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The Ministry of Paul

Radical, Biblical, Apostolic, Christianity



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INTRODUCTION

St. Paul was a Jew by birth, he was born a few years after the birth of Jesus. He was born in the city of Tarsus in Cilicia (now part of Turkey). His original name was Saul. He grew up exposed to both his family's Jewish religious heritage and the non-Jewish culture around him. As a youth, he went to Jerusalem and studied under the famous rabbi Gamaliel. At this time, he believed deeply in Judaism.

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In Jerusalem, Saul met Jews who had become Christians. They believed that Jesus, who recently had been crucified, was the Messiah, the promised savior of the Jewish people. Saul began to persecute these Jews because their beliefs and behavior offended him. But one day, while traveling on the road to Damascus with letters of authority from the High Priests of Jerusalem (Jewish Sanhedrin), he encountered the risen Christ in person. This experience impressed Saul so greatly that he soon became a Christian himself.

In Damascus, he was converted to the Apostolic faith, and was baptized in water in Jesus Name by Ananias. He immediately thereafter began to preach the glorious Gospel of Jesus Christ in the areas of Arabia that is now Jordan, and then into Syria and Cilicia. His work in bringing Christianity to the Gentiles (non-Jews), shows his tremendous energy and dedication. He is often called the "Apostle to the Gentiles."

Some time after his conversion by Ananias to Christianity, he traveled to Jerusalem to join himself to the disciples (Acts 9:26). From the Second Chapter of Acts, we know what the disciples believed and taught when it came to conversion to Christ (Acts 2:38).

The Apostolic disciples in Jerusalem did not believe Saul was a disciple of the Apostolic faith, and were afraid of him (Acts 9:26). Barnabas then took Saul and brought him to the Apostles, and declared to them how Saul had met Jesus on the road to Damascus, was baptized in Jesus Name, and was now converted to the Apostolic Faith (Acts 9:27).

Upon hearing the testimony of Barnabas concerning Saul's conversion and preaching boldly in the Name of Jesus Christ, the disciples accepted him into their fellowship of the Apostolic faith (Acts 9:28).

Soon after, Saul began to travel abroad declaring the Name of Jesus Christ. It was in the city of Antioch, that Saul's name was changed to Paul (Acts 13:9). Soon thereafter Saul and Barnabas began to travel on their missionary journey declaring the Gospel of Jesus Christ.

As Paul began missionary journeys throughout the Mediterranean Sea, he visited many countries and established many Churches, especially in the area of Asia Minor. In his missionary travels Paul began to write Epistles to the Churches, encouraging them in the Apostolic faith in times of discouragement and persecution.

St. Paul wrote the Book of Romans around 56.A.D, to the Apostolic Christians in Rome. Other Epistles are attributed to him such as: First and Second Corinthians, Galatians, Philippians, First and Second Thessalonians, and Philemon. He probably also wrote Ephesians, Colossians, and may have written First and Second Timothy, Titus, and Hebrews.

Preaching in the Name of Jesus Christ, St. Paul either had a revival or riot wherever he went. Many people rejected his Gospel of Jesus Christ, of him being baptized in water in Jesus Name, and speaking in tongues as the Spirit gives the utterance.

The Ministry of St. Paul

This book covers the ministry and doctrines of St. Paul in the book of Acts and especially his letter to the Romans.

1. Did St. Paul teach that one is saved by believing and confessing in Christ by faith?
2. Did St. Paul believe in water baptism in Jesus name?
3. Did St. Paul believe in speaking in tongues?
4. Did St. Paul receive the Holy Spirit at his conversion?
5. Did St. Paul baptize anyone in his ministry?
6. Did St. Paul preach another saving doctrine to the Gentiles other than what the Apostle preached at Pentecost?
7. Is the book of Romans the Roman way to salvation as some teach?

We will answer these questions as we visit the book of Acts and the book of Romans, attributed to St. Paul.

Where do we begin, well, let us first establish the fact that John the Baptist baptized his converts in water unto repentance. The Jews had a first-hand knowledge of water baptisms, and they knew that baptism meant being submersed in water. These were baptisms of purification only.

Proof of this can be found in Matthew 3:5-6, “Then went out to him Jerusalem, and all Judea, and all the region round about Jordan. And were baptized (water) of him in Jordan (Jordan river), confessing their sins. Note that the people were not baptized with the Holy Spirit, but were baptized in **water** in the river Jordan confessing their sins. They were not baptized in Jesus Name at this point, because Jesus Christ had not died yet. They were baptized unto repentance, or purification.

In verse 13 of the same chapter, we find that even Jesus was baptized in **water** by John the Baptist, to fulfill all righteousness. Note that Jesus went straightway out of the **water**. When the Bible mentions being baptized, it always was connected with water baptism, unless the Scriptures say they were baptized with the Holy Spirit.

On the Day of Pentecost as recorded in the second chapter of the Book of Acts, we find that all the disciples of the Lord were in the upper room. As a matter of fact, there were about 120 gathered there to pray and to worship. It may be safe to say that up to this point, all were baptized of John the Baptist in **water** in the river Jordan.

The Holy Spirit baptism was poured out upon the disciples (Acts 2:1-4). The unconverted sinners there accused them of being intoxicated with wine and were drunk. St. Peter stands up with the eleven disciples (except Judas), and preached his message. Note also that St. Matthew was also standing up with the eleven. Standing up together means that they all were in one accord and in one agreement, and in one doctrine, and in one fellowship. To stand up with the Apostles meant that you agreed with their doctrine. If I do not agree with a man's doctrine, I am not going to stand up with him to be in agreement, this would be hypocritical.

After Peter preached his sermon, the unconverted sinners asked. “Men and brethren, what shall we do? They were not asking St. Peter only, they were asking of the whole Apostles, the eleven. Now, if St. Matthew had a different baptismal formula, then this would be the time to express it to the people. However, he did not express Matthew 28:19, does this seem contradictory? Peter standing up with the eleven disciples lifted

up his voice and said, 'Repent, and be baptized (water) every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38)

Note that St. Peter said that they were to be baptized first, and then they would receive the gift of the Holy Ghost. St. Peter never once indicated that **believing** and **confessing** in Christ the people would be both baptized by water and Spirit. Any Jew would associate being baptized was with water. St. Peter mentions being baptized (water) in the name of Jesus Christ. Christ was the One to be baptized into since He was the One who died and rose again. Water baptism is a type of a death, burial and resurrection.

There were 3,000 who **believed** in Jesus Christ on the day of Pentecost and were **baptized in water** in Jesus name. Someone has said that there is no mention of water baptism on the Day of Pentecost. No, it does not specifically mention water here, but the people knew what baptism meant, and there are other Scriptures which will show that water baptism was meant here.

Could the 120 disciples of Jesus baptize 3,000 people in one day, yes! Where were they baptized? Possibly in the Jordan river or the pool of Salome. Note that it took them the whole **day** to **do it** (Acts 2:41). The Bible does not say, "the same hour there were added about three thousand souls." They could not baptize 3,000 souls in water in one hour. * (See notes at end of book).

Note that the 3,000 people who were baptized in Jesus name and possibly filled with the Holy Ghost as the disciples did, and continued steadfastly in the **Apostles' doctrine** and **fellowship**, and in the **breaking of bread**, and **in prayers**. (Acts 2:42).

Here, we have the beginning of the early Apostolic Church in the New Testament. On the Day of Pentecost there were about 3,120 plus souls. What was their doctrine? **Repentance, water baptism in Jesus name, and receiving the Holy Ghost**

speaking

in tongues as the Spirit gives the utterance (Acts 2:4, 38). Their doctrine was not accepting Jesus Christ as your personal savior and saying the sinner's prayer. It was not grace by faith alone are your saved.

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Do we have proof of this? Yes!

Jesus Christ. "He that **believeth** and is **baptized** shall be saved; but he that **believeth** not shall be damned."

Dictionary of the Apostolic Church, Prof. Kirsopp Lake, D.D. Vol. 1, p. 29, "There is no doubt that the writer of Acts regarded baptism as the normal means of entry into the Christian Church."

Canney Encyclopedia of Religion, p. 53, "The early Church baptized in the name of the Lord Jesus until the second century."

Crisis in the early Church, Prof. John Alfred Faulkner, D.D.. p. 13f, "There is not the least doubt that baptisms in the Acts were in the name of Jesus only."

Schaff-Herzog Religious Encyclopedia, Vol. 1, p. 451., "Baptism was always a burial. The command to baptize was a command to immerse."

Catholic Biblical Encyclopedia. "Immersion was the oldest method employed. Buried in baptism."

World Book Encyclopedia Vol. 2, p. 70. "The early Church practiced immersion or submerging under water."

In summary, to be a part of the early Christian Church, you were to repent, be

baptized in water in Jesus name for the remission of your sins, and receive the Holy Ghost as the Spirit gave the utterance speaking in tongues.

If you brought any other doctrine of easy believeism without being baptized in water in Jesus name, you were not accepted into their doctrinal fellowship. If you claimed to have received the Holy Ghost without speaking in tongues, you were not welcomed into their Apostolic fellowship.

“All that **believed** were together, and had all things common” (Acts 2:44). These were believers in the Apostolic faith and practices. They did not just believe and were saved, as proved from the above Scriptures. So, when we come to the Scriptures in Acts and Romans, and any other book in the New Testament, believers were not just believers by faith only, but **doers of the Apostolic doctrines**. (Repentance, water baptism in Jesus name, receiving the Holy Ghost speaking in tongues.)

Now that we have established the doctrines of the early Apostolic Church, and verified it by Scriptures and Encyclopedias, let us now go through the Book of Acts, and see how the early Apostolic Church expanded, and brought new converts into their fellowship.

Notice again the early Apostolic Church, “And they continued daily with **one accord** in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. Praising God, and having favor with all the people. **And the Lord added to the Church daily such as should be saved**” (Acts 2:46-47).

Everyone that was **added to the Church** obeyed the Apostolic doctrines given on the Day of Pentecost, and were believers in Christ and were saved. This included St. Matthew, who had no idea that years later, someone from the Catholic Church would add words Father, Son, and Holy Ghost to his writings (Matt. 28:19).

In Acts chapter three, we find that Peter and John were still in Jerusalem, and went

into the Temple, and there healed the lame man. After the healing and Peter's sermon, the Bible says that Peter said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19). Was Peter's sermon different from the day of Pentecost? No! The requirements were the same, but the recorded wording was different.

Many of them which heard the word believed; and the number of the men were about five thousand. About 5,000 men believed what? They believed the miracle of the healing of the lame man, and they **believed the word** of St. Peter as he taught them about Jesus and the resurrection from the dead. Did Peter change his message from the Day of Pentecost? No! They became **believers** (converted) of Christ and the Apostolic doctrines.

St. Peter was brought before the High Priest Annas and others in Jerusalem. They were offended at the miracle of the lame man in the Temple, and offended at Peter's Apostolic doctrines of salvation through the resurrection of Christ, and of men believing in Christ, and being brought into the Apostolic Church (Acts 4: 5-6).

St. Peter closes his defense by stating, "Neither is there **salvation** in any other: for there is none other **name** under heaven given among men, whereby we must **be saved**" (Acts 4:12). Peter and John were commanded and threatened not to teach or preach in this name (salvation in Jesus name) Acts 4: 17-18.

If Peter and John and the disciples could not teach and preach in the name of Jesus Christ anymore, there would not be salvation, and no others added to the Apostolic Church and their doctrines. Peter and John said they would rather obey God than man.

The High Priest and Jewish elders could not stop people from being saved and entering into the Apostolic Church.

Peter and John went back to their brethren of the Apostolic faith and rejoiced in God, prayed, and the place was shaken where they were assembled, and they all were filled

with the Holy Ghost, and they spake the word of God with boldness (Acts 4:31).

The Apostles continued to preach the Gospel of **salvation in the name of Jesus**, and **believers** were the more added to the Lord (**Church**), multitudes both of men and women.

The Apostolic Church by now, were numbering in the thousands in Jerusalem, and in the cities round about Jerusalem (Acts 5:16).

This made the High Priest and the Sadducees mad, and they laid hold on Peter and John, and cast them into prison (Acts 5:18). But an angel came by night and opened the prison doors, and commanded them to go and preach in the Temple to the people all the words of this life (salvation through Jesus Christ) (Acts 5:20).

When the High Priest and those with him heard of this, they brought Peter and John before the council and said, "Did not we straitly command you that ye should not teach in this name? (Jesus Christ), and, behold, ye have filled Jerusalem with **your doctrine** (repentance, baptism in Jesus name and the Holy Ghost), and intend to bring this man's blood upon us" (Acts 5:28).

Peter and John said they would rather obey God than man, and preached the resurrection of Christ, repentance, and forgiveness of sins (Apostolic doctrines) (Acts 5:30-31). Then the High Priest and the council wanted to kill Peter and John for their preaching. Gamaliel, a doctor of the law, stood up and defended Peter and John, and the council let them go after they had beaten them and commanded them not to preach again in the **name of Jesus Christ** (Acts 5:40).

Peter and John continued to preach in the Temple, and in every house, salvation in the name of Jesus Christ (Apostolic doctrines). There were many more disciples added to the Church and the Apostolic doctrines (Acts 6:1).

