn’t I obey Jesus and beware Paul?
- Paul claimed to have encountered Jesus on the road to Damascus. Jesus told me in Matthew 14:15 when someone claims to see him in the desert don’t believe him. Should I take the advice of Jesus and doubt Paul’s story?
- Paul in Galatians 1 emphasizes his knowledge comes directly from Jesus and not from man. Jesus says in Matthew 14:5 if someone claims to see him in the secret chambers, I should not believe him. Who was telling me the truth?
- If Paul’s claim in Galatians 2:16 is true, that we are saved by faith only, then why does James refute this in James 2:14-26 calling the author of this doctrine “o vain man” in v.20?
- If eating meat sacrificed to idols is okay as long as your “weaker brother” is not around as described in 1<sup>st</sup> Corinthians 8, then why is this practice later described as being hated by Jesus as the “doctrine of

Balaam” in Revelation 2:14? Why does Rev 2:20 condemn it when Paul says it’s okay if nobody knows about it?

- Why did Paul tell the Corinthians idol meat was okay when the New Testament Church council at Jerusalem had specifically listed this as a forbidden practice to New Testament believers in Acts 15:29?
- When Paul recounted the council at Jerusalem to the Galatians (Gal 2:10), why did Paul ignore the four commands of the Jerusalem council in Acts 15:20 then instead they were only commanded to “remember the poor”?
- If Paul appeared in Jerusalem in Acts 9:26 after his conversion, then why does he tell the Galatians in 1:18 that he waited three years to go? Why does he assure us in v.20 he is not lying?
- If the “other gospel” Paul speaks of in Galatians 1:6 was not the very one taught by Peter, James and John, then why does Paul attack the character of these three men in Galatians 2 calling them “those who *seemed* to be pillars.”?
- Why did Paul accuse Peter “before them all” when Jesus said in Matthew 18:15-17 to first confront a brother privately, then with two witnesses before going public?
- Why did Paul criticize Peter for being Jewish around the Jews and Gentile around the Gentiles in Galatians 2:14 when this is precisely what Paul says he himself practices in 1<sup>st</sup> Corinthians 9:20-22?
- If the gospel of the circumcision was committed to Paul and the gospel of the Jews to Peter as Paul claims in Galatians 2:7, then why does Peter claim just the opposite in Acts 15:7?
- Why does Paul, now 17 years into his ministry fear in Galatians 2:3 that he “had run in vain”?
- If obeying the law is bondage as Paul claims in Galatians 4:9, then why did Jesus tell the man in Mark 10:17 that he must “obey the commandments” to “have eternal life”? Was Jesus trying to bring that man into bondage?
- If the covenant at Sinai was given to the descendants of Rebecca (Genesis 24:60) and Isaac, then why does Paul try to relate it instead to Hagar in Galatians 4:25?
- Why did Paul circumcise Timothy in Acts 16:1-3 and then tell him 1) It causes Christ to profit him nothing, 2) He is now a debtor to the whole law and 3) He is fallen from grace in Galatians 5:2-4? Why would Paul do such a terrible thing to Timothy? Did Paul hate Timothy?
- If God brought the children of Israel to Sinai to put them in bondage to the law as Paul claims in Galatians, then why did he tell them at that time he was bringing them “out of bondage” in Exodus 2:2? Was this some cruel trick God was playing on them?
- If the law puts us in bondage, why does God say he “redeemed you out of the house of bondage” in Deuteronomy 13:5?
- If Jesus abolished the law as Paul claims in Ephesians 2:15, then why does Jesus say in Matthew 5:17 that he did not come to destroy the law? Why does Jesus say it will not pass until AFTER heaven and earth have (v.17) passed away? Has that already happened? What does verse 18 say Paul’s place in the kingdom of heaven will be as a result?
- Paul claims in Romans 11:25, 16:25, 1<sup>st</sup> Corinthians 2:7, 15:51, Ephesians 1:9, 3:3-9, 6:19, Colossians 1:26-27 2:2, 4:3, 1<sup>st</sup> Timothy 3:9, 3:16 to have knowledge of mysteries of God revealed only through him. Nobody else confirms these same mysteries. Paul bears witness of himself even though Jesus says he himself could not in John 5:31. Is Paul superior to Jesus?

