



The Case Against Paul-Part 1

by Randy Maugans

June 25, 2009

A not-so-new phenomenon has again surfaced in the “broad way” of modern-day religion that calls itself “Christianity”. It is part of the ongoing efforts by the minions of the enemy to undermine orthodoxy and the foundations of the faith based upon scripture. As with all such attacks, it is not a “full frontal” attack, but yet another dialectic exercise which presents the oppositional forces toward the final reformulation--the synthesis ---which pulls both seasoned believers and novices alike, into questioning the veracity of scripture.

We cannot examine one without the other, but I want to focus on the ugly heresies presented by several current writers and pundits against the writings and works of Paul, the Apostle to the Gentiles and the majority writer of the New Testament. While the current wave of such heretics is far more violent towards the Pauline doctrines, they are not new, nor are they any less repugnant than the oppositional extreme. They also tend to share a commonality missed by most observers: they tend to find some OTHER sources, extra-Biblical, with which to substitute for the WHOLE writ of scripture.

Marcionism and the Paul-centric Gospel

Marcionism is an Early Christian dualist belief system that originates in the teachings of [Marcion of Sinope](#) at [Rome](#) around the year [144](#).^[1] Marcion affirmed Jesus Christ as the savior sent by God and Paul as his chief apostle, but he rejected the [Hebrew Bible](#) and [Yahweh](#). Marcionists believed that the wrathful Hebrew God was a separate and lower entity than the all-forgiving God of the New Testament. This belief was in some ways similar to [Gnostic](#) Christian theology, but in other ways different.

Marcion declared that Christianity was distinct from and in opposition to Judaism. He rejected the entire [Hebrew Bible](#), and declared that the God of the Hebrew Bible was a lesser [demiurge](#), who had created the earth, but was (*de facto*) the source of evil.

The premise of Marcionism is that many of the [teachings of Christ](#) are incompatible with the actions of Yahweh, the God of the Old Testament. [Tertullian](#) claimed Marcion was the first to separate the *New Testament* from the *Old Testament*.^[5] Focusing on the [Pauline traditions](#) of the Gospel, Marcion felt that all other conceptions of the Gospel, and especially any association with the Old Testament religion, was opposed to, and a backsliding from, the truth. He further regarded the arguments of Paul regarding [law](#)

[and gospel](#), wrath and grace, works and faith, flesh and spirit, sin and righteousness, death and life, as the essence of religious truth.

In [Lost Christianities](#), [Bart Ehrman](#) contrasts the Marcionites with the [Ebionites](#)¹ as polar ends of a spectrum with regard to the Old Testament.^[13] Ehrman acknowledges many of Marcion's ideas are very close to what is known today as "Gnosticism", especially its rejection of the Jewish God, the Old Testament, and the material world, and his elevation of Paul as the primary apostle. (Wikipedia)

Marcionism, twisted the intent of Paul's teachings against the (largely Pharisaic) legalisms of Judaism at the time of the Messiah and the early church. It had in it the seeds of both the Gnostic heresies of the early church and the later mutation of **Deism**ⁱⁱ---a form of nominal Christian belief practiced by Freemasonry and the Illuminati.

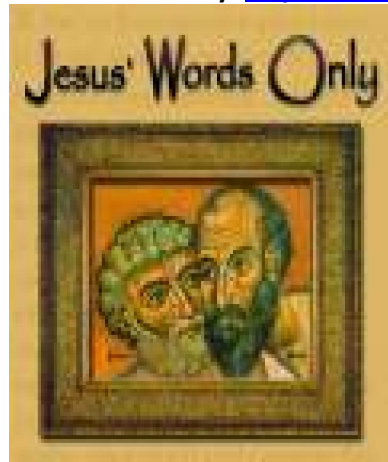
"Words of Jesus Only"

The *Jefferson Bible*, or *The Life and Morals of Jesus of Nazareth* as it is formally titled, was [Thomas Jefferson's](#) effort to extract the doctrine of [Jesus](#) by removing sections of the [New Testament](#) containing [supernatural](#) aspects as well as perceived misinterpretations he believed had been added by the [Four Evangelists](#). In an 1803 letter to [Joseph Priestley](#), Jefferson stated that he conceived the idea of writing his view of the "Christian System" in a conversation with Dr. [Benjamin Rush](#) during 1798–99. He proposed beginning with a review of the morals of the ancient philosophers, moving on to the ethics of the Jews, and concluding with the "principles of a pure [deism](#)" taught by Jesus, "omitting the question of his deity."