The Apostolic doctrine of the early Church grew so much in Jerusalem, that the number of the disciples multiplied greatly; and even included a great company of the priests who were **obedient to the faith** (converted to the faith of the Apostolic doctrines) (Acts 6:7).

In chapter seven of Acts, we find the martyrdom of Stephen, and in the beginning of chapter eight, we find Saul consenting to his death. Saul did not believe in the doctrines of the Apostolic Church, and went about to persecute the Church in Jerusalem (Acts 8:10).

Saul entered every house that was preaching the Apostolic doctrines, and committing men and women to prison (Acts 8:3).

This persecution by Saul, caused many of the disciples of the Apostolic faith to scatter abroad to other cities and countries, and they kept preaching the Apostolic doctrines wherever they went (Acts 8:4).

Philip went down to the city of Samaria and preached Christ unto them. What did Philip preach? He was a disciple of the Apostolic Church at Jerusalem; he naturally preached the Apostolic doctrines. Men and women were being **baptized in water** in Jesus name (Acts 8:12-13).

When this news of the revival at Samaria reached the Apostles at Jerusalem, they sent Peter and John down that they might receive the Holy Ghost. The Samaritans were only **baptized in water in Jesus name** and had not yet received the Holy Spirit. This disproves the fact that the moment one believes and repents, and is baptized in Jesus name they automatically receive the Holy Spirit at the same time (Acts 8:14-16).

When Peter and John laid their hands upon those of Samaria who had been baptized in Jesus name, they received the Holy Ghost (Acts 8:17). The Samaritans who **believed** in Christ, and were **baptized**, and received the **Holy Ghost**, were added to

the Apostolic faith and doctrines. Peter and John also preached the Apostolic doctrines in many villages of the Samaritans (Acts 18:25), so there may be other converts to the Apostolic truths that were not recorded here.

An angel of the Lord told Philip to go to the desert of Gaza, where he found an Ethiopian eunuch riding in his chariot and reading the Scriptures of Isaiah (Acts 8:26-27). After Philip explained the Scriptures to him and preached Jesus Christ, they passed by a certain **water**, and the Ethiopian eunuch said, "What doeth hinder me to be baptized?" He knew he had something **to do**.

Now how did the Ethiopian eunuch know anything about water baptism in Jesus name if Philip had not explained it to him as he taught the Apostolic doctrines? The eunuch said, "I believe that Jesus Christ is the Son of God" (Acts 8:37). According to many, this confession was enough to be saved. He **believed** and confessed Christ. This was not enough, and was not in harmony with the Apostolic doctrines. Salvation comes in not what you say, **but in what you do**.

Water baptism in the name of Jesus was a requirement in order to be saved (Acts 2:38). Would Philip baptize him in water if he himself was not baptized in water on the Day of Pentecost? We see here that water baptism was very important to salvation, and the Ethiopian eunuch thought so, even after his confession of Jesus Christ.

Some say that water baptism is just to show publicly that you have accepted Jesus Christ. If this were the case, the Ethiopian eunuch could have waited until he arrived back home, so all his friends could witness his public water baptism. Instead, as soon as they came to a body of water, he insisted to be baptized at once.

Philip and the eunuch both went **down into the water**, and Philip baptized him in Jesus name. There is no other way that Philip would baptize the eunuch other than the name of Jesus Christ, this was the doctrines of the Apostolic Church which he was a part of (Acts 8:38).

When Philip and the eunuch came **up out of the water**, the eunuch saw him no more, and went on his way rejoicing. He probably received the Holy Ghost there or later in Ethiopia, it is not recorded here in Acts. He took the Apostolic doctrine of baptism in Jesus name, and the Holy Ghost, back to queen Candace, and according to tradition it spread all throughout Ethiopia.

The Spirit of the Lord caught away Philip, and he was found at Azotus: (Ashdod), and passing through, he preached the Apostolic doctrines in all the cities, till he came to Caesarea (Acts 8:39-40).

Saul heard about the Apostolic preaching of Philip in all the cities he entered, and Saul was furious. He started breathing out threatening and slaughter against the disciples of the Lord for their Apostolic teachings (Acts 9:1).

Saul went to the High Priest and obtained letters of authority so he could travel to Damascus to the synagogues, and if he found any disciples of this way (Apostolic), whether they were men or women, he might bring them bound back unto Jerusalem for further punishment (Acts 9:2). The disciples at this time were not called Christians but were called followers of **this way**, meaning those that baptized in Jesus name and received the Holy Ghost speaking in tongues. There were many Apostolic **believers** in the city of Damascus at this time, and Saul wanted to stamp out this false religion he thought it to be.

With letters of authority in his pocket from the High Priest and the Jewish council, Saul began to travel to Damascus with his buddies. These people preaching baptism in Jesus name and receiving the Holy Ghost speaking in tongues had to be destroyed he thought.

As Saul traveled to Damascus with his buddies, suddenly there was a great light from

heaven that shined round about him, and he fell to the ground and was blind. A voice said, "Saul, Saul, why persecutest thou me?" (Acts 9:4). Saul said, "Who art thou, Lord? He was questioning who He was, not that he was recognizing Him as Lord. The Lord said, "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks" (Acts 9:5).

Now, the question arises, who was Saul persecuting? He was not persecuting Jesus as He had already left the earth and had gone back to heaven. Saul was persecuting the Apostolic Church and their doctrines. This proves that Jesus is in His Church, and when you persecute His saints, you are persecuting Him. The Church is not just buildings with windows and walls, it is the saints, the body of Apostolic believers.

Saul, trembling and astonished said, "Lord, what wilt thou have me **to do**?" Note that Saul had something **to do**. Saul did not say, "Lord what wilt thou have me to say?" Jesus did not say to him, "Believe on me and thou shalt be saved." Jesus did not even tell Saul how to be saved. He told Saul to, "go into the city (Damascus), and it shall be **told thee what thou must do**" (Acts 9:6).

This leads to the fact that God uses Holy Ghost Apostles and preachers who tell people what **to do** in order to be saved (Romans 10:14-15). Was Saul saved on the road to Damascus? No! Was he a chosen vessel unto God? Yes! However, he had **to do** something before God could use him as a chosen vessel. He had to be born again of the water and the Spirit (John 3:5).

Saul arose from the ground, and was led blind into the city of Damascus by his buddies. Where did they go? They went to Straight street and lodged in the house of Judas. Did Jesus tell Saul to go to Straight street? No! This was where Saul wound up. Saul was there in the house of Judas blind for three days and three nights, he neither did eat or drink any liquids (Acts 9:9).

God spoke to Ananias across town, and told him to go to Straight street, and inquire

in the house of Judas for one called Saul of Tarsus, for behold he prayeth. I am sure Saul

was confessing his sins before the Lord, and telling God how sorry he was for persecuting the Apostolic Church (Acts 9:11).

Ananias was an Apostolic **believer and doer of the faith**, and questioned God about going to the house of Judas and inquiring about Saul of Tarsus. He knew Saul was a wicked man who had come to Damascus to arrest those **Apostolic believers** who were followers of the Lord Jesus Christ (Acts 9:13-14).

God affirmed to Ananias that Saul was a chosen vessel unto Him, and that he was to bear the name of the Lord before the Gentiles and kings, and the children of Israel, and how great things he must suffer for the **name of the Lord Jesus Christ** (Acts 9:15-16).

Ananias went on his way, and found Saul in the house of Judas praying. Ananias put his hands on Saul, and told him that Jesus had sent him to receive his sight and be filled with the Holy Ghost (Acts 9:17). Saul opened his blind eyes and could see; **he arose and was baptized** (Acts 9:18). No doubt, Saul was baptized in water in the name of Jesus Christ, and received the Holy Ghost speaking in tongues as the Spirit gave the utterance. Why was Saul baptized in water in Jesus name? Because Ananias told him what **to do** (Acts 9:18).

Some would say that there is no mention of water in these Scriptures in reference to being baptized. They say that Saul was baptized in the Spirit only as he arose. But Saul refutes this in his own testimony as he relates to us in Acts 22:16. "And now why tarriest thou? Arise, and be **baptized**, and **wash away thy sins, calling on the name of the Lord.**"

Saul repented, arose, and was baptized in water (wash away thy sins), in the name of the Lord Jesus Christ, (calling on the name of the Lord). How then can a person wash

away their sins without being baptized in water in Jesus name? Even Saul admits he became an Apostolic believer just as the Apostles did on the Day of Pentecost (Acts 24:14). After his conversion to the Apostolic faith, he was in fellowship with the Apostolic disciples in Damascus (Acts 9:19). The Apostolic disciples in Damascus were the very ones Saul was out to bring bound back to Jerusalem. Now, he became one of them, baptized in Jesus name, filled with the Holy Ghost speaking in tongues. The very thing he sought out to destroy from off the face of the earth, he now became!

Not only was he baptized in water in Jesus name, and filled with the Holy Ghost, he had a special stamp of approval from God Himself, as a chosen vessel to the Gentiles. Wow! Look out world!

What did Saul do right after his conversion to the Apostolic faith? He began to preach Christ (apostolic doctrines) in the synagogues, that He is the Son of God (Acts 9:20). Saul would not preach any other doctrine than what he had experienced first-hand, and was in fellowship with.

Everyone was amazed that Saul preached the very doctrine he sought out to destroy. They could not believe that Saul was an Apostolic preacher of the faith (Acts 9:21). Saul confounded the Jews at Damascus, proving that Jesus was the Christ, and that salvation was only through Him (Acts 9:22).

The Jews became angry, and sought to kill Saul for his Apostolic preaching. The disciples took him by night, and let him down by the wall in a basket, so he could escape the city of Damascus (Acts 9:25).

Saul traveled to Jerusalem, and tried to join himself to the Apostolic disciples there in the city, however, they were afraid of him. They did not believe that he was baptized in Jesus name, and had received the Holy Ghost. They had no knowledge of his conversion in Damascus. It most certainly shows that in order to have fellowship with the Apostolic Church in Jerusalem, you had to obey and **do** their Apostolic doctrines

(Acts 9:26). You cannot join and have fellowship with a Church or organization today, without believing and practicing their doctrines and Articles of Faith.

Barnabas had to take Saul, and bring him to the Apostles in Jerusalem, and tell them of his conversion, and that he preached boldly in the city of Damascus in the name of the Lord (Acts 9:27). When the disciples heard of this, they accepted Saul into their Apostolic fellowship. Saul was then coming and going out of Jerusalem in fellowship with the Apostolic Church (Acts 9:28). If Saul had preached any other doctrine than what the Apostles preached on the Day of Pentecost (Acts 2:38), he would not have had fellowship with them. Saul did not preach easy believeism in order to be saved. The Apostolic Church would have kicked him out of their fellowship for preaching this heresy.

Saul spoke boldly in the name of the Lord Jesus (apostolic doctrines), and disputed among the Grecians, but they would not receive his doctrine, and went about to kill him (Acts 9:29). When the disciples at Jerusalem heard that the Grecians went about to kill Saul, they brought him down to Caesarea, and sent him forth to Tarsus (Acts 9:30).

Since Saul was now converted to the Apostolic faith he once sought out to destroy, there was no more persecution from Saul, so the Churches throughout Judaea, Galilee, and Samaria had peace, were edified, and walked in the fear of the Lord, and in the comfort of the Holy Ghost, and many were added to the Apostolic faith in their Churches (Acts 9:31).

Now that Saul had gone to Tarsus, we will leave him for the moment of time, and continue with the ministry of St. Peter. We will return to Saul in a few pages later, but let us now turn to St. Peter. He traveled throughout all quarters, and came down to the Apostolic saints who were at Lydda (Acts 9:32).

There St. Peter found a man named Aeneas, which had kept his bed for eight years, and was sick of the palsy. Peter said unto him, "Aeneas, Jesus Christ maketh thee

whole: arise and make thy bed.” And Aeneas arose immediately and was healed (Acts 9:33-34).

All the people that dwelt at Lydda and Saron saw him, (Aeneas), and turned to the Lord (Acts 9:35). All the people of these two towns turned to the Apostolic doctrines, and were saved because the miracle of the healing of Aeneas. Why do I believe this? Because St. Peter preached the Apostolic doctrine on the Day of Pentecost (Acts 2:38), and he would not preach any other doctrine in order for people to be healed or to be saved.

In the next town (Joppa) over from Lydda, there was a lady named Tabitha (Dorcas), who was sick and finally died. When they had washed her body, they laid her in an upper chamber, possibly to mourn before her burial. Some of the Apostolic disciples in Joppa heard that Peter was over in the next town (Lydda). They sent two men for Peter to come and pray over the body of Tabitha, and possibly to comfort the family (Acts 9:36-38).

When they came to Peter, he arose and went with them back to Joppa. There in the upper chamber, all the women were weeping and showing Peter the coats and garments, which Dorcas had made (Acts 9:39).

Peter put them all out of the room and kneeled down and prayed, and turned to the dead body and said, “Tabitha, arise.” She opened her eyes and sat up when she saw Peter. Peter took her by the hand and lifted her up, and called the saints and the women and presented her alive (Acts 9:40-41).

This news spread all throughout Joppa, and many **believed in the Lord** (the Apostolic doctrines), (Acts 9:42). Peter stayed in Joppa many days after this, possibly preaching the Apostolic doctrines to the people, and he lodged in the house with one Simon a tanner (Acts 9:43).

