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COMPARISON

**The Christianity of Jesus and
James the Just
versus that of St. Paul**



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Introduction

In writing this brochure, I used biblical sources as well as other external sources.

From the very beginning of Christianity, two competing variants with different fundamental beliefs have existed side by side, contradicting each other considerably on essential points of faith.

The older variant is the one founded by the Messiah Jesus and led by James the Just, the head of the early Church in Jerusalem. This form of Christianity is simply a new variant of the Jewish religion **that accepted Jesus** as the expected Messiah, a prophet of the One God and a mortal man like the other prophets before him.

The new and most recent variant is the one founded by Paul of Tarsus (St. Paul). This is an entirely new religion that is **incompatible** with the purely monotheistic faith preached by Judaism and by Jesus, because it teaches that Jesus is of divine origin and the Son of God in the literal sense, **and it rejects the law of the Torah.**

This Christianity founded by St. Paul **was then modified several times to take on its present form.** First, the authors of the four canonical Gospels added new elements to it, each in their own way. Then, it underwent **a massive modification** beginning in the year 325 A.D.

It later became (in the 4th century) the state religion of the Roman Empire because it aligned with Roman ideology. This is the Christianity we know today in all its different variants: Catholicism, Protestantism, and others.

The Christianity of Jesus and James the Just and similar groups were combatted by the Roman emperors, starting in the 4th century, for hundreds of years because they were incompatible with the Roman way of thinking.

Most Christian historians and authors are convinced that there was no difference between the Christianity taught by James the Just and that taught by Paul of Tarsus. This argument is plausible only if one relies exclusively on information drawn from the New Testament of the Bible. However, if we consult sources outside the Bible, it becomes clear that the claim was not true.

Nearly two decades after Jesus' departure, the early Christian movement split into two main branches: that of James the Just and the other disciples of Jesus, known as *Jewish Christians*, who were later called *Ebionites*; and that of Paul of Tarsus and his disciples, known as "*pagan Christianity*" or "*Pauline Christianity*", today simply called "*Christianity*" without further precision.

There were also other minor groups, which will not be discussed in this brochure.

The Christianity preached by Jesus Christ and James the Just is the pure monotheistic religion of the prophets Abraham and Moses.

The Christianity taught by Paul of Tarsus is a new religion that bears the same name and contains elements of Judaism. But its foundation is very far removed from the teachings of the Torah and the pure monotheistic faith of Jewish believers. But it is very similar to that of the *Son of God Mithras* of the *Sun-God* religion of the Greeks and Romans in the time of St. Paul.

Christianity of Jesus and James the Just

The fundamental theology of this Christianity **is based on obedience to the One God** and respect for the teachings of Jesus, Moses, and the other prophets, **that is, submission to the will of God.**

For these Christians, the crucifixion of Jesus holds no theological significance.

These Christians preached the absolute uniqueness of God as taught in the Old Testament of the Bible and exhorted believers to live according to the law of the Torah like the Jews so that the One God might be satisfied with them and reward them with eternal paradise in the Hereafter.

For these Christians, the only way that leads human beings to eternal paradise is to believe in the One God and to live according to His commandments, and that is all.

To attain this goal, they need neither the sacrificial death of a human being nor that of a *“divine Son of God”*. They know very well that a second god never really existed. The *“divine Son of God”* is a mythical figure who exists only in the minds of polytheists and the followers of Paul of Tarsus. Jesus the Messiah wanted to bring his people back to the essence of the teachings of Moses and the ancient prophets.

For Jewish Christians, Jesus is not a god, but simply a messenger of God and a bringer of divine revelation, just like the other messengers before him.

This variant of Christianity spread mainly among Jews, as well as among polytheists who wanted to live according to the law of the Torah.

This Christianity is simply a new variant of Judaism that included the belief in Jesus as the awaited Messiah who came to “restore” and simplify the Jewish religion, which was altered over time.

The Jewish Christians circumcised their male children and did not eat foods forbidden by the One God, including pork, the meat of other impure animals, and any products derived from these animals. They slaughtered permissible animals in the name of the One God to consume their meat, they washed themselves before prayer, and they fasted according to the customs of their time.

When Jesus prayed, he prayed with his forehead to the ground, just as the ancient prophets before him had done: Moses and Aaron (*see Numbers 20:6*) and Abraham (*see Genesis 17:3*).

Their beliefs are preserved to this day in the twenty books known as the *Clementine Homilies* and in the Quran, **but not in the new testament** of the Bible.

Note:

The Clementine Homilies and Recognitions were hidden by the Christian Church for a duration of 12 centuries, spanning from the 4th to the 16th century.

Today, they are known only to a small number of people (specialists) and are available only in English.

According to reports found in the Clementine Homilies and the Gospel of Barnabas, the apostles Paul and Barnabas were adversaries of Paul of Tarsus and rejected his theological views.

