Did Jesus Warn Us About Paul?

Jesus taught that the “apostolos is not more important than the one who sent him.” (John 13:16.) The Baptist likewise knew he “must decrease” so that Jesus’ message would “increase.” (John 3:30-31.) Jesus must have no rivals.

Jesus’ authority over Paul is key as the two do not share the same gospel of salvation. Jesus preached we can go to heaven “maimed” by cutting off body parts ensnaring us in sin (i.e., stern repentance) or “hell whole” (i.e., failure to successfully repent.) See Mark 9:42-47. In Luke 15:17-24, Jesus teaches the prodigal who repents, turns from sin and heads home to the father is “justified” while the unrepentant Pharisee—whom Jesus identified as disregarding the “weightier matters of the Law” (Matt. 23:23)—goes home unjustified.

Paul teaches instead in Romans 4:3-5 that Abraham was justified by faith alone while he was yet ungodly, and thus without repentance from sin. At least this is what we hear in endless sermons on what faith alone means. Thus, we have two gospels in the same book. Whom do we follow?

Paul’s Claim to Authority

After the ascension of Jesus, the twelve apostles were the original eleven less Judas until the eleven added Matthias to replace Judas in Acts chapter one.

In none of the three vision accounts of Paul recounted in Acts does Jesus ever appoint Paul an apostle. Instead, the figure who said to Paul—while Paul was still a non-believer—that “I am Jesus” on that lonely desert road to Damascus merely told Paul that Paul would be a “martus.” This Greek word means witness, and not apostle. Acts 26:16.

Hence, Paul knew his claim to authority as apostle had to rest upon something other than the words of Jesus. What did Paul cite as proof of his own authority as an apostle among Christians? Paul claimed the proof of his authority was that he had “signs and wonders.” See 2 Cor. 12:12 and Romans 15:19. But Jesus was concerned precisely about the “signs and wonders” prophets misleading Christians. (Matt. 7:15-23, viz., v. 22; 24:11, 24.) Jesus also warns of the false prophets in Mark 13:22. They “shall show signs and wonders to seduce, if possible, even the elect.” The Greek roots were semeion and teraton—the same words as what Paul claimed proved his validity.

Are such signs and wonders true proof? In Matthew 7:21-23, Jesus teaches there are those who “prophesy by the name [of Jesus],” and who can “cast out demons by the name [of Jesus],” but whom Jesus will say “I never knew you.” Why? Because they are workers of ANOMIA. This word ANOMIA is a Greek word that can mean either “lawlessness” or “negation of the Mosaic Law.” Paul certainly taught the Law was abrogated. See Romans 7:1-9.

Jesus also warned there is coming false prophets who will be “ravening wolves” in “sheep’s clothing” (Matt. 7:15.) Jesus said we will know them by
Jesus’ final warning to the eleven surviving apostles was that “many will come in my name,” that is, saying “I am Jesus” (Matt. 24:4-5). They will claim to have seen Jesus in a “wilderness.” Jesus says “do not listen to them” because He will never appear on earth again unless “every eye shall see” Him. (Matt. 24:26; Lk 21:8.) Paul’s vision experience on the road to Damascus matches this warning 100%. See Acts 9:3-7.

“he who sets aside one of the least of these commands [of the Law] and teaches others likewise shall be called least man by those in the kingdom of heaven....” Matt. 5:19

Paul’s name is a short form of Pauxillus. In Latin, this means “least.” In Matt. 5:19 Jesus says those in the kingdom will call the ones teaching you not to follow the Law the “least.” Who then did Jesus mean?