There happened to be a certain man in Caesarea called Cornelius, a Roman centurion of the band called the Italian band. He was a devout man, and one that feared God with all his house (family), which gave much alms to the people, and prayed to God always (Acts 10:1-2).

An angel of God appeared to him in a vision, and told him to send men to Joppa for Peter, who would tell him what he **ought to do** (Acts 10:5-6). Again, even though Cornelius prayed an angel down from heaven, he had something **to do**, and he had to have a preacher of the Apostolic faith to tell him what **to do**.

To make a long story short, Peter finally came to the house of Cornelius, and began to preach Christ unto him and his household (Acts 10:34). While Peter was still preaching, the Holy Ghost fell on Cornelius and all them which heard the words of Peter (Acts 10:44).

Peter and his fellow travelers were stunned that God poured out the gift of the Holy Ghost upon them, for he heard them **speak in tongues**, and magnify God (Acts 10:45-46).

Peter commanded them to be **baptized in water** in the name of the Lord, which was a requirement of the Apostolic faith set forth by Jesus (Acts 10:47-48; Luke 24:47). Cornelius and his household were eventually all baptized in water in Jesus' name, and filled with the Holy Ghost and spoke in tongues. Evidently, God gave the Gentiles the Holy Ghost first to prove to Peter that the Gentiles could also be saved as the Jews, and were fit candidates then for water baptism in the name of Jesus Christ. Peter may not have baptized them first in water in Jesus' name had they not received the Holy Ghost first. Seems the Jews were reluctant to share their Apostolic teaching and practices with the Gentiles.

Cornelius prayed for Peter to tarry with them for a certain number of days, most likely so

others outside the household of Cornelius could also hear the message of salvation in Jesus name baptism, and the infilling of the Holy Ghost (Acts 10:48).

In chapter eleven of Acts, when Peter and his brethren went back to Jerusalem, they were even rebuked by the Jewish believers for going to the Gentiles and even eating with them (Acts 11:1-3). Peter began to tell them that he was commanded by God to go unto them to preach the Gospel. When the Jewish believers heard that, they glorified God that also the Gentiles were granted **repentance unto life** (Acts 11:18). Of course, we know that the Gentiles did more than **repent unto life**, they were baptized in water in Jesus name, and received the Holy Ghost and spoke in tongues.

Notice verse 17 of Acts 11. Peter says, “Forasmuch then as God gave them the like gift as he did unto us who **believed on the Lord Jesus Christ**; what was I, that I could withstand God?” St. Peter and the Church at Pentecost did more than just believe on the Lord Jesus Christ. They were baptized in water in Jesus name and received the Holy Ghost, speaking in tongues. Peter associates that those who were baptized and received the Holy Ghost, were **believers in the Lord Jesus Christ**. To say, “**believe on the Lord Jesus Christ**” meant be baptized in His name and receive the Holy Ghost. So, when we come to other Scriptures in Acts and Romans, and hear the phrase, “**believe on the Lord Jesus Christ**,” means to be baptized in his name and filled with the Holy Ghost. Because if you are a true **believer**, this is what you will **do**! This is a key to mean what it consists of to **believe on the Lord Jesus Christ** to be saved.

The Gentiles did the same thing that the Jewish converts did on the Day of Pentecost, and that Saul did at his conversion, and the Samaritans did, and the Ethiopian eunuch did. Who can deny this? Many major encyclopedias back this up. Who is modern man to deny this? Easy believeism and the sinner’s prayer was not an option for the Apostles or the Gentiles. If this were the case to be saved, the Samaritans were already saved before Peter came down to pray for them to receive the Holy Ghost, the Ethiopian eunuch was saved before he went down into the water with Philip, and the Gentiles were saved before Peter even showed up to preach unto them.

This is completely contradictory to the Scriptures as we have seen and read.

Those Apostolic believers that were scattered abroad during the persecution that arose about Stephen, left Jerusalem and traveled to Antioch, and preached the Apostolic faith to other Jewish communities (Acts 11:19). The hand of the Lord was with them: and a great number of people **believed**, (became Apostolic in doctrine and practice) and turned to the Lord (Acts 11:21).

Upon hearing that **believers** of the Apostolic faith were being established at Antioch, the Church at Jerusalem sent forth Barnabas that he should go to Antioch. Evidently to assure that the **believers** in Antioch were grounded in the Apostolic faith (Acts 11:22). When Barnabas came and saw the grace of God with the disciples of Antioch, he was glad and exhorted them all, that with purpose of heart they would cleave unto the Lord (continue in the Apostolic faith) (Acts 11:23). Much people at Antioch were added to the Lord in the Apostolic faith due to the ministry of Barnabas (Acts 11:24). Barnabas was an Apostolic disciple from Jerusalem, and he would not preach any other doctrine than what Peter preached on the Day of Pentecost. If he did, he would have been called into question by the Church at Jerusalem, as they did with Peter with the Gentiles.

Barnabas departed to Tarsus to seek for Saul, and when he found him, brought him to Antioch. They were with the Church of Antioch, and taught the people for a whole year in the Apostolic faith (Acts 11:25-26). There at Antioch during this time of Apostolic teachings, the Apostolic **believers** were first called "**Christians**." Before this time, they were called "**believers of the way**." (Jesus being the way) (John 14:6).

In chapter thirteen of Acts, we now find Barnabas and Saul and other Christians at Antioch. There they ministered unto the Lord and fasted, and the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." And when they had fasted and prayed, and laid their hands on them, they sent them away (Acts 13:2-3). Here we find that Barnabas and Saul were among the Apostolic Christians, and were called of the Holy Ghost to go where the Lord was to lead them. If

Saul preached any other Gospel than what Peter preached on the Day of Pentecost, he would not have been sent to some other country. No doubt at all, as proved previous, Saul was an Apostolic preacher through and through, and confirmed by the Apostolic brethren.

Barnabas and Saul sailed to Cyprus, and when they were at Salamis, they preached the word of God in the synagogues of the Jews (Acts 13:4-5). What do you suppose Barnabas and Saul preached? They preached the Word of God, the Apostolic doctrines of course, just what they were ordained and commissioned to do by the Apostolic brethren.

There was a deputy named Sergius Paulus, who called for Barnabas and Saul, and desired to hear the word of God (Apostolic doctrine) (Acts 13:7). But there was a sorcerer named Elymas, who withstood Barnabas and Saul, and did not want them preaching the Apostolic truth to the deputy (Acts 13:8).

Then Saul, (who also is called Paul), set his eyes on Elymas, and rebuked him in Jesus name (Acts 10:9-11). This is the first instance where Saul's name was changed to Paul. The deputy, Sergius Paulus, seeing what was done to the sorcerer Elymas, **believed** being astonished at the doctrine of the Lord (Acts 13:12). Now what was the **doctrine** of the Lord? The Apostolic **doctrine** given on the Day of Pentecost by the Holy Ghost speaking through St. Peter. There is no doubt that if the deputy **believed on the doctrine of the Lord**, he was eventually baptized in water in Jesus name, and received the Holy Ghost speaking in other tongues. This my friends, is the **doctrine** of the Lord, and **doctrine** of the Apostles (Ephesians 2:20).

Barnabas and Paul then went to Antioch of Pisidia, and went into the Jewish synagogue on the Sabbath day and sat down. There Paul was asked to speak to the assembled people in the synagogue (Acts 13:14-15). Paul stood up and began his long sermon which can be read in verses 17-41. What did Paul preach? You can be sure that he preached about the Old Testament prophets and closes with the Gospel of

Jesus Christ and the Apostolic doctrines (Acts 13:37-38). Would Paul preach any other doctrine than what he had preached previous, and had been a part of at the Church in Jerusalem? Absolutely not!

Paul says in verse verses 38 and 39, “Be it known unto you therefore, men and brethren, that through this man (Christ), is preached unto you the forgiveness of sins: And by him (Christ) all that **believe** are justified from all things, from which ye could not be justified by the law of Moses.”

Was Paul preaching that just by **believing** in your heart you are saved and justified from all things? Absolutely not! He preached in believing in the resurrection of Jesus Christ, and that through Him only is there forgiveness of sins. Is this different than what St. Peter preached on the Day of Pentecost? Absolutely not! We must first **believe** in Christ that he died and rose again, and then **do** what Peter commanded, what God commanded Saul told to **do**, and what we all must **do** in order to be saved. Again, the Apostolic doctrines are still valid here. Just because they are not mentioned in detail, we must consider Paul’s life, his conversion, and what he was commanded and commissioned to **do**. Remember, Jesus said, He that **believeth** and **is baptized** (in water), shall be saved” (Mark 16:16).

Evidently there were many of the Jews and religious proselytes who **followed** Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God. Many of the Jews and proselytes became Christians, and followed Paul and Barnabas in their doctrine, and continued in the grace of God. To be a **follower** of Paul and Barnabas, you had to be baptized in Jesus name, and received the Holy Ghost, because this is what Paul and Barnabas preached (Acts 13:43).

The next Sabbath day, came almost the whole city together to hear the word of God (Acts 13:44). What were these people wanting to hear? They were wanting to hear the preaching of Paul and Barnabas concerning Christ and how to be saved. They were wanting to become **believers** in Christ, they were wanting to become “Christians.”

The Jews were filled with envy when they saw the multitudes of people flocking to hear the Word of God (preaching). They spoke against the preaching of Paul and Barnabas. They did not **believe** in being baptized in water in Jesus name, and receiving the Holy Ghost (Acts 13:45). We have a lot of people like that today, as the unbelieving Jews, they do not **believe** the Apostolic doctrine.

Paul and Barnabas told the Jews they were not worthy to receive everlasting life (through Jesus Christ), and told them they were turning to the Gentiles with this message of salvation (Acts 13:46).

Paul told the multitude that **God had commanded them to be a light of the Gentiles, that he should be for salvation unto the ends of the earth**. What light was Paul to be to the Gentiles? The light of truth of salvation through the Lord Jesus Christ. The truth of salvation by being baptized in water in Jesus name, and receiving the Holy Ghost. This is all Paul knew and preached (Acts 13:47).

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** (Acts 13:48). They became **believers** of the Gospel by the preaching of Paul and Barnabas. What did Paul and Barnabas preach that brought them to eternal life and made them believers? You guessed it! Baptism in water in Jesus name, and receiving the Holy Ghost as they all did.

The Word of the Lord (Apostolic doctrines) was published throughout all the region. How was the word of the Lord published? By the preaching of Paul and Barnabas, not by newspaper or T.V. programs (Acts 13:49).

The Jews stirred up persecution against Paul and Barnabas, on the preaching of the Apostolic doctrines, and expelled them from their coasts (Acts 13:50).

In chapter 14 of Acts, Paul and Barnabas went to Iconium, where they entered the Jewish synagogue, and preached to a great multitude of people. A great many people of the Jews and Greeks **believed** the preaching of Paul and Barnabas (Acts 14:1). Again, what did it mean to **believe on Christ? It meant to become a Christian in the Apostolic doctrines.**

The unbelieving Jews stirred up the Gentiles, and made their minds evil affected against Paul and Barnabas because of their preaching of the Apostolic doctrines (Acts 14:2). Paul and Barnabas kept preaching the Apostolic doctrines a long time, which gave testimony unto the Word of His (Christ's) grace, and many signs and wonders to be done by their hands (Acts 14:3).

The multitude of Jews and Gentiles were divided over the preaching of the Apostolic doctrines by Paul and Barnabas, and went about to assault and stone the Apostles (Acts 14:4-5). When the Apostles were aware of it, they fled to Lystra and Derbe, cities of Lycaonia, and there they preached the Gospel (death, burial and resurrection Christ) (Acts 14:6-7).

There at Lystra, was a man who was cripple from his birth and had never walked. He heard the preaching of Paul and Barnabas. Paul perceived the lame man was hungry for the Word of God, and had faith to be healed. Paul said, "Stand upright on thy feet," and the lame man leaped and walked (Acts 14:9-10).

When the people saw what Paul had done, they lifted up their voices and said in the speech of Lycaonia, "The gods are come down to us in the likeness of men" (Acts 14:11). They therefore called Barnabas, Jupiter; and Paul, Mercurius (Acts 14:12).

The people were ready to make a sacrifice unto Paul and Barnabas. Paul and Barnabas had to preach to them a short message about the living God (Acts 14:15).

There came certain Jews from Antioch and Iconium, who persuaded the people

against the Apostles, and they even took Paul out and stoned him, and left him for dead (Acts 14:19-20). As the disciples stood round about Paul supposing him to be dead, Paul rose up, and came into the city, and the next day he departed with Barnabas to Derbe (Acts 14:20).

And when Paul had preached the Gospel to that city, and had taught many (in the Apostolic doctrines), they returned again to Lystra and to Iconium, and Antioch, confirming the souls of the disciples (Christians), and exhorted them to **continue in the faith** (Apostolic doctrines) (Acts 14:22). And when Paul and Barnabas had ordained elders in every Church, and had prayed with fasting, they commended them to the Lord, on whom they had **believed** (Acts 14:23).

Paul and Barnabas then came to Pamphylia. They preached the Word (Apostolic doctrines) in Perga, and then went to Attalia (Acts 14:24-25). They then sailed back to Antioch, the place to where they had been ordained and commissioned by the grace of God to the work they fulfilled (Acts 14:26).

