

# **The Apostle of the Gentiles**

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### **All Scriptures are from the 1611 King James Bible**

### **Introduction**

**Romans 11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:**

Why another book on the apostle Paul? Aren't there enough books on the journeys of Paul, or the person and work of Paul? Yes, there are, and perhaps it could almost be said that there are too many.

The problem isn't with the number of books, but rather on the content found in those books, or rather the lack of any systematic study of the new doctrines that are brought forth in Paul's writings.

Paul wrote some things to the body of Christ that obviously seemed to contradict the words of Christ during his earthly ministry to nation of Israel.

These teachings simply need to be placed in their proper dispensational context and they become easy to understand, as there are no contradictions in the word of God. We are to do as our Apostle taught us:

**2nd Timothy 2:15 Study to shew thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth.**

Many people today are ignorant of the divisions in the scriptures between Israel, and the body of Christ, also called the church, and many false doctrines have emerged as a result.

Most cults today are built upon a wrong division of the word of truth. They have just enough truth for this age mixed together with some truth from Israel's program under the law to make them believable to the unlearned and eternally dangerous to them.

The Jehovah's Witnesses for example attend a kingdom hall because they believe they are living in the kingdom right now. They believe their organization possesses the 144,000 witnesses mentioned in Revelation 7:3-8, & 14:1-5.

They spiritualize the "new testament" to make themselves spiritual Israel in order to teach that. We however know that the 144,000 are Jewish male virgins that are going to minister during the first half of the tribulation period.

They are not a part of the church age which is raptured out prior to the tribulation period, for it is the time of Jacob's trouble, not the body of Christ's. See Jeremiah 30:7 and 1st Thessalonians 5:9.

Jehovah's Witnesses have some truth from this dispensation combined with other truths from other dispensations blended with the law of Moses.

These are all mingled together with their incorrect teachings about hell, soul sleep, and the Trinity (Godhead) to produce confusion and heresy in this present dispensation.

This ignorance all comes about by not rightly dividing the differences between Israel and the body of Christ, and their not being able to discern when the church/the body of Christ begins and ends.

Paul is the author of thirteen books, each of which bears his name as its first word, beginning with Romans and ending with Philemon. They are all lumped together because they are specific for the dispensation of grace, known as the church age.

Many wrongly attribute the book of Hebrews to Paul, and say that he wanted the Jews that didn't like him to read the book, so he left his name off it for that reason, but that would contradict all of his other epistles and it would also contradict his calling.

Paul, as the title of this study proclaims, is the apostle of the Gentiles, (the uncircumcised), while the book of Hebrews is written to whom it is addressed, the Hebrews (the circumcision). See Romans 11:13.

To say that Paul is definitely the book of Hebrews author because of the mentioning of Timothy, and the writers being in bonds is not sufficient evidence.

Many disciples were in bonds at one time or another in those days, and all most likely knew of Timothy. Paul himself also said that he always identified himself by the same token in all his epistles.

**2nd Thessalonians 3:17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.**

If that doesn't clear things up for you try reading what the author of Hebrews had to say about himself and that should settle things for you:

**Hebrews 2:3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?**

Two statements in these verses point to someone other than Paul as being its author. First, Paul received his gospel message from Christ himself, and he states this in own writings:

**Galatians 1:11 But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.**

Second, Paul had more signs and wonders than all of the other disciples combined and yet the author of Hebrews is not claiming to have ever possessed any history of performing signs, wonders, or miracles himself.

Whoever the author is claimed he heard his gospel from the twelve. Was Paul the twelfth or a thirteenth apostle? No! Acts chapter one clearly points out that the twelfth apostle was Matthias.

If you do not believe the scriptures on this subject, then there is no sense in my trying to convince you. If we cannot believe that Peter and the Apostles were right in their choosing of Matthias, then how can we believe any portion of scripture, because if Acts chapter one is wrong, so could John chapter three, or Romans 16.

The scriptures point out over and over that Paul was the apostle of the Gentiles, and that Jesus himself said that there would be twelve apostles to the nation of Israel that would sit on twelve thrones judging the twelve tribes of Israel. See Matthew 19:28.

Those twelve had to be following Jesus during his earthly ministry. Both Matthias and Barsabas were with Christ from the baptism of John all the way through unto his resurrection, Paul was not!

**Matthew 19:28 And 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.**

Paul, the apostle of the Gentiles goes out of his way to explain that he is not one of the twelve to us many times especially in his first epistle to the Corinthians:

**1st Corinthians 15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 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: 6 After 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. 7 After that, he was seen of James; then of all the apostles. 8 And last of all he was seen of me also, as of one born out of due time.**

Paul has a separate and distinct ministry apart from the twelve as the apostle of the Gentiles. Are Israel and the Gentiles the same? No, they are not!

Romans 11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

## Chapter One

### Why another Apostle?

Why did God need another apostle? We already determined in the introduction that Paul was to have a ministry totally separate and distinct from the twelve apostles to the nation of Israel, but why Paul, and why now?

Why didn't God save Paul years earlier when he called the others, or why didn't he appoint Judas' replacement himself before he ascended into heaven?

For the answer to this question we must go way back to the very beginning, back to the creation of the angels (also called the sons of God in Genesis six and Job chapters one and two) in the heavens.

When Lucifer fell because of pride he took a third of the sons of God (angelic host) with him. Isaiah records his battle plan to usurp many of the thrones and dominions in the heavenlies:

**Isaiah 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most High.**

Satan and his minions usurped a third of the thrones and dominions in the heavenlies, but not all of them. This was not a problem for an all-powerful God, who in his omniscience (all knowing) devised a plan to deal with Satan's rebellion prior even to his creation, which would restore the heavenlies under the headship of Christ.

Immediately after Satan's fall, he tempted man to sin in the garden to lose the dominion that God had given to mankind and to take it for himself. Satan

became the god of this world, and the prince of the power of the air. 2 Corinthians 4:4, Ephesians 2:2

God devised a two-part plan that called for the reclaiming of the earth, through the nation of Israel, by the seed of the woman, which is Christ (Israel's prophecy program).

God's plan also called for the cleansing of the heavenlies at the mid-point of the tribulation period of the devil and his angels by Michael and his angels.

The thrones and dominions in the heavenly places will then be reclaimed by God and given to his new creation called the one new man in Ephesians. Members of the church, which is his body, will one day sit in those thrones that were usurped so long ago by Satan and his angels.

This plan God kept hid in himself as a secret from Satan and the world so that Satan would continue on with his plan to kill the seed of the woman.

This however would end up being Satan's down fall, for in crucifying the Son of God, and him rising victorious over death and hell a whole new class of people were created that were neither Jew nor Gentile, but one new man, able to dwell in the heavenlies with God which Satan unknowingly helped to bring about by crucifying Christ.

This plan God would later be revealed to the apostle of the Gentiles after the resurrection. This plan is called the mystery program that was not prophesied in the old testament scriptures but was kept secret. This mystery program is referred to only in Paul's epistles:

**Romans 16:25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:**

**1st Corinthians 2:7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: 8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.**

The reference to the princes of this world is not a reference to mere human rulers but rather to Satan and his angels (also referred to as princes in Daniel 10:13, 20 and 21).