Before going into detail, I first want to provide a historical overview of the religious and political situation in Palestine about 2,000 years ago.

In the time of Jesus, Palestine and its surroundings were a Roman colony. Jews and many polytheists lived there.

Judaism was, at that time, **the only religious closed community in the world that worshipped the One God**, as taught by the prophets Moses, Abraham, and Noah. This community lived in Palestine, surrounded by a sea of polytheists. These people worshipped the Greek god Zeus (known as Jupiter to the Romans) and many other gods, while others followed the Sun God cult.

At that time, the Jews had a marionette king named Herod, a vassal of the Romans. He had an immoral lifestyle, like the Romans.

At the time of Jesus, the monotheistic religion that God had revealed to Moses and the ancient prophets had already been corrupted in the past by the Jewish scribes. ¹

The leaders of the Jewish religion had neglected mercy toward their people and were focused on their own interests. Then, the One God saw the necessity to send two new prophets to purify it of the additions it had undergone and to revive it.

John the Baptist and Jesus the Messiah were the two prophets who came to purify their religion, each in his own way.

John the Baptist exhorted the people around him to renounce their lives of sin and repent and then to symbolically purify themselves by bathing in a river (baptism of repentance).

Jesus also exhorted people, just like his predecessor John the Baptist. But he was more radical. He publicly criticized and unmasked the religious leaders of the Temple in Jerusalem. ²

These two prophets disturbed the religious leaders greatly, and they wanted to have them killed.

At that time, the political power was in the hands of the Romans and their Jewish marionette king, Herod. The religious leaders of the Temple in Jerusalem also held political influence.

They succeeded in getting John the Baptist put to death through King Herod, but Jesus narrowly escaped them.

These two prophets **belonged to a branch of Judaism very strict in the practice of the Torah**. It resembled that of the ancient Jews called "*Hassidim*" (the pious) or "*Saddiqim*" (the righteous) in the Old Testament of the Bible. They were people who obeyed the law of the Prophet Moses and considered themselves members of God's true community. For them, the word of God was the eternal and absolute truth. Charity, mercy, and love for their fellow man were strongly emphasized.

The community of the "*Hassidim*" was founded around 170 B.C. after its separation from the Jewish community in Jerusalem, **which had become unbelieving following the conquest of this town by the Greeks**. The Greeks desecrated the Temple in Jerusalem by placing a statue of their god *Zeus* inside it. At the same time, **they forbade the Jews to practice circumcision** and forced them to sacrifice to Greek idols.

This community fled to Damascus to practice its religion freely. It called itself "*the community of the new union*" or "*the community of perfect holiness*". Its leader carried the title "*the teacher of righteousness*" or "*the righteous teacher*".

This religious practice is also found among the Essenes, among the prophets John the Baptist and Jesus, and among James the Just, the first leader of the Christian community in Jerusalem.

(See the book by the German historian Eduard Meyer titled “Die Geschichte des Frühchristentums,” vol. II, page 41 and following). ²

This strict monotheistic belief is preserved today in Islam.

The purpose of the Prophet Jesus was not to found a new religion but to reform and purify the Jewish religion and to bring his people back to the essence of the teachings of the prophets Abraham and Moses.

Jesus knew the Torah of his time was revised multiple times and did not match the one Moses received on Sinai. ³

He wanted to eliminate the changes added to it and rejected the additions introduced by the priests.

Jesus was a faithful follower of Moses and the ancient prophets. **He confirmed the truth of the Torah.** He lived according to its rules and even taught it. He also preached to his people to follow God’s true commandments, **not the rules and traditions invented by the priests** and attributed to God.

In the time of the prophet Jesus, the priests of the temple in Jerusalem were corrupt. Jesus had criticized their practice of religion. ² **They placed importance on trivial details and rituals, neglecting mercy toward people.** They created new rules that they placed on the same level as the law of Moses and demanded that the Jewish people obey them. The multitude of these invented rules and rituals had stifled the religion of God **and made its practice difficult.**

The religious leaders of that time were the Pharisees and the Sadducees. The Sadducees had a materialistic worldview and believed neither in the resurrection of the dead nor in meeting God on the Day of Judgment.

The Temple leaders were primarily interested in their prestige and material goods. They forced the Jewish people

to sacrifice sheep and bovines in the Temple so that they could obtain a part of their meat. They allowed money changers to exercise their activity in the Temple.

These leaders did not really think about meeting their God in the hereafter, before whom they would have to give an account of their conduct during their earthly lives.

Jesus did not appreciate their materialistic attitude at all, and he often quarreled with them because they did not respect the laws of the Torah.

They then became Jesus' enemies and wanted to have him killed, but God saved him.