The whole Church at Antioch were gathered together to hear about the ministry of Paul and Barnabas, and how God had opened the **door of faith unto the Gentiles** (preaching the Apostolic doctrines) (Acts 14:27). There, Paul and Barnabas abode a long time with the Church at Antioch.

About this time, there arose an issue within the Church in regard to circumcision after the manner of Moses (Acts 15:1). As Paul and Barnabas passed through Phenice and Samaria, on their way to Jerusalem, they declared to the Church how God had opened the door of salvation to the Gentiles. This caused great joy among the Church (Acts 15:3-4). When Paul and Barnabas had finally come to Jerusalem, they were received of the Church there, and of the Apostles and elders, and they declared all the things that God had done with them to the Gentiles (Acts 15:4). Note that the Apostolic Church in Jerusalem with all the Apostles and elders received Paul. Had Paul preached any other

doctrine than the Apostolic doctrines, they would not have received him. Had Paul preached salvation by confessing Christ, or **by grace are you saved through faith alone**, he would have been excommunicated from the Church.

Peter stood up and addressed the Church in Jerusalem, how that the Gentiles by his mouth should hear the word of the Gospel, **and believe** (Acts 15:7). This happened when Peter went to the house of Cornelius in the 10th chapter. Note that Cornelius did more than **just believe** to become a Christian, he received the Holy Ghost, and was baptized in water in Jesus name. So, to **believe** the Gospel, people were baptized in water in Jesus name, and received the Holy Ghost.

Peter also said, "But we **believe** that through the **grace of the Lord Jesus Christ we shall be saved**, even as they (Gentiles) (Acts 15:11). Was Peter preaching that we are saved by the grace of the Lord Jesus Christ alone without water baptism and the Holy Ghost? No! However, we are saved by the **grace of the Lord Jesus Christ** which he provided at Calvary on the cross. If we continue in the Apostolic doctrines, we are **saved by the grace of the Lord Jesus Christ**.

After the council at Jerusalem, we find that Paul and Barnabas and other brethren returned to Antioch with letters from the Church at Jerusalem in regards to circumcision (Acts 15:22). Paul and Barnabas stayed in Antioch, and preached the Word of the Lord (Apostolic doctrines) (Acts 15:35).

Paul and Barnabas separate company, and Paul and Silas went through Syria and Cilicia, confirming the Churches (Apostolic Churches) (Acts 15:40-41).

Paul came to Derbe and Lystra, and found a disciple there named Timothy, his mother was a Jew and his Father was a Greek, and he **believed**. What did he believe? Timothy believed the Apostolic doctrines of course, that Paul preached (Acts 16:1).

As Paul and his brethren went through the cities and visited the Churches, the

Churches were established in the faith, (Apostolic) and increased in number daily. The Churches were established in the Apostolic doctrines of Paul (Acts 16:4-5).

Paul and his brethren came to Philippi, and on the Sabbath, they went down by the riverside to pray and speak to the women who were gathered there. A certain woman named Lydia heard the preaching of Paul, as God opened her heart. After hearing the preaching of Paul and the Apostolic doctrines, she and her whole household were baptized (Acts 16:14-15). Where were they baptized? Obviously in the water by the riverside. How were they baptized? They obviously were baptized in the name of the Lord Jesus Christ as Paul and the Apostolic Church did.

Lydia besought Paul and his brethren to stay in her house. And on a certain day as Paul and his brethren went to prayer, a certain woman who was possessed with a spirit of divination, followed Paul and his brethren and cried out saying, "These men are the servants of the most high God, which show unto us the way of salvation" (Acts 16:17). What the woman said was true! Even the Devil knows the way of salvation through the name of the Lord Jesus Christ.

For many days, the woman kept doing this to Paul and his brethren, finally Paul had enough, and commanded the spirit of divination to come out of the woman in the name of the Lord Jesus Christ (Acts 16:18). That same hour the evil spirit came out of the woman. And when the masters of the woman saw that the hopes of their gains were lost by this miracle, they brought Paul and Silas unto the market place unto the rulers of the city (Acts 16:19).

The masters told the rulers that Paul and Silas taught customs which were not lawful for them to receive, neither to observe, because they were Romans (Acts 16:21). What did Paul and Silas teach? The Apostolic doctrines of course! This would have been a good time for Paul to teach the Roman way to salvation, by grace are ye saved through faith, believe on Christ and ye are saved. However, Paul never taught this here. The people of the city would not accept being baptized in Jesus name and be filled with the

Holy Ghost. The multitude and the magistrates took Paul and Silas, removed their clothes, and beat them with many stripes and cast them into prison, charging the jailor to keep them safely (Acts 16:22-23).

The jailor took Paul and Silas into the inner prison (confinement), and put them in the stocks (Acts 16:24). All this happened to Paul and Silas just because they preached the name of Jesus Christ, the Apostolic doctrines and cast an evil spirit out of a woman.

So, at midnight when all should be asleep, Paul and Silas began to sing praises to God: and the other prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed (Acts 16:25-26).

The keeper of the prison woke out of his sleep, and seeing the prison doors opened (thinking the prisoners had escaped), drew out his sword, and would have killed himself had it not been that Paul cried out to him and said, "Do thyself no harm: for we are all here" (Acts 16:27-28).

It was naturally dark in the prison, so the jailor called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and said, "Sirs, what **must I do** to be saved?" Note that the jailor did not say, "What must **I say** to be saved?" (Acts 16:29-30). No doubt that the jailor believed that God was with Paul and Silas, and that they were indeed servants of the most high God just like the possessed woman had said.

Paul and Silas told the jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." They did not say, "Believe on the Lord Jesus Christ, and you **are saved**" (Acts 16:31). Obviously if they obeyed the Gospel and Apostolic doctrines of Paul and Silas, they **shalt be saved**.

Paul and Silas spake unto the jailor and his household the **word of the Lord**

(Apostolic doctrines). Note the jailor had to take the time to gather his family together to hear the Word of the Lord.

The jailor took Paul and Silas, washed their stripes, and he and his whole household were baptized straightway, the same hour (immediately). Possibly a midnight baptizing (Acts 16:33). How did the jailor know about being baptized? By hearing the Word of the Lord by Paul and Silas.

The jailor even brought Paul and Silas into his house, and fed them a steak dinner (or lamb), and rejoiced, **believing** in God with all his house (Acts 16:34). They were **believers** in God after hearing the word of the Lord and being baptized.

The next day as the sun rose, the magistrates were now ready to let Paul and Silas go. They sent the sergeants to the prison to tell the jailor to release them, and let them go in peace. Paul said that they had beaten them openly un-condemned being Romans, and now they wanted them to leave on their own accord. Paul; said, “No, let them come themselves and fetch us out” (Acts 16:36-37).

The magistrates on hearing that they were Romans, feared and came to the prison, and besought them to come out of the prison and to leave the city (Acts 16:39). Paul and Silas went out of their city and entered the house of Lydia (Acts 16:40).

Paul and Silas then went to Thessalonica where there was a Jewish synagogue. Paul went in unto them, and three Sabbath days reasoned with them out of the Scriptures. Paul preached that Christ suffered, and rose from the dead, and that Jesus is the Christ (anointed Messiah) (Acts 17:1-3).

And some of the people in the synagogue **believed**, and consorted with Paul and Silas, many of the devout Greeks, and chief women (Acts 17:4). What did these people believe? They believed the Gospel preached by Paul and his Apostolic doctrines.

Many of the Jews did not believe the preaching of Paul, and gathered some bad company of men and set the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. When Paul and Silas were not found in the house, they drew out Jason and other believers unto the rulers of the city and said, "These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus" (Acts 17:5-7). Many believed that only Caesar was king and there was no other. Many believed that Caesar was God himself. Just like the pope today in Rome, believing that he is God on earth.

Absolutely, wherever Paul went, he turned the world upside down with the Apostolic doctrines and preaching. This was what got him into trouble many times. Rome and the world were not ready for the Apostolic doctrines, except only a few (Christians).

The brethren immediately sent away Paul and Silas by night unto Berea, and they went into the synagogue of the Jews and started preaching. These people received the Word of the Lord and searched the Scriptures daily to see whether Paul and Silas were telling them the truth (Acts 17:10-11). Many of the people **believed**, also some honorable women which were Greeks. What did they believe? They believed the preaching of the Apostolic doctrines by Paul.

We next find Paul in Athens disputing with the Jews in their synagogue (Acts 17:16-17). Paul preached unto them Jesus and His resurrection (the Gospel). Certain philosophers of the Epicureans and of the Stoics, brought Paul unto Areopagus, and wanted to know what was this new doctrine he preached (Acts 17:18-19). They had not heard of the Apostolic doctrines before. This was some strange doctrine to their ears.

Paul stood in the midst of Mars' hill, and preached his message of salvation through Jesus Christ and His resurrection (Acts 17:22-31). He never preached by grace are you saved through faith alone, as some preach today.

Many people mocked Paul's preaching of the resurrection from the dead, and many others wanted to hear more of this doctrine at some other time, so, Paul departed from among them. However, there were certain men who clave unto Paul and **believed**, who were Dionysius, and a woman named Damaris, and others with them (Acts 17:32-34). Note that some **believed** or became **believers** of the Gospel (doctrines) of Paul. Did Paul preach the necessity of being baptized into Christ and into His resurrection? It does not state it here, however I will prove that he did when we come to the book of Romans.

We then find Paul departed from Athens, and came to Corinth, and found a Jew named Aquila with his wife Priscilla. They were expelled from Rome because they were Jews (Acts 18:1-2). Because Aquila and Paul were both tentmakers, Paul dwelt with them for some time.

We then find Paul in the synagogue of the Jews every Sabbath, as he persuaded the Jews and the Greeks with the Gospel of Jesus Christ (Acts 18:4). When Silas and Timothy came from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ (the anointed Messiah) (Acts 18:5). The Jews rejected Paul's preaching and even blasphemed. Paul shook his raiment against them and said, "Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles" (Acts 18:6).

Paul then departed from them and entered the house of Justus, one who worshipped God, whose house joined hard to the synagogue. And Crispus, the chief ruler of the synagogue **believed on the Lord** with all his house; and many of the Corinthians **hearing believed**, and were baptized (Acts 18:7-8). What did Crispus and all his house **believe**? They believed the preaching of Paul and his Apostolic doctrines, even to the point of being baptized in water in Jesus name. This is the only way Paul baptized, as I will also prove later in the nineteenth chapter.

The Lord spoke to Paul in a night vision, and told him not to fear and continue preaching, no man would hurt him, for God had much people in the city. And Paul continued there in Corinth a whole year and a half teaching the Word of God among them (Acts 18:9-11). You can be sure that Paul preached and taught the Apostolic doctrines among the Christians at Corinth. There can be no doubt that many **believed**, and turned to the Lord and were **baptized** in Jesus name during those one and ½ years.

Many Jews made insurrection against Paul, and brought him to the judgment seat of Gallio, deputy of Achaia, and said, "This fellow persuadeth men to worship God contrary to the law (Acts 18:12-13). Again, you can be sure that Paul persuaded many to be baptized in Jesus name, and be filled with the Holy Ghost, which was contrary to the law of Moses.

Gallio had no interest in the matter against Paul, and said to the Jews, "If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you; But if it be a question of **words** (preaching) and **names** (Jesus Christ), and of your law, look ye to it; for I will be no judge of such matters." And so Gallio drove the Jews from the judgment seat (Acts 18:14-16). Gallio had no interest in judging the preaching of Paul and the name of Jesus Christ he was baptizing in. If Paul had committed a civil wrong or was a lewd immoral person, Gallio would have judged him.

Paul tarried there in Corinth for a while, and then took his leave of the Apostolic brethren, and sailed into Syria with Priscilla and Aquila accompanying him. As Paul came to Ephesus, he left Priscilla and Aquilla there, and entered into the synagogue of the Jews and reasoned among them. The Jews desired Paul to tarry longer with them but Paul consented not, but bade them farewell, and told them he had to keep the feast in Jerusalem, and he would possibly return to them if God willed it (Acts 18:18-21).

So, Paul sailed from Ephesus and landed at Caesarea, and went up and saluted (greeted) the Church there, and then went down to Antioch. After he had spent some

time there in Antioch, he departed and went over all the country of Galatia and Phrygia strengthening (encouraging) all the disciples (Apostolic Christians) (Acts 18:21-23).

While Aquila and Priscilla were still in Ephesus, there came a man named Apollos, born in Alexandria (Egypt), he was an eloquent man (well educated), and mighty in the Scriptures. He was instructed in the way of the Lord; and being fervent in the spirit, he taught diligently the things of the Lord. He was a convert of John the Baptist (Acts 18:24-25). Evidently Apollos did not know anything about baptism in Jesus name and the infilling of the Holy Ghost. He only knew the way of the Lord as instructed by John the Baptist, and was fervent in the spirit, meaning that he preached out of deep conviction and intellect (Acts 18:24-25).

Apollos began to speak boldly in the synagogue, and when Aquila and Priscilla heard him, they took him unto them, and expounded unto him the way of God more perfectly (Acts 18:26). What did Aquila and Priscilla expound unto Apollos? They obviously expounded unto him the Apostolic doctrines that Paul preached, which is the way of God more perfectly. Apollos walked in the knowledge of the light that he only knew at that time, and when he received further truth of the Apostolic doctrines, he was received of the Apostolic brethren at Achaia. The brethren at Achaia would not have received Apollos into their fellowship without him being converted to the Apostolic doctrines.