- Paul in 2<sup>nd</sup> Corinthians claims to have three witnesses bearing witness of him. Who is the third of these witnesses in verse 1? Who is the first witness in verse 2? Who is the third witness in verse 3? Didn't Jesus warn of one who bears witness of himself and comes in his own name (John 5:43)?
- Paul speaks in Ephesians 6:19 and elsewhere of making known a "mystery of the gospel." Why wasn't this mystery shared with the 12 apostles Jesus spent 3 ½ years training?
- If Paul could be given all knowledge with a single blinding flash, then why did Jesus spend his entire ministry training apostles? Why didn't he just zap them?
- Paul says in Philippians 2:7 that Jesus came in the "likeness of men". Paul claims in Romans 8:3 that Jesus came in the "likeness of sinful flesh." 1<sup>st</sup> John says anyone who says that Christ came in something other than flesh is of the spirit of antichrist. This is known in theology as the doctrine of docetism. Why is Paul excused for teaching this doctrine?
- If the law is a curse as Paul alleges in Galatians 3:10-13, then why should we "establish the law" in Romans 3:31? Does Paul want us to establish a curse?
- If the "mysteries of God" were revealed through a single man Paul as he claims in Colossians 1:23-26 and elsewhere, then what grounds do we have for rejecting Joseph Smith, Mohammed, the Pope and many others who claim exactly the same thing?
- If the law was "against us" as Paul claims in Colossians 2:14, then why do Deuteronomy 17:19, Proverbs 6:23 and Proverbs 13:14 say it's the way to life?
- Why does Paul say we can do what we want with the Sabbath days in Colossians 2:16 when the Ten Commandments say, "Remember the Sabbath and keep it holy."?
- Who has authorized Paul to give new commandments as he does in 1<sup>st</sup> Thessalonians 4:2?
- Who is the authority Paul is demanding people to obey in 2<sup>nd</sup> Thessalonians 3:14?
- Paul commands in 3:6-7 that we obey the traditions he commands. Did Jesus ever tell us we should obey Paul?
- Exactly what did Paul do to Hymeneus and Alexander in 1<sup>st</sup> Timothy 1:20 to deliver them to Satan? Did he kill them? Is it normal behavior for a minister of God to deliver people to Satan?
- Is Paul's practice of rebuking before all in 1<sup>st</sup> Timothy 5:20 consistent with Jesus admonitions in Matthew 18:15-17?
- Why was Paul seeking a prophet in 1<sup>st</sup> Corinthians 14:37 to endorse his commands? Is there a prophet on record ever having done so?
- If the men that were on the Damascus road heard the voice that spoke to Paul in Acts 9:7, then why does Paul change his story in Acts 22:9 saying they didn't hear it? Is it possible these men refuted his earlier story?
- Why does Paul claim in Acts 9:10-16 that his mission to the Gentiles was delivered through Ananias but then refute it later saying it was told to him directly by Jesus without going to Damascus later in Acts 26:16-18? Could it be that Ananias refused to support his earlier story and he had to change it?
- Why does Paul say he is ready to die at Jerusalem in Acts 21:13 and then instead "appeal to Caesar" in Acts 25:11?
- According to Acts 21:20-21, Paul stood accused by believers in Jesus. That means they believed in his resurrection. Paul was accused by them of teaching believers to forsake the Law of Moses. Why did Paul lie in Acts 23:6 he was being accused instead of believing in the resurrection? Did Jesus ever lie to save his hide like Paul did? Could it be Jesus is the good shepherd (John 10:11) and Paul is the hireling?

- Why does Paul criticize those who “go to law” before unbelievers instead of with one another in 1<sup>st</sup> Corinthians 6:1-8, but then “appeal to Caesar” when he is accused by fellow believers (Acts 21:20) in Jesus?
- Why did Jesus tell the original Apostles to “go unto all nations” in Matthew 28:19 and then take this away from them in Galatians 2 leaving twelve guys to minister to the Jews and only one guy in charge of the Gentiles?
- Why did Jesus keep his Apostles in the dark about Paul in Matthew 28? Why didn’t he tell them a new guy would be showing up making some changes in the plan?
- Why did Jesus tell his Apostles in John 15:15 that “all things I have heard from my Father I have made known unto you”, then turn around and send Paul to replace them without telling them first?
- If Gamaliel encouraged everyone to leave the believers in Jesus alone in Acts 5:34, and if Paul was his student as Paul claims in Acts 22:3, then why was Paul trying to do exactly the opposite as his teacher was teaching?
- Why would Paul grumble about apostles “chosen of men” in Galatians 1:1 if he did not covet the apostleship given to Mathias in Acts 1:23-26?
- If the writings of Paul are confusing as 2<sup>nd</sup> Peter 3:15-16 affirms, then why did the Holy Spirit write confusing things through Paul and not through others?
- Why does Paul quote the Greek philosopher Philo in Titus 1:12? Does the Holy Spirit quote philosophers as resources?
- Was Philo’s quote inspired when Philo wrote it, or did it suddenly become inspired when Paul repeated it?
- Did the Cretan prophet in Titus 1:12 tell the truth or a lie? Please explain.
- After calling himself an apostle 16 times in Rom 1:1, 11:13, 1<sup>st</sup> Cor 1:1, 9:1, 9:2, 15:9, 2<sup>nd</sup> Cor 1:1, 12:12, Gal 1:1, Eph 1:1, Col 1:1, 1Tim 1:1, 1Tim 2:7, 2Tim 1:1, 1:11 and Titus 1:1, why does Paul drop all claims of apostleship when on the hotseat in Jerusalem claiming in Acts 26:16 only to be a “minister and a witness”?
- The only one of Paul’s churches that is considered a “candlestick” in Revelation 1:11 is the one that is complimented for rejecting him. Coincidence? Where are the Corinthians? The church at Rome? Galatians? Colossians? Considering Revelation 2:5, could it be they lost their candlestick?
- Why does Paul say in Galatians 4:8-9 that the law was ordained by angels when Exodus 20 clearly says it is given by God?
- If Jesus says in Matthew 22:38 the law and the prophets hang on two great commandments, why does Paul OMIT the most important one saying in Galatians 5:14 the law is fulfilled in the second one only? (Note, James 2:8 calls “love thy neighbor” the “royal law” without saying it’s the ONLY one.)
- Deuteronomy 13:1-3 says God will test us with false prophets to see if we love him with all our heart. Could this be true?