Here are three examples:

Ulfat Aziz-Us-Samad wrote in his book *Islam and Christianity*:⁴

In Jesus' time, Jewish priests and Pharisees declared in the words of the *Talmud*, "He who lightly esteems handwashing [before eating] will perish from the earth." And Jesus rebuked them, saying: ***"You have a fine way of rejecting the commandment of God in order to keep your tradition!"*** They had absurd rules about the Sabbath. For instance, a man might walk two thousand cubits on the Sabbath, but no more. A doctor could be called if life was in danger, but a fracture might not be treated on the Sabbath.

Vinegar, if swallowed, could be used to relieve a sore throat, but it could not be gargled. Jesus impatiently brushed aside all such artificial and unedifying regulations. **He said that the Sabbath was for man and not man for the Sabbath**, and he warned them:

*"Woe unto you, scribes and Pharisees, hypocrites! for ye pay a 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” (Matthew 23:23).*

Jesus often preached in the Temple of Jerusalem. The people who listened to him were impressed by his wonderful sermons. Many of his Jewish compatriots accepted him as the promised Messiah and prophet of God and became his devoted followers. These were later known as *Jewish Christians*.

Jesus did not have any intention of abrogating the Torah:

He stated that **not even a single stroke** or letter of the Torah **would be abolished until the world came to an end**. The early Jewish Christians knew these facts too.

Jesus said about this topic in the New Testament of the Bible:

17) *“**Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but ~~to fulfill~~ [to perfect] [*].***

18) *For verily I say unto you, until heaven and earth pass, **one jot or one tittle shall in no wise pass from the law until all be fulfilled.***

19) *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” (Matthew 5:17-17).*

*“And it is easier for heaven and earth to pass **than one tittle of the law to fail**” (Luke 16:17).*

[*] Jesus came **to purify the Torah**, not abolish it, by removing unnecessary changes so it could be practiced correctly. The original word in ancient Greek used here in the Gospels is “*plerosai*”, which means “to perfect” or “to make perfect”.

However, many translations of the Gospels of the Bible into European languages intentionally use flexible words for the term “plerosai,” which can have multiple meanings depending on the intended purpose, to support the interpretation preferred by Pauline Christians. These words are:

“to fulfill”, “erfüllen”, “accomplish”, etc., to suggest to readers that Paul of Tarsus' rejection of the law of the Torah is approved by Jesus and that Jesus, as a great authority, would have abolished this law because Christians who follow Paul of Tarsus prefer it this way to prove that the law of the Torah is no longer valid.

But verses 18 and 19, mentioned above, **clearly emphasize the importance of obeying even the smallest commandments of this law.**

It is a fact that the New Testament of the Bible has been modified several times in the past!

The Greek word “*plerosai*” **does not mean “to abolish” or “to fulfill”** in the sense of ending something, **but “to make perfect”** (see A Midrash on Torah Observance, Book of Matthew Studies, **Matthew 5:17–20**).

See: <http://www.yashanet.com/studies/matstudy/mat6b.htm>).

Jesus insisted that believers must observe the commandments of the divine law that the One God revealed to the ancient prophets. If believers do so, God will be pleased with them and reward them with paradise (the kingdom of heaven). This law contains the fundamental principles of monotheistic religion.

Here are some examples:

- Believe in the One God and obey His commandments.
- Do not associate partners with the One God.
- The *“Eternal Alliance”* refers to the covenant that the One God established with the Prophet Abraham, his descendants, and his followers.

- Do not eat foods prohibited by God, such as the meat and fat of pigs, wild boars, and other impure animals, and other foods that come from these animals.
- The meat of permissible animals is also forbidden if they died naturally or were killed by strangulation, suffocation, or other means. Their meat is only permissible if they are slaughtered by a Jewish or Jewish Christian monotheist believer while reciting the following phrase: *“In the name of the One God.”*
- Do not consume blood.
- Help the poor, etc.

The prophet Jesus emphasized that if anyone changed these fundamental principles of God's law written in the Torah, they would be the most unfortunate in the hereafter, because God would punish them.

Jesus respected and practiced this divine law, **and he interpreted it from the perspective of love for others**. He tried **to moderate** the harsh ritualistic prescriptions of Judaism. When his opponents tried to test him, or when he debated with them on the subject of any commandment, he drew his arguments from the law itself and often cited the ancient prophets.

Jesus saw himself as the awaited Messiah and as a Jew like all others, **and he announced the establishment of the kingdom of God on earth**, which is the presence of God in the daily lives of believers.

Jesus often **emphasized his human nature** in the New Testament of the Bible and in the scriptures outside the Christian Bible. He did not see himself as divine, which

would have been a great sin and blasphemy for a monotheistic believer like him. **He never said that he is God.**

Furthermore, **Jesus did not intend to die on the cross** as a cursed person, and he never taught that.

He knew that God had sent him, and he also knew that whoever dies on the cross is cursed by God, for he knew the law of Moses (the Torah).