He is the prince of the power of the air, etc..., We in the body of Christ have a heavenly destiny when we die, Israel did not, they were promised that they would inherit the earth. Matthew 5:1-7

### **2nd Corinthians 5:8 To be absent from the body, and to be present with the Lord:**

Israel under the law of Moses had no such hope. They upon their death went to Abraham's bosom and awaited an earthly resurrection where they would one day rule and reign on earth with David and the Messiah.

The prophecy program in scripture deals with Israel and is earthly, while the mystery program deals with the church which is Christ's body, and it is heavenly.

It was delivered unto Paul shortly after his conversion. The prophecy program concerns Israel and the law while the mystery program is solely about the church which is his body and God's grace. Pay attention to the words of Paul in Ephesians as he further describes this:

**Ephesian 3:4 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; 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: 7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. 8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; 9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:**

Paul is not teaching here that a gentile can now become a Jew as was previously required under the law, but rather that Jews and Gentiles could both become one new creature which is neither a Jew, nor a Gentile, but one

new man, which will be able to dwell in the heavenlies because of the crucifixion and resurrection of Christ.

## **Chapter Two**

### **A Chosen Vessel**

Paul tells us a little about his life prior to his conversion in the books of Acts and Philippians, plus various other places which we will look at later:

**Acts 22:3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city (Jerusalem) at the feet of Gamaliel. Philippians 3:5 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;**

Luke, the writer of the book of Acts actually penned ten more chapters than Paul did, and he introduces us to the young man named Saul as the murderers of Stephen cast their garments at his feet.

No one ever expected this accomplice to the murder of the Stephen and leader of the persecution against the church of God, that he would one day become the greatest missionary the World has ever seen.

\* It is important to know that there was a kingdom church that was associated with the nation of Israel and the twelve apostles and that there would later be the church which is Christ's body that would begin when Paul was saved (that was made up of both Jew and Gentile in one body).

1st Timothy 1:15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

### **Introducing Saul of Tarsus**

**Acts 7:58 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. Paul is mentioned again in the following chapter in only one verse as the one that consented unto the death of Stephen.**



**Acts 8:1 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.**

Notice the apostles all remained in Jerusalem because while Israel was not yet in blindness as a nation, the apostles would stay and try to bring Israel to repentance. Paul also later tells us of the severity of some of the events that he participated in at that time concerning this totally Jewish church:

**Acts 22:4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.**

We start to learn more of this man beginning in Chapter nine, especially as Peter returns to work amid the Jewish remnant in Israel. Paul becomes the prominent servant used by God to preach the gospel to the Gentiles as the apostle of the Gentiles.

**Acts 9:1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, 2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. 3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord?**

Who was it that Saul was breathing out threatenings and slaughter (persecution) against? The disciples of the Lord! So, if Saul would have thought about that for a second, he would have never asked such a question.

Who else but God could zoom in on Saul with a light from heaven and speak to him without being physically present? He already knew the answer because if you'll notice Saul calls him Lord (Master) before he gets his answer because it is obvious to him that he is not just dealing with some believer that he is chasing who is hiding in a bush somewhere.

**And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to do?**

Oh, what a convicting response to hear on that day as Saul rode about seeking in his own zeal and self-righteousness to rid Judaism of this perceived threat to their very way of life. Saul thought he was doing God's service only to find out that he was fighting the very thing he thought he was trying to defend.

**And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. 8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and neither did eat nor drink.**

Notice here that Saul doesn't hesitate, argue, or even question Jesus because he is now his Lord. No longer does he serve the high priest in Jerusalem, nor the sect known as the Pharisees.

What thoughts must have been going through his head? He no doubt came to the realization that he was a murderer. He also must have spent a considerable amount of time on his way thinking of how his nations leaders, of which he was a part of, had killed the Messiah.

I believe Saul probably did not eat or drink because of these very reasons. What a terrible time of reflection Saul must have experienced during those three days that he was blinded by the presence of the Lord.

If Saul would have been able to see at least that would have provided some momentary visual distractions from the almost constant thoughts of his sin and those of his beloved nation.

**10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. 11 And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, 12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.**

I'll bet Saul was praying like he never prayed before. A lot of tears were shed those three days in the house of Judas. I'm not sure how much joy Saul had

during those three days after his salvation thinking of the damage he had caused in the lives of so many.

He must have spent some time thanking God with tears in his eyes that God would choose to save someone who had done what he had done. Isn't the love of Jesus something wonderful?

**13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: 14 And here he hath authority from the chief priests to bind all that call on thy name. 15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16 For I will shew him how great things he must suffer for my name's sake.**

Notice here that God tells Ananias that Saul is a chosen vessel and that he is to bear his name before the Gentiles, these two statements we will look at in greater detail in the upcoming chapters. Saul was uniquely chosen as the apostle of the Gentiles and as the one to whom God would impart many revelations concerning the church which is his body.

**17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. 18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.**

Do not try to compare Saul's salvation with your own because you were not the chief of sinners, nor are you the apostle of the Gentiles. You were also not alive during this transitional time before the Gentiles heard the gospel.

Much confusion has erupted about how Paul was saved, and it is always because someone only takes one portion of scripture on his conversion and uses that to try to match it to his denominations teachings instead of taking them all.

Some say Paul was not saved on the road to Damascus, but that he was saved here in the house because he was not filled with the Holy Ghost on the road to Damascus.

According to verses 10-12 Ananias was to put his hands on Paul for two reasons that really go together. He put his hands on him thus filling him with the Holy Ghost so that Paul could receive his sight because that is exactly what happened.

Then he went to be baptized which had nothing to do with his being filled with the Holy Ghost, or the remission of sins. Why was Paul baptized? Many "experts" claim that Ananias and Paul didn't know any better yet.

That it was a mistake done out of ignorance." etc., but what we do know is that he was baptized after his salvation and that it happened because Ananias was not instructed to baptize him, and neither was he instructed to not baptize him.

Be careful to speak as an expert where God has remained silent. That is why we have all the confusing teachings out there today amongst those who don't rightly divide the word of truth.

We shouldn't commit the same error. 19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

**20 And straightway he preached Christ in the synagogues, that he is the Son of God.**

Saul immediately went out to share his new faith. He had a debt to the Lord which he could never repay, but that would not stop him. So many claim to be redeemed today and still haven't witnessed to the first person yet.

Notice that while Ananias was told that Saul would be a witness to the Gentiles, we see him here going to the Jews first in Damascus and in a little while we will see why.

Many of the revelations that Paul received were to come later on in his ministry. Paul did not preach the gospel of the kingdom to the Jews, nor the baptism of repentance that John preached, you have to force that into this passage because it is not here.

When Paul or anyone witnesses to a Jew the first thing you have to do is prove to them that Jesus is the Son of God. This is the same for the gospel of the kingdom and the gospel of the grace of God.

The same goes for a Gentile today, they need to know who Jesus is first, then what he did for them. Remember it is Satan who is the author of confusion here not the scriptures.

Our minds can easily be led astray by the wisdom of this world that comes from the devil to divide and confuse us. The mystery unites us with a right division of the word of truth.