Apollos helped the Church there in Achaia to those who had **believed through grace**: for he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ (Acts 18:27-28). Those Christians at Achaia had believed through the grace of God the Apostolic doctrines. Only the grace of God helps us to believe and be obedient to salvation by being baptized in Jesus name and receive the Holy Ghost.

While Apollos was at Corinth preaching the Apostolic doctrines, Paul having passed through the upper coasts, came to Ephesus: and found certain disciples of John the Baptist (Acts 19:1). Paul said unto them, "Have ye received the Holy Ghost since ye

believed?” What did they believe? They only believed the baptism of John the Baptist, and were so isolated from any news coming out of Jerusalem about the Day of Pentecost, they knew nothing about water baptism in Jesus name, and receiving the Holy Ghost.

After Paul realized they were only baptized by John the Baptist in the river Jordan, he explained to them that John’s water baptism was only the baptism of repentance, to which many Jews did at that time. Remember also, this was still under the law dispensation. No one could be baptized in water in Jesus name until Christ died and rose again from the grave. Paul told them that John said they should believe on him (Jesus Christ), which should come after him (Acts 19:4).

When these disciples of John the Baptist heard this from Paul, they were baptized in the name of the Lord Jesus. Paul then laid his hands upon them, the Holy Ghost came on them, and they spoke with tongues, and prophesied. About 12 men did this (Acts 19:5-7).

What was the difference in the water baptism of John the Baptist and water baptism in Jesus name? Water was used in both instances. The only difference was what Paul said over them as they were being baptized. Paul baptized them in the name of the Lord Jesus, into the death, burial and resurrection of Jesus Christ. This is in harmony with what St. Peter said and did on the Day of Pentecost in Acts 2:38. This is in harmony with the baptism of Paul himself, calling on the name of the Lord (Acts 22:16).

After this, Paul went into the synagogue, and spoke boldly about three months, disputing and persuading the things concerning the kingdom of God. But certain Jews believed not and spoke evil of **that way** before the multitude. What is meant of **that way**? **That way** was Jesus Christ and the Apostolic doctrines (Acts 24:14).

Paul departed from them and started disputing daily in the school of Tyrannus for two years, so all they which dwelt in Asia heard the Word of the Lord Jesus (Apostolic

doctrines), both Jews and Greeks (Acts 19:9-10).

God wrought special miracles by the hand of Paul, and certain vagabond Jews, exorcists, took it upon themselves to cast out devils in the name of the Lord just like Paul did. The evil spirit within the man said, "Jesus I know, and Paul I know; but who are ye?" The evil spirit leaped on them and overcame them, and they fled out of the house naked and wounded (Acts 19:11-16).

This was known to all the Jews and Greeks also dwelling in Ephesus, and fear fell on them all, and the name of the Lord Jesus was magnified. And many that **believed** came, and confessed, and showed their **deeds** (Acts 19:17-18). What did the people believe? They confessed and believed on the name of the Lord Jesus in water baptism. Their deeds were being baptized in Jesus name. A **deed** is something you **do**.

Many also brought their books of curious arts and burned them. So mightily grew the Word of God and prevailed (Acts 19:19-20).

After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, "After I have been there, I must also see Rome" (Acts 19:21). Paul had never been to Rome and he was anxious to see the city he had heard so much about.

So, he sent into Macedonia Timotheus and Erastus, while he stayed longer in Asia for a season. And at the same time, there arose no small stir about **that way** (Acts 19:22-23). Again, **that way** was the Apostolic doctrines preached by Paul and the Apostles.

After the uproar caused by Demetrius the silversmith over the worship of Diana, we jump to Acts chapter 20, where Paul went to Greece (Acts 20:1-2). Paul was there in Corinth, Greece for three months. While here, many Bible Dictionaries say that Paul wrote a letter to the saints in Rome using Tertius as his scribe and sent the letter by

Phoebe, a deaconess from Cenchrea who was on her way to Rome, around 56 A.D. (Romans 16:1-2). This letter became known as the **Book of Romans**.

Now, this is very important indeed! Did Paul change his Apostolic doctrine he preached while in Corinth, writing this letter to the saints in Rome? **Absolutely not!** Why then did he tell them. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised him from the dead, thou shalt be saved, for with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation? (Romans 10:9-10).

First of all, the people he was writing to in Rome were already saints who had obeyed the Apostolic doctrines, were baptized in water in Jesus name and received the Holy Ghost. Some of these people were, Priscilla and Aquila, Epaenetus, Hermes, Rufus, Tryphosa, and many more. You can find a partial list of them in Romans 16. We will deal with each of these people in the book of Romans later on in this lesson. Let us now go back to Paul in Acts.

After writing the letter of Romans in Corinth, we finally find Paul at Troas where the disciples came together for a Church meeting. On the first day of the week, Paul preached his long message until midnight, where Eutychus fell from an upper window in the third loft, and many supposed he was dead. Paul went down and fell upon him and embraced him, and said he was still alive. The young man rose up and ate bread, and talked a long while (Acts 20:7-12).

Eventually we find Paul at Miletus, where he sent for the elders of the Church at Ephesus to come to him. With many words did Paul exhort to them. He said in brief, "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance towards God, and faith toward our Lord Jesus Christ (Acts 20:20-21). What did Paul teach to the disciples at Ephesus, to the Jews and to the Greeks? He taught them the Apostolic doctrines of course.

Paul goes on to say that, “For I have not shunned to declare unto you **all the counsel of God**, take heed therefore unto yourselves, and to all the flock (Apostolic believers) over which the Holy Ghost has made you overseers, to **feed the church of God**, which he hath purchased with his own blood (Acts 20:27-28). Paul declared the Apostolic doctrines wherever he went and told the overseers to do also to the flock (Church).

Paul said, “For I know this, that after my departing shall grievous wolves enter among you, not sparing the flock, also of your own selves shall men arise, **speaking perverse things**, to draw away disciples after them” (Acts 20:29-30). What did Paul mean by this? He was warning the overseers of the Church that after he departed, some men would come **teaching other doctrines** than what he preached. After all, this Apostolic doctrine was not popular in his day.

There were already some men even among the disciples who were leaving the Apostolic Church, and teaching other doctrines contrary to Acts 2:38. Some were Jews and some were Greeks. “This thou knowest, that all they which are in Asia be turned away from me, of which are Phygellus and Hermogenes” (II Timothy 1:15, I John 2:19). Paul bids the brethren farewell as he begins his journey to Jerusalem.

Paul eventually came to the house of Philip in Caesarea, and while there a prophet came from Judaea and told Paul that he would be bound in Jerusalem, and be delivered over to the Gentiles (Acts 21:8-11). Paul said, “What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus” (Acts 21:13). Paul was willing to die for the name of Jesus Christ and the Apostolic doctrines he preached.

Finally, Paul went up to Jerusalem and abode in the house of Mnason of Cyprus, who was an old disciple (Acts 21:16). And when Paul went to Jerusalem, the Apostolic brethren there gladly received him, and the following day he went unto James and all

the elders present (Acts 21:17-18).

And when Paul had declared unto the brethren the things God had wrought by his ministry, they glorified the Lord (Acts 21:20). Do you suppose all the Apostolic brethren at Jerusalem would have accepted Paul if he preached to the Roman Church to be saved by confession and faith only? No! Do you suppose Paul hid this Epistle from them and deceived them? No! Scripture implies he told them all the things that God had done with his ministry; this includes his letter to the Church at Rome. If the brethren at Jerusalem knew that Paul had preached by grace are you saved through faith only, he would have been excommunicated from the Apostolic Church in Jerusalem. Let's use some common sense here!

In the remaining verses of this chapter, we see that Paul was bound because of a riot against him for supposing in profaning the Temple. The soldiers chained him and demanded who he was. He eventually was allowed to speak to the Jews as recorded in Chapter 22 of Acts.

Note what Paul says in Chapter 22 verse 4, "I persecuted **this way** unto the death, binding and delivering into prisons both men and women." What did Paul mean he persecuted **this way**? **This way** was the Apostolic doctrines beginning at Pentecost. Paul then recounts his conversion to **this way** to the Jews. He says that Jesus told him to go to Damascus and it shall be told him of all things appointed **he should do** (Acts 22:10).

Paul told the Jews that Ananias told him to arise and be **baptized, and wash away his sins, calling on the name of the Lord** (Acts 22:16). This is water baptism in Jesus name as the other disciples had done also. In the rest of this chapter we note that the soldiers learned that Paul was a Roman, and they feared that they had bound him (Acts 22:29).

In chapter 23 of Acts, Paul gives his speech before the council. The night following

this, the Lord stood by Paul and told him, “Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome” (Acts 23:11). What did Paul testify of in Jerusalem? He testified of **the way** (Apostolic) he persecuted and his conversion. The Lord then wanted Paul to go to Rome, and also testify of this same doctrine.

In chapter 23, we see Felix asking Paul what province he was from, promising him a fair hearing when his accusers should come (Acts 23:23-35). Five days later the High Priest Ananias, and certain members of the Sanhedrin, came with Tertullus as their attorney (Acts 24:1).

Tertullus mentions several things in his appealing speech against Paul before the governor. He said in verse 5, “For we have found this man to be a pestilent fellow, and a mover of sedition among all the Jews throughout all the world, and a ringleader of the sect of the Nazarenes.” Was Paul promoting sedition among the Jews? Absolutely not! He was only preaching Christ and His resurrection along with the Apostolic doctrines. Why did Tertullus connect Paul as a ringleader of the sect of the Nazarenes? Because Jesus was a Nazarene. To be a follower of Jesus Christ (the way) and to be a “Christian” you were connecting yourself with Jesus the Nazarene.

Paul was accused of many things by Tertullus, the slick tongue orator which could not be proven. After his closing words, Paul was finally allowed to speak for himself. Paul said many things, but I like this: “Neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after **the way** which they call **heresy**, so worship I the God of my fathers, believing all things which are written in the law and in the prophets” (Acts 24:13-14).

Paul explained that **the way** (Jesus Christ, and Apostolic doctrines) was called heresy. Disciples of **the way** were those who were baptizing in water in Jesus name. and receiving the Holy Ghost speaking in tongues. This was the very thing Saul tried to stamp out, and eventually became. He became the ringleader of **the way** (Apostolic

doctrines) among the Gentiles.

Paul didn't care if they called it heresy as people do today, he was determined to worship the God of his fathers through Jesus Christ his Lord. He says, "Touching the **resurrection of the dead** I am called in question by you this day" (verse 21).

When Felix heard these things mentioned by Paul, having now more perfect knowledge of **that way** (Apostolic doctrines), he deferred them until Lysias the chief captain came down, so he would know the uttermost of Paul's matter (verse 22). After many days, Felix came down with his wife Drusilla a Jew, and they sent for Paul to hear about his **faith in Christ** (Verse 24). Paul began to preach to Felix and those assembled, the Apostolic doctrines and faith in the resurrection of Jesus Christ. How do I know? What else did Paul preach but this?

As Paul reasoned of righteousness, temperance, and judgment to come, Felix trembled, and said to Paul, "Go thy way for this time; when I have a convenient season, I will call for thee" (verse 25). Well, the convenient season never came for Felix. Here was his last opportunity to hear the Gospel of Jesus Christ, and the Apostolic doctrines and be saved, and he put it off for a more convenient time.

In chapter 25 of Acts, we find Paul before Festus in Caesarea. Many Jews from Jerusalem came down and brought complaints against Paul, which they could not prove (verse 7). Festus asked Paul if he would be willing to go to Jerusalem and be tried there. Paul sensing danger in Jerusalem by the Jews, said, "I appeal unto Caesar" (verse 11). On hearing this, Festus conferred with the council, and then told Paul he would be sent to Caesar in Rome (verse 12).

While waiting for an opportunity to send Paul to Rome, Festus desired to prepare an account of the trial to be sent to the emperor. About this time, king Agrippa II, with his sister Bernice, came on a complimentary visit to the new governor. Agrippa expressed a desire to hear the case against Paul (verse 22).

The next day, king Agrippa and Bernice came with great pomp and ceremony, and entered the place of hearing, and Paul was brought forth (verse 23). Festus then lays out the case of Paul before king Agrippa (verses 24-27).

In chapter 26 of Acts, Paul begins to lay out his case before king Agrippa. Paul told him that he had thought to do many things contrary to the name of Jesus of Nazareth before his conversion (verse 9). He tells how he shut up many saints (Apostolic believers) in prison and even consented unto their deaths (verse 10). He goes on to say that Jesus told him he was to be a minister to the Gentiles, and to whom the Lord sent him, that they might receive **forgiveness of sins**, and inheritance among them which are **sanctified by faith that is in Christ** (verse 18).

Forgiveness of sins is in the name of Jesus Christ, and Christians are sanctified by their faith that is in Christ. Paul said also that he preached to the Jews in Damascus, Jerusalem, and the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and **do works** meet for repentance (verse 20). What are the **works** we must **do**? Repent and be baptized in Jesus name of course! We are not saved by our works alone to merit salvation; however we must **do** (obey) the word of the Lord. This is what Paul preached everywhere he went.