Those who know the history of the birth of Christianity are well informed that the monotheistic religion of Jesus was systematically altered by Paul of Tarsus and his followers, who turned it into an entirely new religion bearing the same name.

After Jesus had left them, his apostles founded the first Christian community in Jerusalem (the early Church) under the leadership of James the Just, the confidant of Jesus.

According to the New Testament of the Bible, James the Just was a half-brother of Jesus and one of his disciples; he was also the leader of the early Church in Jerusalem and a man who observed the laws of the Torah.

The people around him gave him the honorable title of “*Saddik*” (the Just).

The historian Eusebius describes him as **the first bishop of Jerusalem:**

“James the Just was a holy man from birth; he drank neither wine nor any other alcoholic beverage and never shaved his hair (see Eusebius, page 59).

He wore linen priestly garments and was allowed to enter the sanctuary of the Temple alone. He often prayed on his knees for the forgiveness of his people, and his knees became rough like those of a camel. All these characteristics are those of the Nazirites who devoted

*themselves entirely to Yahweh (God) and **who were strict followers of the Law***” (see Numbers 6:1-15).

The early Church in Jerusalem was called “*the community of the twelve apostles*.” It was composed of Palestinian Jews and Hellenistic Jews from outside Palestine.

They are known as *Naosoreans, Jewish-Christians, or Nazarenes*. Their descendants are called *Ebionites*.

Paul of Tarsus was not one of them but converted a few years later.

Jesus' apostles often preached Jesus' message in the Temple in Jerusalem, and the number of their followers continued to grow. The apostles were stricter than the Temple leaders in their practice of the Torah of Moses, which they disliked. In addition, they considered them **their opponents and competitors**.

They then forbade them to continue preaching in the Temple, but the apostles did not obey this prohibition. This action greatly disturbed the Temple leaders.

The apostles appointed Stephanus (Stephen) as the head of social services and the spokesperson for their community.

He was a pious man and a talented speaker. He led discussions with the religious leaders in the Temple and attacked them verbally, like Jesus had done before him. He criticized them for not following Moses' law correctly and accused them of killing God's prophets in the past (for example, John the Baptist).

The religious leaders were not happy and tried to get rid of him. They found people who gave false testimony against him. These witnesses accused Stephanus of speaking against the law of Moses and against their customs (their traditions).

Then 's opponents dragged him out of the city and stoned him to death. Those who carried out this act laid Stephanus clothes at the feet of a young man named Paul of Tarsus, who was undoubtedly one of those responsible for the murder.

The death of Stephanus marked the beginning of the persecution of Jesus' followers by the authorities of the Temple in Jerusalem.

Several followers of Jesus had to flee Jerusalem to avoid reprisals.

Some of them went to Phoenicia (now Lebanon), to Cyprus, and to Antioch, where they began to spread the monotheistic message of Jesus Christ, which later became known as "*Jewish-Christianity*".

The High Priest of Jerusalem, the head of the Temple, ordered the persecution of dissident followers of Jesus Christ wherever they were found. He hired the young man Paul of Tarsus (formerly known as Saul) as the leader of a group of armed soldiers to persecute the followers of Jesus Christ.

Paul of Tarsus then arrested, imprisoned, and tortured several of them. He even tried to pursue them as far as Damascus.

The apostles of Jesus remained in Jerusalem because they had remained calm. They then sent the apostle Barnabas to Antioch to take care of the Jewish Christians who had taken refuge there and to spread the monotheistic message of Jesus Christ.

At the time of Stephanus and the persecution of the early Christians, Paul of Tarsus was not yet converted, **and his Christianity did not yet exist.** [**]

We found the story of Stephanus in the *Acts of the Apostles*, in the New Testament of the Bible.

[**] The Acts of the Apostles is neither a historical work nor an eyewitness account of the events that took place during the time of Jesus' apostles and Stephanus.

It was not written until 40 years later. Its author, Luke, was a faithful disciple of Paul of Tarsus and a defender of his theology.

This story deals with early Christianity **before the conversion** of Paul of Tarsus. At that time, Paul of Tarsus's theology regarding the divinity and crucifixion of Jesus to expiate the sins of humankind **did not yet exist**.

The story is very tendentious. It was written to defend the theology of Paul of Tarsus, which developed only later.

Luke **emphasized Paul's version of Christianity** and wanted to create the impression that the early Christians, before Paul, believed in the same Christianity as Paul from the very beginning. **However, this is not the case at all.**

Nevertheless, this account provides us with some useful insights for understanding the context of the events of that time.

Later, when Paul of Tarsus converted to Jewish Christianity, the apostle Barnabas brought him to Antioch as his assistant. They collaborated for about 14 years until they later separated, because Paul of Tarsus had, in the meantime, invented and developed a new Christian religion inspired by the models of the worship of the *sun god* of the Greek and Roman polytheists. This is the Christianity we know today.