**21 But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? 22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. 23 And after that many days were fulfilled, the Jews took counsel to kill him: 24 But their laying await was known of Saul. And they watched the gates day and night to kill him. 25 Then the disciples took him by night, and let him down by the wall in a basket.**

Saul had a great knowledge of the Jewish scriptures and he put that knowledge immediately to work for the Lord in spite of those that wished to kill him for converting.

Most of what Paul was preaching was to prove to these Jews in Damascus that Jesus was the Christ from out of the old testament. I am sure he figured that death was better than he deserved, seeing how he had persecuted other believers even unto death, why should he expect anything different?

He could not run from his responsibility after the grace that God had showed unto him. Such a thing would be unthinkable. Paul does not return to Jerusalem for the next three years and even then, he is forced to flee by the very same people who helped him persecute the church there in Jerusalem.

**Galatians 1:11 But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. 13 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. 15 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; immediately I conferred not with flesh and blood: 17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. 18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

**Acts 9:26** 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. 27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

The apostles were not afraid of Paul but rather the disciples in Jerusalem were afraid of him, believing that he was just pretending to be a believer to find out who the true believers were so that he could have them all arrested.

The apostles who were more mature in their faith, who knew and trusted Barnabas, had probably already heard of Saul's deeds in Damascus, and having seen all the miracles that they had seen, it did not seem improbable to them that God would save someone such as Saul.

**28** And he was with them coming in and going out at Jerusalem. **29** And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. **30** Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus. **31** Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

Here we learn that there had already been churches established besides the one at Jerusalem and that they began to multiply only after Saul had left the area because God would not have the apostle of the Gentiles remain in Jerusalem ministering to the Jews.

Jerusalem was to be the center of the twelve apostle's ministry to the lost sheep of the house of Israel. These churches at this time were made up of

only Jews as well as some Grecian converts to Judaism who had gotten saved later.

**Acts 22:17** And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; **18** And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. **19** And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: **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. **21** And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

### Chapter Three

#### Paul's First Apostolic Journey

A lot has happened since Saul's (Paul's) conversion in chapter nine of the book of Acts. Peter who was given the keys to the kingdom by Jesus Christ himself had opened the door for the Gentiles to be saved in Acts chapter ten.

This saving of Cornelius and his household was in accordance with the kingdom program and those Gentiles are to be considered as a sort of "first fruits" of the kingdom program.

Cornelius and his family became a part of the kingdom churches that were operating for the time before Israel's blindness. They were not a part of the church which was Christ's body which would operate under the new dispensation of grace that Paul would reveal to the world.

Paul tells us something very interesting related to this subject that sounds very similar to what happened with Peter and Cornelius in Caesarea. Notice what Paul had to say upon the return from his first apostolic Journey:

**Act 14:27** And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

Paul said that God had opened the door of "faith" unto the Gentiles with them, not Peter! Both portions of scripture can be true because there are still two programs operating at the same time.

Remember, Peter along with the other eleven apostles were called as apostles to the circumcision (Jews) and not to the uncircumcision (Gentiles). That responsibility was given to the apostle Paul as the apostle of the Gentiles and to others that he ordained.

**Galatians 2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; 8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) 9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.**

This ministry to the Jews did not cease for the twelve after the cross or at any time for that matter it remained their calling until their deaths. Remember Christ telling his twelve that they would sit on twelve thrones judging who? The twelve tribes of Israel!

The very ones they were called upon to minister to. Ask yourself this, "Why did the disciples agree to only go to the circumcision here when Christ told them to go into all the world and preach the gospel (of the kingdom) to every creature?"

Because they realized God was doing something with Paul among the Gentiles because of Paul's words to them and by the witness of the things that Paul had already done among the Gentiles.

Paul was specifically called out by God to be a light unto the gentiles. While he is the apostle of us Gentiles, he also took the gospel to the Jews first in every city that he came to.

**Acts 13:1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. 2 As they**



**ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.**

Always remember Saul's conversion and what was said about him when reading about him. He was called to bare God's name before the Gentiles.

Paul is getting farther and farther away from the Jewish homeland which is left in the very capable hands of the twelve apostles, and he is about to reach his first Gentile converts but not before reaching the Jews in the city of Antioch of Pisidia.

**3 And when they had fasted and prayed, and laid their hands on them, they sent them away. 4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. 5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.**

We see here an often-neglected truth that people are sent by their local church. We also see Paul going into a Jewish synagogue first before going to the Gentiles.

Many ministries are built today on the Jew first principle but is it for the church today or can we go to the Jew second, or third, or even later in our missions' program?

Well, first of all let's get one thing straight. The gospel is to go to the Jews as well as to the Gentiles, even though only a few Jews may get saved, we are to reach them. They will not get saved by osmosis.

When the gospel of the kingdom ceased to be preached in the book of Acts to the Jews that were scattering abroad the program switched from the Jew first to anyone who would listen.

When the church, which is Christ's body, was formed there would no longer be any distinction between Jew and Gentile, they would all be one in Christ. The Jew lost his advantage when the nation went into blindness in part and are treated on equal ground today.

**38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: 39 And by him all that believe are justified from all things, from**

**which ye could not be justified by the law of Moses. Through Jesus Christ is preached unto them the forgiveness of sins: And by him all that believe are justified from "all" things, from which ye could not be justified by the law of Moses.**

That was a different message than they had ever heard before. Paul then goes on and says:

**40 Beware therefore, lest that come upon you, which is spoken of in the prophets; 41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.**

God warned the Jews through Habakkuk and others that he would bring the Chaldeans down upon them, but they did not believe Habakkuk. Paul was reminding them of this truth and warning them not to repeat the same mistake.

They did not listen and lost the opportunity to receive their kingdom at that time and they were dispersed again for the next almost 2,000 years. When will they learn? Soon, in the time of Jacob's trouble.

**42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. 43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. 44 And the next sabbath day came almost the whole city together to hear the word of God. 45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.**

One thing of interest here is that the Gentiles besought Paul to preach to them on the next sabbath day the things concerning the grace of God. Paul, as he would travel would always go to the Jew first early on in his ministry and where would you expect to find the most Jews assembled together on what day of the week?

They would be in the synagogue of course on the sabbath day as commanded under the law. Does this mean that the predominantly Gentile

church should or did meet on the sabbath day? Absolutely not! The sabbath was given to the Jews under the law.

The church was never under the law and is made up of the one new man which is neither Jew nor Gentile and they are both now under grace. When Jews got saved, they would eventually leave the synagogues and join a local assembly that Paul or one of his helpers would establish and they would come together on the first day of the week.

Paul wasn't setting an example for Saturday church, was going to reach lost people on that day that didn't understand God's new program. Don't go back to the old people you are not Israel under the law!

**46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. 47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. 48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.**

Paul would first go to the Jews because it was "necessary" that the word "first" be spoken unto them first, (this was while there was a remnant according to the election of grace spoken about in Romans 11:5), the same is not true today.

Paul says this same thing on three separate occasions in his ministry in three different regions: Once in the land of Israel, once in Asia and once in Europe. Coincidence? I think not.

Calvinist love to preach on verse forty-eight but if you want to know who the ones were who were ordained to eternal life are it is simple, the whosoever wills that called upon the Lord on that day. We will deal with this subject in more detail in later chapters.