As Paul continued to speak about Christ being raised from the dead, and should show light unto the people, and to the Gentiles, Festus spoke out with a loud voice, "Paul, thou art beside thyself; much learning doeth make thee mad" (verse 24).

Paul indicated that he was not mad, but spoke forth the truth he had learned from Christ and the Apostolic brethren. Paul indicated that Festus ought to know these things also, for it was not done in a corner (verses 25-26). As Paul continued to speak, then Agrippa said to Paul, "Almost thou persuadest me to be a Christian" (verse 28). King Agrippa, was almost persuaded by Paul to be a Christian of the Apostolic faith and doctrines. What a great opportunity for king Agrippa!

Paul told king Agrippa he wished he was a Christian just like him except for the bonds. The king then rose up with the governor and Bernice, and those that sat with them, and went aside and talked between themselves how that Paul was not worthy of death or of bonds (verses 30-31). Then said king Agrippa unto Festus, "This man might have been set at liberty, if he had not appealed unto Caesar" (verse 32).

When the time finally came, Paul and other prisoners were delivered unto Julius, a centurion of Augustus' band (Acts 27:1). We will not go into detail about Paul's voyage to Rome, it can be read in chapters 27 through 28. Some Christians (Apostolic) in Rome, met Paul at Puteoli, and Paul stayed with them for seven days (Acts 28:13-14). Going on toward Rome, Paul was met by some more Christians at Appiforum, and The Three Taverns (verse 15).

When Paul finally came to Rome, he was allowed to dwell by himself with a soldier who kept him (verse 16). After three days Paul called together the chief of the Jews, and told them why he was brought to Rome. They said they had never received any letters out of Judaea concerning him, but they wanted to hear what Paul thought of the Christian sect, for they knew that everywhere it was spoken against (Acts 28:21-22).

And when the appointed day came, many Jews came to hear Paul concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. Some believed (Apostolic doctrines of Paul), and some believed not. Paul then told them that he was turning to the Gentiles to preach salvation by Jesus Christ (Acts 28:25-28).

After this, Paul dwelt two years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him (Acts 28:30-31). This was around the spring of 60 A.D. when Paul arrived in Rome. I am also confident that during these two years, many Apostolic brethren and sisters came to see him who were of the Roman Apostolic Church. In these two years in Rome, Paul also wrote other

letters to the Churches as we shall see.

We can finally conclude that Paul was a convert of the Apostolic doctrines in accord with the Church at Jerusalem, and he preached and baptized converts into this doctrine during his travels throughout the Roman empire. This fact and evidence according to the Scriptures cannot be denied.

Now, what about the letter Paul wrote from Corinth around 56 A.D., addressed to the Christians in Rome, which was delivered by Phoebe? **The Book of Romans.**

Let us first talk about the Christian Apostolic Church in Rome. Paul never founded this Church. The origin of Christianity in Rome must be traced to the converts scattered throughout the empire who came to visit or live in the imperial city. That Peter was the founder of the Church is indefensible since it would be unthinkable that Paul would omit his name if he had been the bishop in the city. There is no Scripture to support that Peter was ever in Rome. The only spurious evidence is the Catholic Church who try to make Peter their first pope.

It is possible that the sojourners at Jerusalem on the Day of Pentecost, may also have been instrumental in the founding of the Roman Church. Some scholars say that many who left Jerusalem under the persecution of Saul, went to Rome with the Apostolic message. One commentator indicated that the Roman Centurion at the cross of Jesus, carried the message back to Rome that started the Church there.

We can be sure that there were many Apostolic Christians in the city of Rome before Paul arrived there. Before we go into the Book of Romans chapter by chapter, let us take a look at the Christians in Rome Paul was addressing.

First of all, we know that Paul wrote the letter of Romans while in Corinth before he traveled to Jerusalem for the last time. This letter was written by his scribe Tertius, and delivered by Phoebe on her way to Rome.

We will find a list of some of the Apostolic Christians in Rome in the 16th chapter of Romans:

Phoebe - who carried the letter to Rome, was a deaconess of the Church in Cenchrea.

Priscilla and Aquila - were converts of Paul and were baptized by him in the city of Corinth. They also had an Apostolic Church in their house.

Epaenetus - He was the first Apostolic convert of Achaia.

Mary - An Apostolic believer in Rome.

Andronicus & Junia - Paul's kinsmen, and fellow prisoners, who were converted to the Apostolic faith before Paul was.

Amplias - a dear friend of Paul.

Urbane - he was a fellow laborer with Paul.

Stachys - loved of Paul and considered one of the 70 disciples.

Apelles - approved in the Apostolic faith and considered one of the 70 disciples.

Aristobulus' household - Aristobulus was considered as the brother of Barnabas and a son of Herod the Great. Commentators say he died in the United Kingdom (England).

Herodion - kinsman of Paul.

Narcissus & household - Apostolic Christians in Rome.

Tryphena & Tryphosa - These were Christian women in Rome who labored in the Lord.

Persis - A Christian woman in Rome who labored much in the Lord.

Rufus - He was the son of Alexander who was compelled to carry the cross of Christ. His mother had also befriended Paul.

Asyncritus - An Apostolic Christian in Rome.

Phlegon - An Apostolic Christian in Rome and considered one of the 70 disciples.

Hermas - An Apostolic Christian in Rome.

Patrobas - An Apostolic Christian in Rome.

Philologus - An Apostolic Christian in Rome and considered one of the 70 disciples.

Julia - A Christian woman in Rome.

Nereus & his sister - Apostolic Christians in Rome.

Olympas - An Apostolic Christian in Rome with many saints with him.

We have a great list of some of the Apostolic Christians who were in Rome before Paul got there. The actual number of the Christians in Rome at this time is not known. In looking at all the names that Paul mentions, you can be sure that all of them were dedicated to the Apostolic faith once delivered to the saints in Jerusalem. Of course,

there were many other saints in Rome who Paul does not mention.

It makes me wish I had some of these Apostolic Christians in my Church. What a great group of Apostolic believers to be in fellowship with!

Paul starts out his letter to the saints in Rome as this: “Paul, a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God, (which he had promised afore by his prophets in the holy scriptures), concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: by whom we have received grace and Apostleship, for obedience to the faith among all nations, for his name: among whom are ye also the called of Jesus Christ” (Romans 1:1-6).

Was Paul writing to sinners here on how to be saved? Absolutely not! A sinner here reading this would not know what in the world Paul was talking about! Paul was writing to the saints in Rome, who were already saved by obeying the Apostolic doctrines. Note again what Paul says. He said he was **called to be an Apostle**. Now, who called Paul, and what is an Apostle? We know from Scripture, that **Jesus** called Paul to be an Apostle when He knocked him down on the road to Damascus. We know that Paul was called a chosen vessel unto Him. To be an Apostle meant you had to be in accord with the Apostolic doctrine given on the Day of Pentecost. Today, there are many variations of the meaning of the word Apostle, but from the beginning it referred to the Apostolic doctrines.

Paul goes on to say that by Jesus Christ we have received **grace and Apostleship for obedience to the faith among all nations for His name**. To be **obedient to the faith** means that they were **baptized in Jesus name** among many nations. **Grace and Apostleship** was given to those who were **obedient** to the faith. Paul was obedient to the faith when he was baptized in Jesus name at Damascus, and he became an Apostle of the faith by the grace of God. The saints in Rome were also **obedient to the**

faith and as such, were **called of Jesus Christ**.

We have many so called Christians today, who are not **obedient to the faith** (Apostolic doctrines) and are not therefore **called of Jesus Christ**. There are a lot of people living in repentance only, and are not really **Christians** until they **put on Christ**, or be **baptized into His name**. To be called by the name of Christ or **Christian**, you have to take on that name in baptism. To confess Christ by mouth and words only, is not putting on Christ. The Ethiopian eunuch can testify to this.

Paul addresses all the Apostolic Christians in Rome, beloved of God, **called to be saints**. (Rom. 1:7). Was Paul telling the saints how to be saved by the Roman road to salvation as some teach? Absolutely not! They were already saved, and became saints before Paul wrote this letter and even came to Rome. Many of them were converted to the Apostolic faith before Paul was a Christian, while he was still Saul.

Now that we have established this fact according to Scripture, keep this in mind as you read the entire letter of Romans addressed to the saints in Rome.

Paul goes on to say to the saints in Rome, that their faith is spoken of throughout the whole world, and says that he hopes to come to them in a prosperous journey (Rom. 1:9-10). He wanted to impart some spiritual gift unto them that they may be **established well** in the Apostolic doctrines. Paul wanted to share with them the mutual faith they had together, thereby made strong in the Lord (Rom. 1:11-12). Was Paul wanting to pray for them that they might receive the gift of the Holy Ghost? No! They already had the Holy Ghost; this is why they were called to be saints!

He further indicates that he is ready to preach the Gospel to the saints in Rome (Rom. 1:15). Did the saints in Rome need to hear Paul preach the Gospel unto them in order to be saved? Absolutely not! They had already obeyed the Gospel and became saints! When I go to some Apostolic Churches to preach to the saints assembled, I do not tell them how to be saved. I preach the Gospel of Jesus Christ, the death, burial,

and resurrection of Christ. This is the Gospel of faith and hope that we all share, and all want to hear over and over again. This is what builds us up in the faith. This is what Paul wanted to share with them at Rome also (Rom. 1:15).

Paul goes on the say in verse 16, “For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that **believeth**; to the Jew first, and also to the Greek.” Was Paul implying to the saints in Rome that everyone who **believes** the Gospel will be saved. Absolutely not! They all believed the Gospel at one time, and after that, they had something **to do**. They were all baptized in Jesus name, and followed the Apostolic doctrines. Just a note here, even the devil believes the Gospel, the death, burial, and resurrection of Christ. However, this does not save him. A person who truly believes the Gospel of Christ, will be baptized in water in Jesus name as I and Paul have proved previously, and will prove in the coming chapters of Romans.

Remember, after Saul was knocked down on the road to Damascus by Jesus, he became an instant **believer in the Gospel**. However, this did not save him at that point, he had something **to do**. Jesus told him to go to Damascus and it shall be told him what he **must do**. He was baptized in water in Jesus name (Acts 22:16).

Paul goes on in the 1st chapter of Romans and talks about those who became reprobates in leaving God out of their knowledge (Rom. 1:18-32). Paul says in Romans 3: 23-26, “For all have sinned, and come short of the glory of God; being justified freely by his **grace through redemption** that is **in Jesus Christ**: whom God hath set forth in **his blood**, to declare **his righteousness for the remission of sins that are past**, through the **forbearance of God**; to declare, I say, at this time his righteousness: that he might be just, and the **justifier of him which believeth in Jesus**.”

Now, what does all this mean, and what was Paul trying to say to the saints in Rome? Paul said to the saints, we have all sinned, and have come short of the glory of God. That we were all sinners including Paul before our conversions, is an established fact.

We are however, justified by His grace through redemption that is in Jesus Christ. The Church saints are redeemed from sin by God's grace through Jesus Christ in His blood, for the

remission of our sins that are past, through the forbearance of God..... That he might be the justifier of him which believeth in Jesus.

When we are baptized in Jesus name, our sins are remitted by the blood of Jesus Christ, and we become justified before God because we believe in Him. Salvation and redemption of sins is invested in a **name**, not by what we confess or say. "Neither is there salvation in any other **name**, for there is no other **name** under heaven given among men, whereby we must be saved" (Acts 4:12). This is why Peter on the Day of Pentecost gave the command to be **baptized in the name of Jesus Christ**, for the **remission of our sins** (Acts 2:38). The blood is applied through the name of Jesus Christ when we are baptized in water into Christ (John 20:23).

The saints in Rome understood this and so did every Apostolic believer in Christ since Pentecost. This is why many major Encyclopedias confirm this fact:

* **Dictionary of the Apostolic Church, Prof. Kirsopp Lake, DD. Vol. 1, p. 29.** "There is no doubt that the writer of Acts regarded baptism as the normal means of entry into the Christian Church."

* **Canney Encyclopedia of Religion, p. 53.** "The early Church baptized in the name of the Lord Jesus until the second century."

* **Crisis in the Early Church, Prof. John Alfred Faulkner, D.D., p. 13f.** "There is not the least doubt that the baptisms in the Acts were in the name of Jesus only."

It is not my intent to expound in Romans verse by verse, however, I want to point out the most important chapter and verses that supports the doctrines of Paul. Let us now

look at chapter six of Romans and see what Paul wrote to the Christians in Rome.

Paul says in Romans 6:3-5, that the Christians in Rome were, “..... many of us as were baptized into Jesus Christ were baptized into his death. Therefore, we are buried with him by baptism into death; that as like Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.”

There is no doubt in the words and doctrine of Paul, that the saints in Rome were baptized in water in Jesus name. This is what water baptism is, we are buried into Christ's death (symbolic). Since Christ rose from the dead to a new life, so we shall rise with Him in the resurrection. Water baptism therefore in Jesus Christ, is being baptized into his death, burial and resurrection.

This is how we put on Christ, and are put into the resurrection. We take on His name, have our sins remitted by the blood, and have the hope of a new life in Christ, and future resurrection at His coming. Paul defends this doctrine to the fullest in this chapter. On the flip side, we can conclude that if we are not baptized into Christ by water baptism in His name, we are not in His resurrection.