His new Christianity greatly contradicts the monotheistic message of Jesus and Moses, because it incorporates elements of polytheism and sun worship that were prevalent in Greek and Roman religions.

Paul of Tarsus then left Judaism and the Jewish Christian community and went to the Greek polytheists to teach them his new Christianity, which has several similarities to their own religions.

Today, we also find the pure monotheistic faith and the religious practices of Jewish Christians, as well as those of Muslims.

Christianity of Paul of Tarsus

Paul of Tarsus (St. Paul) was surely familiar with the sun cults of the Greeks and Romans of his time, which influenced his life. The theology professor Arnold Meyer already noted this influence in 1907; he wrote, *"And we shall see that Paul probably already had the idea of such a significant figure [a heavenly liberator] even **before he became a Christian.**"*¹

It is well known that the Greek philosopher Philo (born around 13 B.C., died in 54 A.D.) taught a new belief system in Alexandria, before the appearance of Paul of Tarsus, which was a mixture of the teachings of the philosopher Plato and the Old Testament of the Bible. He characterized the polytheistic "Logos" as the "Son of God", who came from heaven as a mediator and savior to bring human beings back to God (the term "Logos" will be discussed further below).

Paul of Tarsus was certainly familiar with Philo's teachings. He seems to have put into practice what Philo had formulated theoretically, and he used the solar cult of *Mithras* as a model for his theology.

Arnold Meyer also wrote:²

"...Because he [Paul] never referred to what Jesus taught about himself and his mission, nor was he interested in the teachings of the apostles."

"It is easy to see that Paul did not have the same God that Jesus had..."

"One must ask the question: Would Paul have been satisfied with Jesus if he had known him?"

The historian Flavio Barbiero confirmed what Arnold Meyer had noted earlier; he wrote in his publication *Mithras and Jesus: Two Sides of the Same Coin*:

“To explain the close relationship between Christianity and Mithraism, we must go back to their origins.

Christianity, as we universally know it, is an invention of Saint Paul, the Pharisee who was sent to Rome around 61 AD, where he founded the first Christian community in that capital.

*The religion that Paul imposed in Rome was quite different from the one that Jesus preached in Palestine and that was put into practice by James the Just, the leader of the Christian community in Jerusalem. Jesus’s teachings were in line with the way of life and thinking of the Essene sect...”*³

After completing the development of his theology concerning his “*heavenly Christ*”, Paul of Tarsus abandoned Jewish Christianity and the Jewish religion. He also criticized the prophet Moses and his followers because he believed that the religion he himself taught was far better than the Jewish religion (*see 2 Corinthians 3:7 ff.*).

He also often criticized the law of the Torah, even though Jesus was a devout follower of Moses and the Torah. Paul wrote:

“For we know that the law [of Moses] is spiritual, but I am carnal, sold under sin. For that which I do I allow not, for what I would, that do I not; but what I hate, that do I.

If then, I do that which I would not, I consent to the law that it is good. Now then, it is no more I that do it, but sin that dwells in me. For I know that in me (that is, in my flesh) dwelleth no good thing, for to will is present with me, but how to perform that which is good I find not. For the

good that I would I do not: but the evil which I would not, that I do” (Romans 7:14–19).

*“The sting of death is sin; **and the strength of sin is the law [of Moses]**” (1 Corinthians 15:56).*

*“For as many as are of the works of the law **are under the curse...**” (Galatians 3:10).*

*“**Knowing this, that the law [of Moses] is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons...**” (1 Timothy 1:9–10).*

From what Paul writes, it is clear that he does not like the law of the Torah, that he is averse to it, and that he does not want to practice it, because he does not believe in it and rejects it in his heart.

When he is sometimes obligated to practice it, he does so against his will, to avoid irritating or offending the Jews and Jewish Christians, such as James the Just, with whom he deals. Because he is well versed in psychology and diplomacy, according to religious historian Daniel Marguerat, Paul frequented the Stoic school of rhetoric in his hometown, Tarsus.⁴

He prefers to live in the pagan manner of the Greeks and Romans and to believe only in the heavenly Christ as Savior.

After the Romans and Greeks in his environment accepted his theology, he definitively rejected the law of the Torah.

The pagans to whom he preached are unknown to the law of the Torah.

Paul of Tarsus wrote **that the law of the Torah demanded of him what he did not want to do**, and he opposed it; he then turned away from it and recommended his followers not to follow it. But the law of the Torah comes from the One God, **and nobody should refuse it**. If Paul of Tarsus acted so, he rebelled against God Himself and will be punished for it on the Day of Judgment. **For Paul of Tarsus, the law of the Torah is a curse and a service of death**, engraved on stones (*see 2 Corinthians 3:7*).

On the other hand, **Jesus saw the Torah as the Word of God, which must be respected and not altered** (*see Matthew 5:17–19*).