**49 And the word of the Lord was published throughout all the region. 50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.**

**51 But they shook off the dust of their feet against them, and came unto Iconium. 52 And the disciples were filled with joy, and with the Holy Ghost.**

The shaking off of the dust of their feet against their fellow Jews was a testimony to them in regard to their rejection of the truth. It meant simply that Paul and Barnabas were innocent of their blood because they had told them the truths of God's word.

## **Chapter Four**

### **Opening the Door**

**Acts 14:1 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. 2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. 3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.**

Remember that signs and wonders were for the Jews sake because they had become accustomed to signs in the first covenant, they now were requiring signs at the onset of the new covenant.

Notice also that these signs and wonders were granted only to these two individuals in this place, God could have chosen not to grant any miraculous powers to them in Iconium or he could have granted them to others.

They were granted on a limited basis for a reason, to verify his word. Where does verse one say they were? In the synagogue of the Jews! The Jew requires a sign.

**4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles. 5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, 6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the**

**region that lieth round about: 7 And there they preached the gospel.**

We see also here that Barnabas was also called an apostle, who traveled with Paul reaching out the Jews as well as to the Gentiles, but it is Paul who is exclusively called the apostle of the Gentiles, neither Barnabas nor Silas made such a claim.

**8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: 9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, 10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked. 11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. 12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. 13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. 14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, 15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:**

God had granted apostolic powers to Paul and Barnabas. Paul very possibly had his heavenly vision while he was left for dead in these next few verses, if indeed Paul was speaking about himself. I believe as do many that Paul could have been referring to the apostle John and his revelation of Jesus Christ which he received while on the Isle of Patmos.

**19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. 20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. 21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and**

**Antioch, 22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. 23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. 24 And after they had passed throughout Pisidia, they came to Pamphylia. 25 And when they had preached the word in Perga, they went down into Attalia: 26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. 27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. 28 And there they abode long time with the disciples.**

God had opened the door of Faith unto the Gentiles first through Peter in Acts chapter ten bringing Cornelius and his household into the kingdom church by faith and his blessing Israel.

Later on, Gentiles were saved through Paul, the apostle of the Gentiles preaching by faith alone who then became part of the church which is Christ's body.

As apostles, Paul and Barnabas had the responsibility to confirm what these new churches believed and taught. Notice that they taught the disciples that through much tribulation that they must enter into the kingdom of God.

This does not support the crowd that teaches that believers at the end of the church age must go through the tribulation period as a requirement to enter the kingdom.

Paul taught that all how live godly in Christ Jesus shall suffer persecution, which is synonymous with tribulation. He also said in the verse above that we must go through that before we enter the kingdom of God.

Paul was not talking about the kingdom of heaven here. The Jews will have to go through the actual tribulation period of seven years before they enter the kingdom of heaven on earth.

The body of Christ has to endure the tribulations of this life of service before they enter the kingdom of God, not the tribulation period. The kingdom of

heaven and the kingdom of God are two different things not to be confused with one another.

## Chapter Five

### To Circumcise, or not to Circumcise

**Acts 15:1 And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.**

While this may seem an easy issue for a gentile believer with little knowledge of Jewish history and religious practices, it was not such an easy subject for the religious Jew, especially amongst the Pharisees.

Circumcision had been practiced for thousands of years and the mere thought of someone being right with God without being circumcised was unthinkable, especially to a Jew concerning an "unclean" Gentile.

**2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.**

Since the issue concerned a Jewish practice certain of them thought it was necessary for them to go and explain the problem, they were having with some of the Circumcision, (the Jews) people who were visiting them and teaching their people incorrectly.

They were not ordered to go to Jerusalem instead they wanted to go and fix a problem that was originating from Jerusalem before it spread anymore.

**3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. 4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.**

Just because the Jews realized that the Gentiles could be saved did not mean that they would gladly believe everything that was new concerning the church age. Old teachings are not easily forgotten.

**5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. 6 And the apostles and elders came together for to consider of this matter.**

The Pharisees tried to move right in and impose Judaism on top of Christianity and there are some areas such as circumcision that doesn't transfer especially as far as the Gentiles were concerned.

**7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. 8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; 9 And put no difference between us and them, purifying their hearts by faith. 10 Now therefore why tempt ye God, to put a yoke upon 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, even as they.**

Peter was saying that these gentiles who received the holy Spirit by faith without being circumcised, had no need to add circumcision after faith. Circumcision was done to a Jew prior to their faith in God anyway.

**12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. 13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: 14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. 15 And to this agree the words of the prophets; as it is written, 16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: 17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called,**



**saith the Lord, who doeth all these things. 18 Known unto God are all his works from the beginning of the world.**

The Gentiles one day having a relationship with God should not have been a shock to the Jews neither should it be today, but since the Jews as a whole are blinded in part, they still don't see the Gentiles in favor with God.

Remember this prophecy that was partially fulfilled with Cornelius being a sort of first fruits of Gentiles that will be saved in the kingdom. The theology found here agrees with Israel's kingdom program.

The kingdom program for Israel has to do with all the things that the prophets spoke or wrote since the foundation of the world, while the churches mystery program is for the age of grace, and it has been kept secret since before the foundation of the world. There is a difference.

**19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.**

This should settle the subject, but unfortunately groups continue to this day to add works unto salvation by faith. What large church has been practicing Israel's kingdom program with its adherence to works? The Roman one.

**21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. 22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: 23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: 24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: Notice it is very clear here that a Gentile does not have to become a Jew in order to be saved. You will see later on that a Jew no longer is under the law during the church age. 25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas**

**and Paul, 26 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. 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.**

The question for the Jews early on was, "What do we do with the Gentiles?" but it would later become, "Do Jews need to keep the law during the church age after the gospel of the kingdom ceased to be preached?" No!

The gospel of the grace of God does not require any law keeping as a means to merit one's salvation. Salvation is solely by grace through faith.

**36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. 37 And Barnabas determined to take with them John, whose surname was Mark. 38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. 39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; 40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. 41 And he went through Syria and Cilicia, confirming the churches.**

Apostles were necessary in the early days of the church to confirm their doctrine while the canon of scripture was being completed. It was Paul that filled full all the church epistles and when the body of Christ had what they needed the sign gifts that Paul once had ceased.

## **Chapter Six**

### **There is a Remnant**

There is no greater writer of doctrine in scripture than the apostle Paul, and many of these doctrines had their revealing to the world through Paul, they did not however originate with Paul.

All throughout Paul's epistles, the apostle of the Gentiles continually gives credit to God as the originator of these ideas and that they were devised by him before the foundation of the world.

The teaching that Israel as a nation would be blinded in part and that the Gentiles would be grafted into God's family by faith was not very popular among many Jews. Gentiles were looked upon as dogs by many Jews,

**Romans 11:1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, 3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. 4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. 5 Even so then at this present time also there is a remnant according to the election of grace. 6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. 8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. 9 And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompence unto them: 10 Let their eyes be darkened, that they may not see, and bow down their back always.**

The word "elect" occurs twenty times in the bible, and it also appears six times as the word "election" from which we get a very twisted doctrine by the followers of John Calvin called unconditional election, which cannot be scriptural because it disregards the context of the very word the doctrine is built around.