Witnesses For the Prosecution:

A Litigation Lawyer Dissembles Paul

Jesus' Words Only- <http://www.jesuswordsonly.com/>



wisdom, not inspiration.

[Jesus' Words Only](#) was written by an evangelical Christian who was motivated to write the book in his quest to reconcile Paul to Jesus' words. The historical origins of the canon prove that it originally was intended to focus only upon Jesus' words as the inspired canon. It was a much later notion to believe that letters of apostles were inspired too. Moreover, upon careful examination, there is no validity to saying Paul was appointed as an apostle of Jesus Christ, as it is not verified by two independent witnesses, as Jesus required for His own status as Son of God. Moreover, Jesus appears in Rev. 2:2 to have intended to condemn Paul for teachings contained in his post-conversion period. As a result, this bolsters the conclusion that Jesus is the sole inspired prophet speaking in the New Testament. All others are secondary and not inspired, and the weight they deserve is for

The Canon of the New Testament By F. F. Bruce

Chapter 3 in *The New Testament Documents: Are They Reliable?* (5th edition; Leicester: Intervarsity Press, 1959).

<http://www.bible-researcher.com/bruce1.html>

Compare Jefferson's efforts to the current work of one **Douglas J. Del Tondo, Esq.** (a LAWYERⁱⁱⁱ?), "**Jesus' Words Only**" (2008), which goes MUCH farther than Jefferson dared in comparing Paul to the despised ancient prophet, Balaam

<http://beyondthechurch.spaces.live.com/blog/cns!4FC0A0F52692E8ED!178.entry> and arguing that Paul was neither inspired, nor was his inclusion in scripture proper in view of the Marcion heresy^{iv}. Hence, the **demonic dialectic** again forces arguments which beg the larger questions: were Paul's teachings consistent with Jesus' own and are the accounts of Paul's ministry false?

(I will note here that while Del Tondo would literally rip the pages of Paul's writing from scripture, he *insists* on the Canonical value of the pseudepigraphical "**Book of Enoch**"). Del Tondo attempts to make the case that the theology in the Book of Revelation is starkly divergent from the Pauline writings and that:

"... the theology in Revelation is so obviously at odds with Paul that this must be the explanation. The fact Jesus is actually the Revelator in Revelation, and John is merely transcribing what he is seeing and hearing, means Jesus is potentially correcting the record." (**The Authenticity of the Book of Revelation**-Del Tondo)

On his website (<http://www.jesuswordsonly.com/>) Del Tondo dangles the possibility that the original Gospel of Matthew was written in Hebrew, not Greek and that this original Hebrew text contained the "correct" Gospel. This points one, naturally to one of three manuscripts---none traceable prior to the Mediaeval period :

- **The Shem Tov**-admittedly, by the best Hebrew scholars, to be only verifiable by fragments
- **DuTillet Matthew**-a variant manuscript which bears closer resemblance to the Greek Matthew
- **The Munster Matthew**- a mediaeval manuscript containing a version of the Gospel of Matthew, written in the Hebrew language. The manuscript originates with Sebastian Munster, who received the text from Jews he had converted to Christianity in the 1550s. Apparently, these Jews had been using the text to understand the Christian religion in order to counter it.

Munster felt that the text was defective, and set about reworking it. The original manuscript he received no longer exists; only his printed reworking of it survives, and it closely resembles the *DuTillet Matthew*. Because the places where Munster changed the text is unknown, this text can be difficult to use for textual criticism.

Of these texts, the **Shem Tov**^{vi} is exalted by Del Tondo by exploiting the red herring of the so-called "error" in **Matthew 27:9**---Zechariah vs. Jeremiah citation by Jesus.^{vii} Del Tondo asserts that only Shem Tov Matthew gets this right---BUT fails to note that Shem Tov, in being an anti-Christian polemic, was exploiting a very old controversy as a means to discredit scripture. His reasoning is incredibly reminiscent of the tactics used by a **litigator** to TRAP a witness through a series of *non-sequiturs*.

Matthew 27: 9 Then was fulfilled that which was spoken by **Jeremy the prophet**, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

Zechariah 11: 12 And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.

Jeremiah 32:6 And Jeremiah said, The word of the LORD came unto me, saying,
7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, **Buy thee my field** that is in Anathoth: for the right of redemption is thine to buy it. 8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, **and the redemption is thine; buy it for thyself. Then I knew that this was the word of the LORD.**
9 And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even **seventeen shekels of silver.**

Verses 11-15 explain exactly, the prophetic fulfillment to which Christ spoke:

11 So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open:

12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.