This is the door and the key to life eternal. Eternal life is invested in Jesus Christ

(I John 5:11, 20). We cannot get to heaven unless we go through the door (Jesus Christ) (John 10:7-9). This is done by obedience in being baptized in His name. Paul tells the saints in Rome in chapter, 6:17, “But God be thanked, that **ye** (saints in Rome) were the servants of sin, but **ye** have **obeyed from the heart that form of doctrine which was delivered you.**”

Now, what form of doctrine was delivered to the saints in Rome that they obeyed from the heart?

The Apostolic doctrines of course! The doctrine of the early Apostolic Church of Pentecost! This is why Paul confirms to them their obedience to the faith (doctrine) of water baptism in the name of Jesus Christ.

Paul goes on to address the saints in Rome in chapter eight and verses 9-11, “But **ye** (saints in Rome) are not in the flesh, but in the Spirit, if so be that the **Spirit of God dwell in you** (Holy Ghost). Now if any man have not the Spirit of Christ, he is none of His.But if the Spirit of him that raised up Jesus from the dead dwell in you (Holy Ghost), he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”

There is no doubt that the saints in Rome were baptized in water in Jesus name and were filled with the Spirit (Holy Ghost). This can be confirmed by every Christian believer in Christ since the Day of Pentecost.

Now, we come to chapter 10 of Romans. Paul, writing in the first few verses says that he desires that Israel (Jews) might be saved. He indicates that Israel has a zeal for God, but not according to knowledge, and that they are ignorant of God’s righteousness and going about to establish their own righteousness, and have not submitted to the righteousness of God (Rom. 10:1-3).

Paul goes on to say that Moses described the righteousness of the law, that the man which doeth those things shall live by them (Rom. 10:5). Then in verse 6, Paul says, “But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is to bring Christ down from above;) or, Who shall descend into the deep? (that is to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is

made unto salvation” (Rom. 10: 6-10).

Paul is quoting partial Scripture here from Deuteronomy 30:11-14. Some say that Paul was telling the saints in Rome that if they confess with their mouth the Lord Jesus, and shall believe in their heart that God has raised Him from the dead, you shall be saved. For with their heart they believe unto righteousness and with their mouth confession is made unto salvation.

Is this what Paul is preaching to the saved Apostolic Christians in Rome? Absolutely not! This is only partial truth. We can see the ministry of Paul and others that this was not the formula to be saved by. Paul is not stressing the Roman road to salvation here to the saints in Rome.

If confessing with the mouth the Lord Jesus, and that God has raised Him from the dead is the formula for salvation, then we have a problem in Scripture. Many people confessed with their mouth Jesus Christ, and that God raised Him from the dead in the Bible, however, they were baptized in water in Jesus name and received the Holy Ghost. We give the example of Paul himself, the Ethiopian eunuch, Cornelius and his household, the Philippian jailor and many others.

When we consider the ministry of Paul, and what he taught other people prior to his letter to the saints in Rome, we will get the full picture here. St. Peter never preached this on the Day of Pentecost as the formula to be saved by. We are certainly to repent and confess Jesus Christ that God raised Him from the dead. This much Paul preached in Romans 6, when preaching about the death, burial, and resurrection of Christ. This is the Gospel; however we must **obey** the Scriptures and **do something** after we confess and believe in Christ. Remember, Jesus told Saul to go to Damascus, and it should be told him what **he must do** (Acts 22:10).

The something we must **all do**, is to be baptized in water in the name of Jesus Christ, to be in His resurrection (Acts 2:38, Romans 6:3-5). Paul would not have explained to

the saints in Rome about being baptized into Christ in chapter 6, if he preached that we are saved by believing and confessing only.

Some people also jump to Romans 10:13, where Paul says, "For whosoever shall call upon the name of the Lord shall be saved." What does this mean, and what was Paul trying to tell the saints in Rome? Was Paul contradicting his former ministry and those he baptized in water in Jesus name? Absolutely not! Let us look again at Acts 22:16, where Saul was instructed by Ananias to, "...arise, and be **baptized**, and wash away thy sins, **calling on the name of the Lord**." To **call on the name of the Lord** and **calling** on the name of the Lord is the same thing in water baptism.

Peter never told the people on the Day of Pentecost to, "**call on the name of the Lord** and you shall be saved." Their **calling on the name of the Lord** was done through water baptism in Jesus name, the same as Saul was instructed **to do** also. In short, all Christian Apostolic believers **confessed** (repented by the mouth), **believed** (in their heart) the Gospel (that God raised Jesus from the dead), and **called** on the name of the Lord (Jesus Christ) in water baptism. This is true **confession by the mouth** from the **heart unto salvation** as Paul preached.

Many people **call on the name of the Lord** and are not saved. I heard a sinner hit his finger with a hammer as he was building a house, he immediately said, "Oh, Jesus Christ!" He in reality was **calling on the name of the Lord**. Many sinners call on the name of the Lord, or invoke the name of the Lord in a defaming manner. Certainly, they are not saved. There are many ways therefore one can call on the name of the Lord.

Many people want to cherry pick the Scriptures, that is, jump from one Scripture to another without considering all the Scriptures, the background, who the Scriptures were addressed to, and consider the life ministry of the writer. Many people want to quote verse 13 of Romans 10, and do not want to consider the rest of the chapter. The rest of the verses in the chapter explains what it means to **call on the name of the Lord**.

An example of cherry picking the Scriptures is when the Bible says, “Judas went out and hung himself.” “And Jesus said, go therefore and do thou likewise.” Is Jesus telling us to go and hang ourselves like Judas did? Absolutely not! Both are in Scripture; however, we must properly divide the word of Scripture. The same is true of the writings of Paul to the Churches.

In verses 14-17 of chapter 10 of Romans, Paul gives further meaning of what it means to **call on the name of the Lord**. “How then shall they **call on him** in whom they have **not believed**? And how shall they believe in him of whom they have **not heard**? And how shall they **hear without a preacher**? And how shall they **preach**, except they be sent? As it is written, How beautiful are the feet of them that **preach the Gospel** of peace, and bring glad tidings of good things, But they **have not all obeyed the Gospel**. For Esaias saith, Lord, who hath believed our report? So, then **faith cometh by hearing, and hearing by the Word of God.**”

Paul said that people cannot **call on the Lord** without **hearing**, and how can they **hear** without a **preacher**, and how can they **preach except they be sent**. People must **hear the Word of the Lord** (gospel) by the **preaching of men, and the preachers must be sent**. **Calling on the name of the Lord** is connected with hearing the Word of God by an Apostolic preacher who is God sent. Faith comes by **hearing the Word** of God being preached. **Our faith** then must be **acted upon** by **obeying** (doing) the Word of God. God uses preachers like Paul and Peter, and other Apostles to preach the Word of God (Gospel), that people **may call on the name of the Lord as they obey the Scriptures**. We are commanded to be baptized by water in Jesus name and receive the Holy Ghost (Acts 2:38). This is why Paul was told to, “**Arise, and be baptized, washing away thy sins, calling on the name of the Lord.**” **Calling on the name of the Lord** is evoking His name in water baptism. The name of Jesus Christ is the name of the Lord, and there is no salvation in any other name to be saved by (Acts 4:12).

When these Scriptures are digested in proper truth, everything else falls into place

doctrinally. The Church (saints) are built upon the foundation (doctrine) of the Apostles and prophets, Jesus Christ himself being the chief corner stone (Ephesians 2:20).

We will not go further into the letter to the saints in Rome. I just wanted to point out the main verses that cause so much contention among people in regard to salvation. You can read the rest of the chapters in Romans, and see how Paul addressed the saints there.

I want to now turn to the letter of Paul addressed to the Ephesians. The Book of Ephesians was written by Paul during his stay as a prisoner in Rome around 62 A.D. He wrote this letter to the Apostolic saints in the city of Ephesus. Tychicus was Paul's scribe, and this letter was possibly intended for other Churches than the one in Ephesus. This Church in Ephesus was founded by Paul years earlier, possibly with John, and Timothy was bishop of this Church for some time.

Since Paul is writing to the saints in Ephesus, we need to consider again who were the saints in Ephesus he was writing to. Paul was not writing this letter to sinners in Ephesus telling them how to be saved. Many of these saints in Ephesus were converts of Paul, and he had even baptized them in water in the name of the Lord Jesus Christ, **calling on the name of the Lord.**

Paul first came to Ephesus around 53 A.D. As indicted previous, while he was in Ephesus, for about 3 years, he baptized many in water in Jesus name. He re-baptized the converts of John the Baptist here also (Acts 19:1-7). Paul also knew Aquila and Priscilla there who came with Paul from Corinth. Paul also knew many elders of the Church in Ephesus (Acts 20:17). There were many converts to the Apostolic doctrine there in the city of Ephesus by the preaching of Paul (Acts 19:10).

Paul starts out his letter to the saints in Ephesus by saying, "Paul, an Apostle of Jesus Christ by the will of God, **to the saints which are at Ephesus**, and to the faithful in Christ Jesus" (Eph. 1:1). He goes on to say in verse 7, "In whom we have

redemption through his blood, the forgiveness of sins, according to the riches of his grace.” The saints have been redeemed (saved) through his blood (shed on Calvary, applied through his name in water baptism), the forgiveness of sins (washed away) by his grace. It is by **God’s grace** that He shed His blood for us on the cross and forgives us of our sins and made redemption possible. We could not have done this by ourselves, without the **grace of God**.

Paul goes on in verse 13, “In whom **ye** also trusted, after that **ye heard the word of truth**, the **Gospel of your salvation**: in whom also after that **ye believed, ye were sealed with the holy Spirit of promise.**” Paul notes that the saints in Ephesus trusted in God after they heard the word of truth (Apostolic doctrines), which is the Gospel of our salvation, and after **believing** (faith **by doing**), were sealed with the Holy Spirit.

Paul goes on and says, “But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved).” The words “by grace are ye saved” in this verse was not in the original but was added by the translators of the KJV scribes.

Paul does say, “That in the ages to come he might shew the exceeding **riches of his grace** in his kindness toward us through Christ Jesus” (Eph. 2:7). “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast” (Eph. 2:8-9).

Was Paul telling the saints in Ephesus that they were saved by grace alone through faith, and that anything beyond that is works of man? Absolutely not! We are saved by God’s grace by **believing** and **obeying** the **Gospel** of truth through **faith**, and we did not earn this by any merits or works of our own. To provide the grace of God to man, Christ died on the cross, shed His blood, died and rose again. Man could not do this for himself, nor could he save himself by his own efforts.

This is what Paul is explaining to the saints in Ephesus. We are saved by grace through faith, and not of our own works did we accomplish this, however, we must **obey the Gospel and do** what Jesus commanded us **to do**. God's grace is given to those who **believe and obey His word**. Jesus said, "And why call ye me, Lord, Lord, **and do not the things which I say?**" (Luke 6:46).

Paul goes on to say to the saints in Ephesus, "For we are his workmanship, created in Christ Jesus unto **good works**, which God hath before ordained that we should **walk in them**" (Ephesians 2:10).

After we are created in Christ (born again of the water and Spirit) we should **walk in good works** (obeying the Word of God).

I will stop here in Ephesians and let the student read the rest of Paul's letter to the saints in Ephesus. It is evident according to Paul and the Scriptures that we are saved by God's grace through obedience to his Word in being baptized in Jesus name and being filled with His Holy Spirit (Acts 2:38).

Remember, the sinners on the Day of Pentecost said to Peter and the Apostles, "Men and brethren, what shall **we do?**" (Acts 2:37). They never said, "Men and brethren what shall **we say?**"

In closing this brief lesson on the ministry of Paul, we see what Paul believed and practiced in his ministry. That he obeyed the Apostolic doctrines given on the Day of Pentecost, there is no doubt. He was in fellowship with the Apostles at Jerusalem and walked in their doctrines. He would not have preached any other doctrine to the Jews or Gentiles during his missionary travels.

Paul said to the Church of Galatia, "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" (Gal. 1:8).

So, where did this saying come from today in order to be saved, “By grace are you saved through faith, and that not of yourselves, lest any man should boast?” This is taking Scripture out of context, twisting Scripture, and is not in harmony with the ministry of Paul and the Apostolic Church of Pentecost.

Many say it came from Martin Luther during the Reformation. Many say it came from modern preachers of our day. Wherever this came from in our day and time, it is not Biblical, and many people are being deceived by men who know not the truth of the Word of God. Many people are living in repentance only and are not in Christ by water baptism.

My advice today is, “Study to shew yourselves approved unto God, a workman that needeth not to be ashamed, **rightly dividing the Word of truth**” (II Timothy 2:15).

Paul also wrote other letters to Apostolic saints in other cities. He wrote letters to the Churches in Corinth, Galatia, Philippi, Colossae, Thessalonica, and personal letters to Timothy, Titus, and Philemon. In every one of these letters, Paul never changed his Apostolic message from what Peter preached on the Day of Pentecost (I Tim. 1:3, 2:7, 4:16, 6:3, II Tim. 1:11-13, 4:3-4).

The question arises, did Paul ever baptize converts in water in Jesus name? Absolutely! Paul writes to the saints in Corinth while he was in Ephesus and tells them he baptized Crispus, Gaius, and the household of Stephanas (I Cor. 1:14-16).