Once the word "elect" refers to a lady, another time a sister, four times the word refers to Christ, eighteen times it refers to the nation of Israel and here in Romans it refers to the Jewish believers only as the elect, and also referring to them as the remnant.

Only two times is the word election used that could be construed as for Gentile believers in the church age and nothing in these two verses could you use to build a doctrine on. Israel is God's elect!

**11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. 12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness? 13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:**

Remember Paul is writing this to Gentiles to help them understand their obligation to the Jews throughout the church age. It is the job of every Gentile believer to live a life that would provoke a Jew to be jealous of what we have in Christ.

Gentiles for the most part have failed miserably to do this for the past two thousand years and have even been partially responsible for some of the persecution of Jews over the years.

Notice how Paul ends verse thirteen, I am the apostle of the Gentiles, I magnify mine office, Paul singles himself out as the apostle of the Gentiles.

That means that he is their apostle as opposed to the twelve apostles which are apostles to the Jews, who will one day sit on twelve thrones, judging the twelve tribes of Israel (Matthew 19:28).

If he was the Gentile's apostle back then, then the case can be made that he is the Gentile's apostle today. Paul ended the verse by stating that he magnified his office.

No one is asserting that we should exalt Paul here, Paul especially, but what is being said is often overlooked. His office as the apostle of the Gentiles is what needs more scrutiny. It really needs more acceptance.

They devil will fight hard to keep this truth suppressed. Pauls' office remains until this day, and no one has ever succeeded him. His office remains through his epistles, and they are in force until the day the rapture takes place, and the church is taken up to be with the Lord.

**14 If by any means I may provoke to emulation them which are my flesh, and might save some of them. 15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? 16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; 18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19 Thou wilt say then, The branches were broken off, that I might be grafted in. 20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: 21 For if God spared not the natural branches, take heed lest he also spare not thee. 22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. 23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. 24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this is my covenant unto them, when I shall take away their sins.**

Imagine for a moment a person who has been blind all their life and then Jesus passes by and heals them, that is what is going to happen to Israel when the fullness of the Gentiles is come in.

Their eyes will be opened, and they will realize their sin and repent at the preaching of the two witnesses and the one hundred and forty-four thousand witnesses as they once again preach the gospel of the kingdom during the tribulation period.

Of course, Christ does not take away their sins until the day that Israel as a nation recognizes Jesus as their Messiah when he returns in glory at the end of the tribulation period and the onset of the kingdom.

**28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. 29 For the gifts and calling of God are without repentance. 30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: 31 Even so have these also now not believed, that through your mercy they also may obtain mercy. 32 For God hath concluded them all in unbelief, that he might have mercy upon all. 33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! 34 For who hath known the mind of the Lord? or who hath been his counsellor? 35 Or who hath first given to him, and it shall be recompensed unto him again? 36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.**

Gentiles are supposed to be merciful unto the Jews that they might once again obtain mercy from God, just as God was merciful unto the Gentiles when he blinded Israel in part to bless the Gentiles.

## **Chapter Seven**

### **I am of Paul**

This chapter will no doubt anger some who exalt Paul above what scriptures allow. We must remember first of all that Paul takes the first four chapters of 1st Corinthians to correct those who would be followers of men before he deals with the immorality in the church and its many doctrinal errors.

There are those today that are repeating the same mistakes as during Paul's day by attributing things to Paul that he himself never did, totally ignoring his opening remarks in the epistle to the Corinthians.

Many today however place way too little emphasis on the ministry of the apostle Paul.

**1st Corinthians 1:10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. 12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. 13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? 14 I thank God that I baptized none of you, but Crispus and Gaius; 15 Lest any should say that I had baptized in mine own name.**

The apostle Paul is careful to express that Christ is not divided and that his followers should not divide over personalities. Today, over a billion people have divided Christ and have gone after another gospel.

These are followers of the Catholic church which claim to be followers of Mary and Peter today. We must not repeat the same mistake with Paul today but rather follow his teachings as the apostle of the Gentiles.

It is his office that is exalted and not the person of Paul who is our example in the church age as he followed Christ. Paul cannot become the protestant pope to compete with Peter the Catholic pope.

There is no position of pope in the Bible, it is a blasphemous counterfeit to the true church of which Christ is the head of the body. If the Catholic church would have posthumously chosen Paul to be their first pope, and would have followed his teachings, instead of the multitude of heresies they now have surrounding Peter, their doctrines would be much more scriptural today'

They would not have drifted as far as they have today, but Paul is not to be worshipped as Peter currently is by a billion misled souls.

**1st Corinthians 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? 4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? 5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 6 I have planted, Apollos watered; but God gave the increase. 7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. 8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. 9 For we are labourers together with God: ye are God's husbandry, ye are God's building. 10 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.**

Who is Paul or Apollos? They are our ministers. They are not to be worshipped as many Papists do with the Pope, Peter, and Mary. Paul himself tells us that he is like a farmer, planting seed, and that he is the same as the one who waters the seed, in fact he says that they are one, and that they are nothing, but he is quick to point out that it is God that gives the increase.

Paul does state that he is a wise masterbuilder, which is also true, God has given the apostle Paul the blueprint for the believer in the church age and we as labourers with him should be careful to follow that blueprint and not another.

It is a sad thing to see how many churches have not heeded the words of Paul and have built their churches on some other foundation than Christ.

**1st Corinthians 4:1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.**

What am I to think of Paul and those mentioned? They are the stewards of the mysteries of God. They are our ministers. One of the problems that we face today is that we have exalted church traditions above the word of God.



Another major problem is that we have taken kingdom teachings and have tried to cram them into the church age. The apostle Paul was given the responsibility to show us how to rightly divide what is for the church and what is not for us today and we have neglected to hear him.

This completely ignores his warning in the previous chapter to take heed how we build upon the foundation of Christ that he laid as the wise masterbuilder.

**6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.**

Many in the fundamentalist movement have gotten puffed up with the fact that they have the infallible word of God and have showed that in the face of those that are sincerely searching for truth and have chased them away from the King James Bible instead of into it.

We who understand Paul's ministry are in danger of doing the very same thing with the teachings of the apostle of the Gentiles. I have seen far too little emphasis on missions in the grace movement when Paul was all about grace and missions. I believe it was the apostle Paul who once said,

**Philippians 4:9 Those things, which ye have both learned, and received, and heard, and seen in me, do:**

You are not more spiritual if you are just a few people that are all meeting in a house than those in a building down the street. I have talked with many who act as if you have an actual church building you aren't suffering as they are, and you are really following Paul.

Paul suffered, and he had buildings to meet in many places (not all). We must remember that Paul's teachings did not originate with Paul at all, God is the author and finisher of our faith, not Paul.

One of the reasons missions are not very prevalent in many our churches is because of the lack of giving. Tithing is under the law, we understand that.

Paul however ordered churches to give money and support their pastors and missions, but we today pick and choose what we want to follow from Paul's writings today all because we are under grace.

Grace should compel us out of love to be cheerful givers. I know I will be called a legalist because of these statements and that is okay, I will follow Paul's example, keep your money, God doesn't need anything from someone who doesn't want to give to his work.