Please keep in mind that Jesus lived according to the rules of the Torah; he taught it and insisted that it be accepted, respected, and neither abandoned nor altered.

According to Jesus' words in the Gospel of Matthew 5:17–19, we can conclude that Paul of Tarsus will be the least in the kingdom of heaven, and James the Just will be a great one in the kingdom of heaven.

The prophet Jesus clearly **distanced** Himself from those who claim to be His followers but act against the law of the Torah (*see Matthew 7:23*).

God says in the first commandment, **"You shall not have other gods besides me"**. And in the third commandment, He says, **"You shall not take the name of the LORD, your God, in vain. For the LORD will not leave unpunished him who takes his name in vain."** (*see Exodus 20:3 and 7*).

Paul of Tarsus violated the first and third commandments because he added a second God to His side, the *"heavenly Christ"*, as the *Son of God*.

Pauline Christianity, as it is known today, **is a religion of liberation** based on redemption through the sacrifice of a god. It resembles the cult of the Sun God *Mithras* and other ancient *solar cults*.

Today's Christianity is entirely different from that taught by the prophet Jesus. **It is based on a theological principle entirely different** from that of Judaism and Jewish Christianity.

Its creed was formulated by Paul of Tarsus; here it is:

“That if you confess with your mouth the Lord Jesus and believe in your heart that God hath raised him from the dead, you shall be saved” (Romans 10:9).

Paul further emphasized this point in his letter to the Corinthians, writing:

“And if Christ be not risen, then is our preaching vain, and your faith is also vain” (1 Corinthians 15:14).

Therefore, Pauline Christianity cannot exist without belief in the sacrificial death of the *man-god Jesus*.

To these points must be added the resolutions of the Councils of Nicaea (325 AD) and Constantinople (381 AD), where the teaching of Paul of Tarsus was confirmed and the *Trinity* was introduced as an *additional* foundation of the Christian faith.

To practice Pauline Christianity, **this confession of faith is obligatory**.

See the following writings of Paul of Tarsus:

Romans 5:12–17; Romans 10:9; Galatians 1:11–12; Galatians 3:10–13; 1 Corinthians 15:3–4 and 14.

Christians use the following verses to defend and to propagate their religion:

Romans 3:10; 13; 15–25; Romans 5:8; Romans 6:23. The following verses are also cited from the Gospel of John: *John 3:15–19; 1 John 1:3–10; 1 John 2:1–3, 12.*

Due to his new faith in a heavenly and divine liberator, Paul of Tarsus became an opponent of Judaism and Jewish Christianity, and he refused the divine law of the Torah of Moses.

Paul of Tarsus also rejected the circumcision of male children and forbade it among his disciples. According to the Old Testament of the Bible, circumcision is the visible sign of the *Eternal Alliance* that the One God made with the prophet Abraham and his descendants and with his followers. All the prophets, including Jesus, were circumcised and remained faithful to this alliance.

For their part, the Jews and Jewish Christians opposed Paul of Tarsus and rejected his teachings because they were incompatible with their monotheistic faith. This conflict was foreseeable from the beginning and was the cause of the division of early Christianity.

Pauline Christianity teaches that God had not forgiven the sin of Adam and Eve, which, according to Paul of Tarsus, became the so-called **“original sin” (hereditary sin)** (see *Romans 5:19*). For this reason, God has distanced Himself from human beings since the time of Adam **and has broken off all contact with them**.

Consequently, all of Adam’s descendants have inherited this sin. Furthermore, **human beings are unable to escape (free themselves) from the “abyss” of this sin through their efforts**. Since Adam’s sin, God has barred their way to paradise (the kingdom of heaven).

Paul of Tarsus taught that there is only one way for humans to be reconciled with God and to be definitively freed from *“hereditary sin”*:

They must believe, as shown above, in the heavenly and divine Christ who, as *the sacrificial lamb*, will free them from this “*hereditary sin*” (or *original sin*) through his sacrificial death. According to Paul of Tarsus, there is no other way, and this path is the only way that will allow them to enter paradise (the Kingdom of Heaven) in the hereafter.

For Paul of Tarsus, death is the consequence of “hereditary sin” (see Romans 5:12-17).

Based on this theology of Paul of Tarsus, today’s Christians believe that all human beings have inherited the “*original sin*” of Adam and Eve, and if they die in this state, they will be lost forever.

They also believe that God loves human beings, and that is why He is willing to deliver them from the abyss of this “*original sin*”. But before doing that, **He must first satisfy His justice**. Thus to save them from the sin they were supposedly condemned to since Adam, He must first punish an innocent person in their place.

That is the reason why God allowed His only, divine, and sinless Son, named Jesus Christ, to be killed on the cross as a *sacrificial lamb*, and He then resurrected Him from the dead.

The followers of Paul also believe that the “Holy Spirit” guides them in their daily lives, **and even he provides them with revelations**, including guidance on how to modify their religion during their councils if necessary.