15 For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

Del Tondo in another essay, [A Short Biography of Jesus Without the Miraculous: Its Own Miracle](#), presents the idea that Jesus' miracles were not necessary to the presentation of His Messiahship. Essentially, Del Tondo says that Jesus was just a "good guy" who loved people and helped the lame and poor. This, in contradiction of CLEAR scripture:

John 2:11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

John 2:23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

(These quotes are from John, NOT Paul)

In considering the thesis of Douglas Del Tondo we need to consider that he IS a litigation LAWYER---a part of the Beast system of American jurisprudence and a member of the BAR Association. The good-sounding logics presented by Del Tondo are really the sophistry of a common LAWYER, applied to the task of disassembling the body of New Testament scripture.

ⁱ The **Ebionites** were a Jewish sect that insisted on the necessity of following [Jewish religious law and rites](#),^[1] which they interpreted in light of Jesus' [expounding of the Law](#).^[2] They regarded Jesus as the Messiah but not as [divine](#). The Ebionites revered [his brother James](#) as the head of the [Jerusalem Church](#) and rejected [Paul of Tarsus](#) because he was an [apostate](#) towards the Law

ⁱⁱ **Deism** is a philosophical belief in the existence of a God on the basis of reason, and observation of the natural world alone. Deists generally reject the notion of supernatural revelation as a basis of truth and religious dogma. These views contrast with the dependence on [divine revelation](#) found in any [Christian](#),^[1] [Islamic](#) and [Judaic](#) teachings.

[Deists](#) typically reject most supernatural events ([prophecy](#), [miracles](#)) and tend to assert that God (or "The Supreme Architect") has a plan for the universe which that Architect does not alter either by intervening in the affairs of human life or suspending the natural laws of the universe. What organized religions see as divine revelation and [holy books](#), most deists see as interpretations made by other humans, rather than as authoritative sources.

Deism became prominent in the 17th and 18th centuries during the [Age of Enlightenment](#), especially in the [United Kingdom](#), [France](#) and the [United States](#), mostly among those raised as Christians who found they could not believe in either a [triune God](#), the [divinity](#) of Jesus, [miracles](#), or the [inerrancy of scriptures](#), but who did believe in [one god](#). (Wikipedia)

ⁱⁱⁱ **Mr. Del Tondo** is a California [litigation attorney](#). He has been in practice for twenty-six years. In school, he studied Classical Greek and Latin. He achieved designation as a Classic Language Scholar. Mr. Del Tondo graduated Southwestern University School of Law cum laude in 1981. He is fluent in Spanish and Italian. He has been an evangelical Christian since age 15. Mr. Del Tondo was first baptized in a Baptist church. He has spent most of his thirty-one years as a Christian attending a Reformed Calvinist congregation. From 1998-2002, Mr. Del Tondo served as a self-funded missionary with his wife Laura in Costa Rica in an outreach to children of the very poor in the Las Tablas project. He was motivated to write *Jesus' Words Only* by his effort to reconcile Calvinism to Jesus' words. Unable to do so, Mr. Del Tondo questioned the premises of not only Calvinism, but of the basis to add Paul to canon. (http://www.bowkerbios.com/douglass_deltondo.htm)

^{iv} **Citing: Tertullian's Against Marcion from 207 A.D**

^v See the Threshing Floor-"New Age Enoch"- <http://threshingfloor-radio.com/index.php/2008/08/new-age-enoch-part-1/>

^{vi} **From Del Tondo's own writing on the Hebrew Matthew** we have this commentary: "Hebrew Matthew was preserved by a Jew named Shem Tob ben Shaprut of Tudela in Castle, Spain. He wrote a [polemical work against Christianity](#) entitled Eben Bohan. In one chapter, he incorporates Matthew in Hebrew. This 1385 text was recovered by a responsible Bible scholar, George Howard. He published it as [The Gospel of Matthew according to a Primitive Hebrew Text \(Macon:Georgia: Mercer University Press, 1987\)](#). ous errors and is the preferred text.

^{vii} “it was common to combine quotations from the prophets in . . . chains of quotations” (Robertson 1930, 252), with only the more illustrious writer being mentioned by name. For example, both Malachi and Isaiah are quoted in Mark 1:2-3, but only Isaiah is named.

It is thus possible that Matthew is combining prophecies from both Jeremiah (cf. 32:6-15) and Zechariah (14:12-13), while citing only the latter by name (Arndt 1955, 51-53). (Others argue that Jeremiah 19:1-13 is more likely to be one of the sources of Matthew’s reference [Carson 1984, 563].)