**14 I write not these things to shame you, but as my beloved sons I warn you. 15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. 16 Wherefore I beseech you, be ye followers of me. 17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. 18 Now some are puffed up, as though I would not come to you. 19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. 20 For the kingdom of God is not in word, but in power. 21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?**

I feel like Paul must have felt when writing this letter to the people of Corinth, we must warn others in the spirit of meekness when we see people starting to worship men.

Notice in the following verses what God allowed to happen to the apostle Paul himself to prevent him or others from thinking too highly of Paul:

**2nd Corinthians 12:1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. 2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. 3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) 4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. 5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. 6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. 7 And lest I should be exalted above measure through the**

abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. **8 For this thing I besought the Lord thrice, that it might depart from me. 9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. 10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. 11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing. 12 Truly** the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. Follow Paul as he followed Christ, we must! Worship him, never! With that I leave you with the words of the apostle Paul: Philippians 2:9 Wherefore God also hath highly exalted him, (Jesus) and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

## **Chapter Eight**

### **What Paul had to say about himself:**

**Romans 11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:**

Notice that it does not say "an" apostle of the Gentiles but rather "the" apostle of the Gentiles. There is a big difference as we shall see from other portions of scripture that Paul is our pattern during the church age.

**1 Timothy 1:1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;**

**1 Timothy 1:11 According to the glorious gospel of the blessed God, which was committed to my trust.**

Notice that Paul says that the gospel was committed to his trust. This was not the gospel of the kingdom that was preached by the disciples during the earthly ministry of Christ but was rather the gospel of the grace of God (The death, burial, and resurrection 1 Corinthians 15:1-4).

**12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; 13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. 14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.**

Who could God show more abundant grace to than Saul? No one! This will be made clear to you after reading the next couple of verses. We should show this same abundant grace towards the religious Jews who need mercy for their ignorance of the truth.

**15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.**

Paul's statement that he was the chief of sinners was a comment that referred to his being the leader of the opposition against the church. Paul was a very moral person.

His standards would put many Christians to shame today. Because Paul's attacks against the church was more zealous than any other man alive, he became the chief of sinners because he was the leader of the rebellion against God's church.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

Paul is the pattern for us Gentiles today during the church age and he was the first person saved in the dispensation of grace. The twelve Apostles were patterns for the Jews.

Where sin abounds, grace does much more abound. Paul was the chief of sinners and therefore the perfect recipient of God's exceeding abundant grace. If Paul could be saved, anyone can be.

## **Keeping the Ordinances?**

1st Corinthians 11:1 Be ye followers of me, even as I also am of Christ. 2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

They were not to keep the ordinances that John the Baptist delivered unto Israel because they were not Israel under the law or the kingdom program.

They were to keep the ordinances that Paul delivered unto them. In order to follow Paul as he followed Christ, we have to remember Paul in all things and keep the ordinances (plural) as Paul delivered them to the Corinthians.

Just what are these ordinances then that we are to keep as Paul delivered them unto the Corinthians then? Well first of all it is implied that whatever the ordinances are they were already kept in another way as they had been previously taught by someone else.

Paul is saying, "Keep them the way I delivered them unto you, not the way so and so did under the kingdom program." This also implies that the ordinances were already taught to them by Paul at a previous time.

So, all we have to do is look back sometime between when Paul got saved and before he wrote 1 Corinthians chapter eleven to find out what they are.

Paul spent 18 months in Corinth teaching his disciples the word of God according to Acts 18:11 so he is here in Philippi reminding them in Corinth to keep the ordinances he told them to keep while he was with them at that time.

The 18 months he spent there was at the end of his second Apostolic journey and Corinthians was written from Philippi while Paul was on his third and last Apostolic journey.

To do away with these ordinances and to claim they were for the first century church only, would make one a hyper-dispensationalist unless we have later revelation that certain ordinances were no longer needed.

A hyper-dispensationalist is someone that adds more dispensations to what God has already added. There are many people today who baptize people with John the Baptist's baptism, which was Israel's baptism of repentance for the remission of sins.

That is definitely not what Paul was saying. Paul rebaptized some of John's converts because they did not know that Jesus was the Christ, because they had left to return to their homes before Christ began preaching (they were probably baptized by John while coming to Jerusalem for their annual feasts).

Remember the old testament law was in effect until the death of the Testator, Jesus Christ. We must find out what Paul said in Corinth to the Corinthians and keep those ordinances until we are told not to.

What is an ordinance? Simply, it is an order. Don't run grace believer, God still has things he expects from us today even though we are not under the law.

I challenge you to see how many times Paul tells his followers what to do. He doesn't present them as suggestions from God but orders that believers should happily follow. The problem is, we don't like people telling us what to do.

**2nd Corinthians 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.**

Who is it that espouses someone? A Father! Paul, spiritually speaking espoused these Corinthians by leading them to Christ, and according to this verse will one day present them to Christ as or like a chaste virgin, not a chaste virgin.

That is what Paul was saying, don't try to spiritualize it! Accept it literally as the word of God. What will each of us present to Christ one day?

**Philippians 4:9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.**

Again, Paul tells us to follow his teachings and his example in this age of grace. To try and follow kingdom theology during the church age will create much confusion.

**2nd Timothy 2:7 Consider what I say; and the Lord give thee understanding in all things. 8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: 9**

**Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. 10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.**

Here Paul is specifically referring to the elect of Israel that will also be saved, he is not referring to future Gentile believers as the elect. Paul mentions them both at the same time but differentiates between the two so as to help us to rightly divide the two and keep our doctrine straight.

Notice how that Paul says that Christ was raised according to his gospel, (the gospel of the grace of God). The apostles did not believe Christ was risen because they were not expecting it. It was hid from them according to Luke 9:45 and 18:34. After his resurrection Christ opened their eyes to that truth, Luke 24:45.

**2nd Timothy 4:16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. 17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. 18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.**

People thought that the words Paul was initially speaking were foolish and no one stood with him until God by his Spirit revealed it unto the other apostles.

Notice verse seventeen says that it would be by him that the preaching (doctrine) might be fully known (understood). Paul said that not me!

## **Chapter Nine**

### **The Mysteries revealed to Paul**

The apostle Paul has a very unique place in scripture in that he was given a multitude of revelations concerning the church which is Christ's body. Paul was faithful in that ministry, and we often don't realize just how much church age doctrine we get from the apostle of the Gentiles.

All body of Christ doctrine comes from the pen of the apostle Paul. One would think that Peter would have a lot to say concerning the church but there is not one word concerning the church found in his two brief letters.

I wonder what some theologians think of that? Because God gave Paul and not the twelve Apostles to the Jews this information, God knew a very real problem would arise if he himself did not intervene. Pride!

So, God humbled Paul with physical infirmities and gave him the grace to endure them or else he would have exalted himself above measure.

**2nd Corinthians 12:7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.**

Here are just a few of the revelations that God gave to the apostle Paul, the apostle of the Gentiles. These mysteries have been kept secret since the world began, but now are made manifest through Paul's epistles:

**Romans 16:25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:**

If you only go as far back as Adam in your theology, you will undoubtedly try to subdue the earth through multiplying God's seed which plan is destined to fail.