Paul of Tarsus is the main pillar of today's Christianity, as taught by the Churches. This religion would not exist without him, but the monotheistic message of the prophet Jesus will endure until the end of the world.

What is the “Logos”?

The term “Logos” was introduced by the Greek philosopher Heraclitus in the 5th century B.C. and was used in the polytheistic religions of the Greeks and Romans as a divine spirit.

The “*Logos*” was a central concept in ancient philosophy and the polytheistic religions of the Greeks and Romans. It was described as a spirit penetrating the universe **that could become, through incarnation, a man of flesh and blood.**

Many of the gods of the polytheistic Greeks were considered incarnations of the “Logos” for several centuries before the birth of Jesus Christ. This idea of the “*Logos*” was first conceived by the Greek philosopher Heraclitus (550–480 B.C.) in Ephesus (in present-day Turkey), where he first referred to it as the “*reason of the universe.*”

The Greek philosopher Plato (*approx. 428–347 B.C.*) and the Greek philosophical school known as the “Stoa,” which existed until the 3rd century, had adopted the concept of the “*Logos*”.

The author of the Gospel according to John believed, like other Greeks before him, that the “Logos” is the “Word” and at the same time is “God”.

This Gospel was probably written in Ephesus between 110 and 130 AD.

Christians, the followers of Paul of Tarsus, believe that the Apostle John wrote the Gospel according to John. But in reality, the author is a Greek scholar who shares the same name as the Apostle John and who defends Paul’s theology. Because, according to scholars such as R. H. Charles, Alfred Loisy, and other scholars, **the apostle John was decapitated by King Agrippa I in the year 44 A.D.** This

event happened several decades before the composition of the fourth Gospel, according to John.

The Greek word “*Logos*” should not be translated in this brochure because it would lose or change its meaning. Some Christians have translated it as “Word”, but that is not entirely correct.

The term “*Logos*” originates from polytheistic religions and their philosophies. It has no connection to the true One God, the Creator of the universe. Moreover, the *Logos* was neither the One God nor His word.

The classic defender of Pauline Christianity is Justin the Martyr, born in Palestine around 100 A.D. and decapitated around 165 A.D. during the reign of the Roman emperor Marcus Aurelius. He studied philosophy before becoming a Christian. At the age of thirty, Justin converted to Pauline Christianity. He became a scholar of the Pauline Church in the second century AD. He lived during the same period when the Gospel according to John was written.

The author of the Gospel according to John also adopted this idea of the “*Logos*” for Jesus (*see John 1:1*). **This is why Christians prefer this Gospel**, which supposes that Jesus is a god, i.e., an incarnation of the “*Logos*”.

Justin was the first Church Father to adapt the polytheistic concept of the “*Logos*” for Christianity and apply it to Jesus Christ. He then tried to use this “*Logos*” to explain the profound similarity between fundamental Christian belief and that of the polytheistic religions of his time and to defend his faith.

Justin taught that Jesus Christ, the *Son of God*, is the "Logos", the mediator between God and the created world, and the world's creator. According to him, the "Logos" is the link between the material world and the supreme God. In this way, Justin **adopted** this Greek philosophical concept **and gave it a Christian form**. He was greatly respected in the Pauline Church.

Justin was one of the first Church Fathers to defend the Christianity of St. Paul against the polytheists. In order to protect the authenticity of his religion, he claimed, like most other Church Fathers, that the Greek philosophy found in Christianity **had been stolen from Christianity by polytheists with the devil's help in the past**.¹

This assertion is a total **absurdity**, because in reality, it was Paul of Tarsus and his first disciples (the authors of the four canonical gospels) who copied everything from these Greek and Roman polytheists.

When Justin Martyr discovered that polytheists also held the foundation of his faith, he felt deeply irritated and horrified. He could not locate an explanation for this phenomenon. In fact, he considered his religion to be a divine revelation **exclusive** to the world, with a belief that had never existed before.

He tried to find an explanation for it. But he failed and finally came up with the absurd explanation mentioned above. He was likely unaware that his hero, St. Paul, had himself borrowed this fundamental belief from the polytheists of his time and had used it for his new Christianity. If Justin had known this, he probably would not have been surprised. Other Church Fathers who succeeded him found themselves in the same dilemma.

The belief in a heavenly savior who expiates the sins of humankind can be found in ancient *sun cults*, such as the cult of *Mithras* among the Greeks and Romans, the cult of *Horus* among the ancient Egyptians, and other such cults.

Division of Early Christianity

Early Christianity in Jerusalem divided into two main groups about 18 years after Jesus' departure: the group led by James the Just and that led by Paul of Tarsus (St. Paul). Some scholars suppose that James's *Jewish Christianity* is disappearing. In reality, it is not disappearing at all.

From the beginning of the 4th century, the Roman emperors combatted Jewish Christianity and similar groups for centuries because they did not align with their religious understanding. Later, they dissolved into a similar monotheistic religion, which shares the same belief in Jesus as they do.

Paul's *pagan Christianity* still exists today.

The Roman emperors did not combat it in the 4th century because it closely resembles the state religion of the Roman Empire at that time, specifically the *cult of Mithras (Sol Invictus)*. The Roman authorities protected and encouraged it until it became the new state religion of the Roman Empire. It took the place of the *cult of Mithras*. This allowed for the **blending** of polytheistic practices and customs with Christian beliefs, ultimately leading to the establishment of a unified religious framework that incorporated elements of both traditions.

Pauline Christianity has already experienced several splits in the past, and even today, new groups continue to emerge. The first split of the Great Pauline Church dates back to the year 1054 AD, into the Orthodox Church and the Catholic Church. In the 16th century, the Anglican Church separated from Catholicism. In the early 16th century, during the Reformation, Protestantism separated from the Catholic Church.

The Protestant movement has since split into many different groups. Some of them have very radical views and are active in politics. They seek political power and want to establish a religious dictatorship based on their views.

Summary and Conclusion

Early Christianity in Jerusalem split about two decades after Jesus' crucifixion into two branches: Jewish Christianity, led by James the Just, and pagan Christianity, represented by Paul of Tarsus (St. Paul).

From the 7th century onward, *Jewish Christianity* and similar groups fused with another, similar monotheistic religion that shares the same belief in Jesus as they do.

Paul's *pagan Christianity* still exists today. Its followers firmly believe that they are the only true followers of the historical Jesus, who lived in Palestine about 2,000 years ago, and that they follow his teachings.

But the history of Christianity shows us that this is not the case. If we carefully analyze how Jesus lived and consult other sources not included in the New Testament of the Bible, we see that he preached a different kind of Christianity, entirely different from today's Christianity.

Today's Christians are therefore not, in reality, his true followers; they only use his name and see him as the crucified, heavenly, and divine "*Son of God*".

The historical prophet Jesus, for example, lived strictly according to the rules of the Torah. The Torah was very essential for him, and he also taught it.

Paul of Tarsus and the Christians who follow his theology reject the Torah.

Jesus never claimed to be a god to whom one should address prayers; he did not say that he was the '*Son of God*' **in the literal sense**, nor did he teach that he would die on the cross to take upon himself the sins of humanity, and he rejected the doctrine of '*original sin*' ('*hereditary sin*') preached by Paul of Tarsus.

Jesus' first followers, the *Jewish Christians*, knew these facts very well and became opponents of Paul of Tarsus and his theology.

Then, from the 4th century onward, the Christianity founded by Paul of Tarsus was supported by the Roman emperors and became the state religion of the Roman Empire. Afterwards, these emperors combatted the *Jewish Christians* and similar groups, for example, the *Arian Christians*, for centuries and destroyed much of their literature.

These historical facts cannot be hidden.

Christianity, founded by Paul of Tarsus split several times over the course of history, first into the Orthodox Church and the Catholic Church. Later, Anglicanism and Protestantism separated from the Catholic Church.

Protestantism has also split into several groups. Some of these groups defend a very radical religious ideology and want political and economic power.

These radical groups use religion as a tool in their struggle for power and as a “drug” to influence their followers to their advantage. They seek to attain their political and religious goals, even by using violence, just as the Catholic Church did in the Middle Ages. To justify their objectives, these groups have selected specific prophecies from the Bible, misinterpreting them to rationalize their violent actions, such as claiming divine approval to attack those they consider enemies.

They are convinced that the end justifies the methods they choose to employ.

They are unpredictable and can become very dangerous if they come to power.

If they come to power, we can expect them to establish a religious dictatorship that favors their followers and sympathizers and excludes everyone else.

It will suppress religious diversity and fundamental human rights, particularly those of women. Their goal is to create a situation reminiscent of the Middle Ages.

All radical groups in the world, regardless of their religion, show similar tendencies and copy each other.

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What is the “Logos”?

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From the very beginning of Christianity, during the lifetime of Paul of Tarsus, there exist two different Christian religions bearing the same name but with contradictory foundational beliefs.

On one side was the Christianity of the early Jerusalem community, under the leadership of James the Just, which teaches the belief in the absolute uniqueness of God and in a life in agreement with the laws of the Torah so that the Unique God may be pleased with the believers and reward them with eternal paradise after their deaths.

On the other side was the Christianity of Paul of Tarsus, which teaches that the salvation of human beings from the sin inherited from Adam and Eve is only accessible through the belief in the death and resurrection of Jesus Christ, the heavenly Son of God; there is no other way to attain it.

It has also taught belief in the *Trinity* since the 4th century, refusing to obey the laws of the Torah.

This Christianity has been modified several times in the past. Its most massive modification happened in the 4th century A.D.