If we go even farther back before the creation of the world and see God's plan for this age and implement that we will have a plan that cannot fail. God was not surprised that Adam fell in the Garden, he knew the fall would occur and had a plan devised for those who would one day believe his gospel to inherit the heavens which was prepared for them prior to Adam or his fall.

**Ephesians 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without**



**blame before him in love: 5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. 7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; 8 Wherein he hath abounded toward us in all wisdom and prudence; 9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: 10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:**

**Ephesians 3:3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 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; 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: 7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. 8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; 9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:**

The natural question you might have is, Why did God keep these mysteries a secret since the foundation of the world? Because had the princes of this world known, they would not have crucified the Lord of Glory. 1st Corinthians 2:6-8

God hid in himself His purpose for the church before the world began. The church is to proclaim the gospel of the grace of God to the world until the time that the church is taken out of this world at the rapture.

He will at that time deal with rebellious Israel for the next seven years to bring them to repentance before establishing his millennial kingdom here on earth. See chapter 12.

### **The Mystery of the Rapture:**

**1 Corinthians 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55 O death, where is thy sting? O grave, where is thy victory? 56 The sting of death is sin; and the strength of sin is the law. 57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.**

**1st Thessalonians 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.**

**Hosea 13:14 I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.**

While Christ our head, and the church which is his body, will spend seven years in the heavens after the rapture, Israel will again take center stage and endure a time of tribulation.

Christians were unaware of this doctrine prior to its revelation to the apostle Paul by Christ. It was however a part of God's plan since before the foundations of the world.

### **The Mystery of Israel's Blindness**

**Romans 11:1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, 3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. 4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. 5 Even so then at this present time also there is a remnant according to the election of grace. 6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. 8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. 9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: 10 Let their eyes be darkened, that they may not see, and bow down their back alway. 11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. 12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? 13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: 14 If by any means I may provoke to emulation them which are my flesh, and might save some of**

them. 15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

### **The Mystery of the Gospel**

**Ephesians 6:19** And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, **20** For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

**Colossians 1:26** Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: **27** To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

God began something new in the book of Acts, something that is later referred to as a mystery, and he used the apostle Paul to reveal that mystery.

**Acts 28:23** And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. **24** And some believed the things which were spoken, and some believed not. **25** And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, **26** Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: **27** For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. **28** Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. **29** And when he had said these words, the Jews departed, and had great reasoning among themselves. **30** And Paul dwelt two whole years in his own hired house, and received all that came in unto him, **31** Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

The mystery for us Gentile believers is that our blessings are not the same as Israel's. Our inheritance is in the heavenlies and not here on earth. We do not look for a kingdom to be set up here on the earth. Our citizenship is in heaven.

**Galatians 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.**

**Galatians 1:11 But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.**

Paul could have run over to the apostles and gotten an outline of their messages on the gospel of the kingdom and told everyone to repent for the kingdom of heaven is at hand, but he did not.

God was ushering in the gospel of the grace of God through Paul, and he met with opposition as he did so from all sides. I'm sure that the twelve apostles must have thought, Who does this new guy think that that he is?

Especially after he led the opposition to the establishment of the very same movement which now appeared, he was kind of, taking over with all his revelations.

After Peter realized that the twelve were to remain focused on reaching the remnant of Israel the opposition to Paul quickly faded. 4. The Mystery of godliness:

**1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.**

The mystery of godliness is that God became a man in the person of Jesus Christ. This was foretold by the prophet Isaiah:

**Behold, a virgin shall be with child, and bear a Son, and they shall call His name Immanuel', which being translated, is God with us. Isaiah 7:14**

### **The Mystery of Christ and the Church**

The doctrines of the church were revealed to the apostle Paul by revelation, and he relayed them to the world in his writings.

**Ephesians 5:22 Wives, submit yourselves unto your own husbands, as unto the Lord. 23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. 25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. 28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. 29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: 30 For we are members of his body, of his flesh, and of his bones. 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church. 33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.**

Christ alluded to the kingdom church in Matthew 16 and 18 the twelve did not learn about body of Christ doctrine, but kingdom church doctrine. God gave Paul multiple revelations concerning the body of Christ.

**Colossians 1:21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled. 22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: 23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which**

**was preached to every creature which is under heaven; whereof I Paul am made a minister; 24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: 25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: 28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: 29 Whereunto I also labour, striving according to his working, which worketh in me mightily.**

Over and over again the mystery is mentioned by the apostle Paul and his obligation to proclaim it to the Jews, which many didn't want to accept because it meant the Gentile dogs could be saved.

They still thought a lot like Jonah. The mystery is not something new, but rather something that has been hidden from the foundations of the world and through Paul Christ was revealing it to the world.

**Colossians 4:3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: 4 That I may make it manifest, as I ought to speak.**

Paul sought to proclaim the abundance of revelations that he alone was received (2 Corinthians 12:7) concerning God's mystery program, but sadly to many preachers and their congregations it remains a mystery till this day.

## **Chapter Ten**

### **Paul the Re-baptizer?**

**Acts 19:1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, 2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto**

**him, We have not so much as heard whether there be any Holy Ghost. 3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. 4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. 5 When they heard this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.**

Here we are brought back to some disciples of John the Baptist who had traveled to Ephesus and had not as of yet heard of the ministry of Jesus and his subsequent death, burial, and resurrection.

They were incomplete in their knowledge of Christ; so Paul enlightened them, and they gladly received his words. John did not baptize his disciples into the body of Christ; they were in the kingdom program.

The body of Christ isn't mentioned in scripture until Paul receives revelation about it from the Lord a few years later. John's baptism was for Israel and Israel only, and it was for their repentance for being disobedient to the covenant they were given at Sinai, and for killing all the prophets that God had sent unto them in the past.

If you will remember the twelve apostles were all first baptized by John the Baptist, and they were not re-baptized, as these twelve were because the apostles knew who Christ was. The twelve apostles did not get re-baptized, because they were apostles to the nation of Israel, the Jews.

They were a part of the foundation of the kingdom church, and not the body of Christ, of which we are members. They were the foundation of kingdom saints that made up the little flock:

**Luke 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.**

**Ephesians 2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 In whom all the building fitly framed together groweth**



**unto an holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit. 19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. 20 And 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: 21 And 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. 22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.**

This charge does not get answered by Paul at this point in scripture, it does however get answered later. Paul tells us that we are to continue to propagate the doctrines that Christ revealed to him.

**2nd Timothy 2:1 Thou therefore, my son, be strong in the grace that is in Christ Jesus. 2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.**

## **Chapter Eleven**

### **The Revelation on law and faith**

**Galatians 3:19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. 20 Now a mediator is not a mediator of one, but God is one. 21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. 22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer under a**

**schoolmaster. 26 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.**

**Galatians 4:1 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; 2 But is under tutors and governors until the time appointed of the father. 3 Even so we, when we were children, were in bondage under the elements of the world: 4 But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons. 6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. 7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.**

Jesus was made under the law that he might redeem them that were under the law. That is why he kept the sabbath, why he went to the temple and commanded people to give the priests the offerings that Moses commanded of them because they were still under the law until his death as the testator.

**Hebrews 9:16 For where a testament is, there must also of necessity be the death of the testator. 17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.**

**Ephesians 3:1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, 2 If ye have heard of the dispensation of the grace of God which is given me to youward: 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 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; 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: 7 Whereof I was made a minister,**

**according to the gift of the grace of God given unto me by the effectual working of his power. 8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; 9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:**

Notice that Paul said that the dispensation of the grace of God was given to him. He in turn told it to others.

For a better understanding of the life of Paul and his teachings it is imperative that one study the life and ministries of John the Baptist, along with Jesus and his twelve apostles.

THE END

To submit a test for grading, copy and paste both the questions and their answers in bold font into the body of an email and send them to: [test@schoolofthebible.us](mailto:test@schoolofthebible.us)

Paul Tests 2.75 Credit hours

Introduction Test

1. How many epistles did the apostle Paul write?
2. How does he start each of his epistles?
3. Write Paul's epistles out in the order they appear in the Bible from memory:
4. Was Paul the twelfth apostle replacing Judas?
5. Did Paul write the epistle to the Hebrews?
6. What verse in Matthew proves that Paul was not an apostle to the Jews?

## Chapter One Test

1. Why did God need an apostle of the Gentiles?
2. What is the program that God has for the nation of Israel called?
3. What is the program that God has for the body of Christ called?
4. How long had God's mystery program been kept a secret?
5. Why was this plan kept a secret from Satan?
6. What event created the one new man of God's mystery program?

## Chapter Two Test

1. Where was Paul born?
2. What was his nationality?
3. What sect of Judaism was Paul a part of?
4. Where was Paul raised up at?
5. What was Paul doing when Stephen was stoned?
6. What was Paul's attitude towards Stephen's death?
7. What was happening to the church at Jerusalem at this time?
8. What did Paul do immediately after Stephen's death?
9. What else does Paul say that he did at this time in Acts 22:4-5?
10. Who appeared to Paul on the road to Damascus?
11. What happened to Paul's eyes?
12. Where was Paul taken after this experience?
13. What does Paul say occurred in Acts 26:15-18?
14. What would Paul be a witness to?
15. Who was Paul sent to? For what purpose?
16. What did Ananias do for Paul?
17. What did Paul do after he could see?

18. How many years did Paul remain in Damascus?
19. How did Paul receive his gospel in Gal 1:11-12?
20. What event ended Paul's ministry in Damascus?
21. What happened when Paul came to Jerusalem?
22. How was Paul's problem finally resolved?
23. What did Paul do in Jerusalem?
24. Who did Paul meet with in Jerusalem?
25. Who tried to kill Paul?
26. Where did Paul go after Jerusalem?

### Chapter Three Test

1. Who was it that called Barnabas and Saul to begin their first missionary journey?
2. How many Gentile believers were there so far?
3. Was Paul ever called Saul after Acts 13:9?
4. What happened to Elymas the sorcerer, a Jew, when Paul prophesied to him?
5. Who is Saul's first recorded Gentile convert?
6. How does what happened to Elymas picture what happened to Israel?
7. What happened to John Mark?
8. In verse thirty-nine what is mentioned for the first time in scripture?
9. Why did Paul go into the synagogues on the sabbath days? Should we as well today?
10. Did Gentiles and Jews get saved here at Antioch of Pysdia?
11. What did Paul and Barnabas say to the rebellious Jews that rejected their preaching?
12. What was the Gentile's response to Paul's preaching in verse forty-eight?

## Chapter Four Test

1. Why and to whom were signs granted at Iconium?
2. According to verse four what is Barnabas also called?
3. What was the response of these Gentiles when they saw a miracle? How did it differ from what would happen if a Jew saw a miracle performed by an individual?
4. What do some think happened to Paul when he was stoned at Lystra?
5. Does a believer today have to go through the tribulation period to enter the millennial kingdom? What does this verse mean?
6. What did Paul and Barnabas do in every church they established in that region?
7. When they returned to Antioch was the trip finished? What did they do when they returned?

## Chapter Five Test

1. Who showed up in Antioch and caused a problem that Paul had to address immediately?
2. What church had a similar problem that caused Paul to write an epistle to them?
3. What were the men that came from Judaea teaching the people of Antioch?
4. Where did the Paul and Barnabas go to resolve the problem?
5. Who opposed them there and how?
6. Who stood in defense of Paul and Barnabas' teaching to the Gentiles?
7. Who makes the final statement to send back to the Gentiles in Antioch?
8. What four decrees were given to the churches?
9. What did Jerusalem say about the men who started this problem?
10. What happened with Paul and Barnabas at the end of this chapter?

11. Who was Paul's new traveling companion?
12. What did the two teams set out to do?
13. Which missionary journey was this for Paul?

### Chapter Six Test

1. When Paul went to the Jew he was looking for a remnant according to what?
2. What happened to those who did not obtain what the election had?
3. What was meant by the phrase "at this present time" concerning the Jews?
4. Who is the word "elect" most often used to describe?
5. What office did Paul hold and magnify?
6. Does that office exist today? Explain your thoughts:
7. When will God take away Israel's sin as a nation?
8. How have Gentiles obtained mercy today? Through what?

### Chapter Seven Test

1. What does Paul spend the first four chapters of I Corinthians correcting?
2. Who were the four main personalities that divided the Corinthians?
3. What did Paul say concerning those that would follow him?
4. What grace of God was given to Paul concerning building the church?
5. In 1 Cor 4:16 Paul tells them to follow him, how should they follow Paul?
6. What did God give to Paul to keep him humble?

### Chapter Eight Test

1. What was committed to Paul's trust?
2. Why did Paul obtain mercy from God?

3. Who was the chief/leader sinner against God?
4. Why does 1 Timothy 1:15 - 16 say Paul obtained mercy?
5. Who is Paul a pattern for?
6. What does it mean in 1 Timothy 1:16 that Paul was the first?
7. What did Paul expect us in the body of Christ to keep and how?
8. What does Paul mean when he says, "My gospel"?

### Chapter Nine Test

1. What is the mystery of the gospel?
2. What is the mystery of Christ?
3. What is the mystery of the catching away/rapture?
4. What is the mystery of Israel's blinding?
5. What is the mystery of godliness?
6. What is the mystery of the church?
7. What is the mystery of iniquity?
8. What is the mystery of his will?

### Chapter Ten Test

1. What did Paul ask the disciples of Apollos in Ephesus?
2. What was their response?
3. What was Paul's next question to them?
4. What was the difference in the two baptisms?
5. Were these believers re-baptized?
6. What did Paul do with them after their baptism?
7. What happened after they received the Holy Ghost?
8. How long did Paul stay in Ephesus ministering?



9. How many in Asia heard the word of God?
10. According to Acts 19:11 were all capable of miracles?
11. What happened when some exorcists tried to mimic Paul?
12. What did the new believers do with their evil literature?
13. What later happened with a silversmith in Ephesus?
14. What does the townclerk call the temples in Acts 19:37?

### Chapter Eleven Tests

1. Why was the Law added?
2. Who is the seed that should come?
3. Who was the Law ordained by?
4. What is given to them that believe in Galatians 3:22?
5. What came (one word answer) after the Law?
6. How are we justified today? Two word answer?
7. How are we the children of God today?
8. How is someone baptized into Christ?
9. When God sent forth his Son, how was he made? See Galatians 4
10. What has to happen for a testament to be in effect?