Paul says, “For Christ sent me not to baptize, but to preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect” (I Cor. 1:17). Paul was not another John the Baptist, who went about baptizing people in water unto repentance. However, after he preached the Gospel of Christ, he did baptize those who wished to be baptized in Jesus name. Paul also baptized many others, and re-baptized the converts of John the Baptist in Jesus name (Acts 19:5).

Did Paul ever speak in tongues? Absolutely! He says, "I thank God I speak in tongues more than ye all" (I Cor. 14:18). So, in order for Paul to have spoken in tongues as he suggests, he also had to speak in tongues when he received the Holy Ghost at his conversion. Paul did not have to practice to speak in tongues as some do today on T.V. ministries.

Did Paul suggest and believe that we should be baptized for the dead? (I Cor. 15:29). Absolutely not! Paul was teaching that if Christ did not rise from the dead, then our faith is in vain, because we have been baptized into His death by water baptism in Jesus name (I Cor. 15:17-18). However, Christ rose from the dead, and has become the **first-fruits** of them that slept (I Cor. 15:20). Jesus was not the first to rise from the dead in the Bible, however, He is the first to rise from the dead in a glorified body (**first-fruits**) (I Cor. 15:23).

There were many apostolic saints in Corinth Paul was writing to, Stephanas, Fortunatus, Achaicus, Apollos, and many others. Paul was not telling them how to be saved, but was addressing their problems in the Church, and encouraging them to continue in the Apostolic faith.

Paul also wrote to the saints in Philippi, a Church he founded around 61 A.D. Here also, Lydia was converted by Paul. Epaphroditus took Paul's letter to the saints in Philippi. Here again, all the saints were converted to the Apostolic doctrines.

In all the writings of Paul to the Apostolic saints in these cities, he never ceased to preach and teach the Apostolic doctrines, and never once, told the people that they were saved by grace alone, without works. Paul never once mentions that water baptism in Jesus name is optional, or that it is just to show publicly that we are saved. This teaching came after the Apostolic age.

Many preachers of today, quote from Paul to the letter, however, **they do not practice or teach the Apostolic doctrine that Paul preached and practiced.** Shame on them all! According to Paul, they are preaching a cursed doctrine (Trinity) (Gal. 1:8). Paul said, “Be ye followers of me, even as I also am of Christ (I Cor. 11:1). You cannot be a follower of Paul and teach the Trinity.

Paul writes about many subjects that needed addressing, speaking in tongues, the gifts of the Spirit, the 5-fold ministry, marriage & divorce, subjection to authority, rules of conduct, the judgments of God, and the coming of Christ, etc.

In closing this book, tradition says that Paul was released from prison just before the burning of Rome by Nero in 64 A.D, and he was put to death during the following persecution in Rome against the Apostolic Christians. **The world then lost the greatest apostolic preacher of the New Testament** who baptized in water in Jesus name and spoke in tongues as the Spirit gave the utterance. * (see notes)

Faith that works (James 2:1-26)

I must include the writing of St. James on the issue of faith and works. St. James was a brother of Jesus Christ.

Many people say it is by faith and grace alone we are saved, not by works.

Listen to what St. James records: “What doeth it profit, my brethren, though a man say he hath faith, and have not **works**? Can faith save him? Even so faith, if it hath not **works**, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without works, and I will shew thee my faith by my **works**. But wilt thou know O vain man, **that faith without works is dead? Ye see then how that by works a man is justified, and not by faith only. For as the body without the spirit is dead, so faith without works is dead also.”**

Notes

PAUL'S VOYAGE TO ITALY

The journal of the voyage has been preserved in the Acts of the Apostles and is acknowledged to be the most valuable document in existence concerning the seamanship of ancient times. It is also a precious document of Paul's life, for it shows how his character shone out in a novel situation. A ship is a kind of miniature of the world. It is a floating island, in which there are the government and the governed. But the government is, like that of state, liable to sudden social upheavals, in which the ablest man is thrown to the top. This was a voyage of extreme perils, which required the utmost presence of mind and power of winning the confidence and obedience of those on board. Before it was ended, Paul was virtually both the captain of the ship and the general of the soldier; and all on board owed their lives to him.

ARRIVAL IN ROME

At length, the dangers of the deep were left behind; and Paul found himself approaching the capital of the Roman world by the Appian Road, the great highway by which Rome was entered by travelers from the East. The bustle and noise increased as he neared the city, and the signs of Roman grandeur and renown multiplied at every step. For many years, he had been looking forward to seeing Rome, but he had always thought of entering it in a very different guise from that which he now wore. He had always thought of Rome as a successful general thinks of the central stronghold of the country he is subduing, who eagerly looks forward to the day when he will direct the charge against its gates. Paul was engaged in the conquest of the world for Christ, and Rome was the final position he had hoped to carry in his Master's Name. Years ago he had sent to it the famous challenge, "I am ready to preach the Gospel to you that are at Rome also; for I am not ashamed of the Gospel of Christ, for it is the Power of

God unto salvation to everyone that believeth.” But now, when he found himself actually at its gates and thought of the abject condition in which he was - an old, gray-haired, broken man, a chained prisoner, just escaped from shipwreck - his heart sank within him and he felt dreadfully alone.

At the right moment; however, a little incident took place that restored him to himself: at a small town forty miles out of Rome he was met by a little band of Christian brethren, who, hearing of his approach, had come out to welcome him; and, ten miles farther on, he came upon another group, who had come out for the same purpose. Self-reliant as he was, he was exceedingly sensitive to human sympathy, and the sight of these brethren and their interest in him completely revived him. He thanked God and took courage; his old feelings came back in their accustomed strength; and, when, in the company of these friends, he reached that shoulder of the Alban Hills from which the first view of the city is seen, his heart swelled with the anticipation of victory, for he knew he carried in his breast the force that would yet lead captive that proud capital.

It was not with the step of a prisoner, but with that of a conqueror, that he passed at length beneath the city gate. His road lay along that very Sacred Way by which many a Roman General had passed in triumph to the capital, seated on a car of victory, followed by the prisoners and spoils of the enemy and surrounded with the plaudits of rejoicing Rome. Paul looked little like such a hero: no car of victory carried him, he walked the highway with way worn foot; no medals or ornaments adorned his person, a chain of iron dangled from his wrist; no applauding crowds welcomed his approach, a few humble friends formed all his escort; yet, never did a more truly conquering footstep fall on the pavement of Rome or a heart more confident of victory pass within her gates.

IMPRISONMENT

Meanwhile; however, it was not to the capital his steps were bent, but to a prison; and he was destined to lie in prison long, for his trial did not come up for two years. The law's delays have been proverbial in all countries and at all eras; and the law of imperial

Rome was not likely to be free from this reproach during the reign of Nero, a man of such frivolity that any engagement of pleasure was sufficient to make him put off the most important call of business. The imprisonment, it is true, was of the mildest description. It may have been that the officer who brought him to Rome spoke a good word for the man who had saved his life during the voyage, or the officer to whom he was handed over, and who is known in profane history as a man of justice and humanity, may have inquired into his case and formed a favorable opinion of his character; but at any event, Paul was permitted to rent a house of his own and live in it in perfect freedom, with the single exception that a soldier, who was responsible for his person, was his constant attendant.

OCCUPATION IN PRISON

This was far from the condition that such an active spirit would have coveted. He would have liked to be moving from synagogue to synagogue in the immense city, preaching in its streets and squares and founding congregation after congregation among the masses of its population. Another man, arrested for a similar time of ceaseless movement and held within prison walls, might have allowed his mind to stagnate in sloth and despair. But Paul behaved differently. Availing himself of every possibility of the situation, he converted his one room into a center of far-reaching activity and beneficence. On the few square feet of space allowed him, he erected a fulcrum with which he moved the world, establishing within the walls of Nero's capital, a sovereignty more extensive than his own.

Even the most irksome circumstance of his lot was turned to good measure. This was the soldier by whom he was watched. To a man of Paul's eager temperament and restlessness of mood, this must often have been an intolerable annoyance; and indeed, in the letters written during this imprisonment, he is constantly referring to his chain as if it were never out of his mind. But he did not suffer this irritation to blind him to the opportunity of doing good presented by the situation. Of course, his attendant was changed every few hours, as one soldier relieved another on guard. In this way, there

might be six or eight with him twenty-four hours. They belonged to the imperial guard, the flower of the Roman army.

Paul could not sit for hours beside another man without speaking of the subject that lay nearest his heart. He spoke to these soldiers about their immortal souls and the faith of

Christ. To men accustomed to the horrors of Roman warfare and the manners of Roman barracks, nothing could be more striking than a life and character like his; and the result of these conversations was that many of them became changed men, and a revival spread through the barracks and penetrated into the imperial household itself. His room was sometimes crowded with these stern, bronzed faces, glad to see him at other times than those when duty required them to be there. He sympathized with them and entered into the spirit of their occupation; indeed, he was full of the spirit of the warrior himself.

We have an imperishable relic of these visits in an outburst of inspired eloquence that he dictated at this period: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day and, having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the Spirit, which is the Word of God." That picture was drawn from the life, from the armor of the soldiers in his room; and perhaps, these ringing sentences were first poured into the ears of his warlike auditors before they were transferred to the Epistle in which they have been preserved.

VISITORS

But he had other visitors. All who took an interest in Christianity in Rome, both Jews and Gentiles, came to him. Perhaps there was not a day of the two years of his imprisonment, but he had such visitors. The Roman Christians learned to go to that room as to an oracle or shrine. Many a Christian teacher had his sword sharpened there; and new energy began to diffuse itself through the Christian circles of the city. Many an anxious father brought his son, many a friend his friend, hoping that a word from the Apostle's lips might waken the sleeping conscience. Many a wanderer, stumbling in there by chance, came out a new man. Such a person was Onesimus, a slave from Colossae, who arrived in Rome as a runaway, but was sent back to his Christian master, Philemon, no longer as a slave, but as a brother, beloved.

Still more interesting visitors came. At all periods of his life, he exercised a strong fascination over young men. They were attracted by the manly soul within him, in which they found sympathy with their aspirations and inspiration for the noblest work. These youthful friends, who were scattered all over the world in the work of Christ, flocked to him at Rome. Timothy and Luke, Mark and Aristarchus, Tychicus, and Epaphras, and many more came, to drink afresh at the well of his ever-springing wisdom and earnestness. And he sent them forth again, to carry messages to his Churches or bring him news of their condition.

Of his spiritual children in the distance, he never ceased to think. Daily he wandered in imagination among the glens of Galatia and along the shores of Asia and Greece; every night he prayed for the Christians of Antioch and Ephesus, of Philippi and Thessalonica and Corinth. Nor were gratifying proofs that they were remembering him missing. Now

and then there would appear in his lodging, a deputy from some distant Church, bringing the greetings of his converts or; perhaps, a contribution to meet his temporal wants, or desiring his decision on some point of doctrine or practice about which difficulty had arisen. These messengers were not sent away empty: they carried warmhearted messages of golden words of counsel from their Apostolic friend.

Some of them carried far more. When Epaphroditus, a deputy from the Church at Philippi, which had sent to their dear father in Christ an offering of love, was returning home, Paul sent with him, in acknowledgment of their kindness, the Epistle to the Philippians, the most beautiful of all his letters, in which he lays bare his very heart and every sentence glows with love more tender than a woman's. When the slave, Onesimus was sent back to Colossae, he received as the branch of peace to offer to his master, the exquisite little Epistle to Philemon, a priceless monument of Christian courtesy. He carried, too, a letter addressed to the Church of the town in which his master lived, the Epistle to the Colossians.

The composition of these Epistles was by far the most important part of Paul's varied prison activity; and he crowned this labor with the writing of the Epistle to the Ephesians, which is perhaps the profoundest and sublimest Book in the world. The Church of Christ has derived many benefits from the imprisonment of the servants of God; the greatest Book of uninspired religious genius, "Pilgrim's Progress," was written in a jail; but never did there come to the Church a greater mercy in the disguise of misfortune, than when the arrest of Paul's bodily activities at Caesarea and Rome supplied him with the time needed to reach the depths of truth sounded in the Epistle to the Ephesians.

HIS WRITINGS

It may have seemed a dark dispensation of providence to Paul himself, that the course of life he had pursued so long was so completely changed; but God's thoughts are higher than man's thoughts and His ways than man's ways; and He gave Paul grace to overcome the temptations of his situation and do far more in his enforced inactivity for the welfare of the world and the permanence of his own influence, than he could have done by twenty years of wandering missionary work. Sitting in his room, he gathered within, the sounding cavity of his sympathetic heart, the sighs and cries of thousands far away, and diffused courage and help in every direction, from his own

inexhaustible resources. He sank his mind deeper and deeper in solitary thought, until, smiting the rock in the dim depth to which he had descended, he caused streams to gush forth that are still gladdening the City of God.

RELEASE FROM PRISON

The Book of Acts suddenly breaks off with a brief summary of Paul's two years' imprisonment at Rome. Is this because there was no more to tell? When his trial came, did it result in his condemnation and death? Or did he get out of prison and resume his old occupations? Where Luke's lucid narrative so suddenly deserts us, tradition comes in proffering its doubtful aid. It tells us that he was acquitted on his trial and let out of prison; that he resumed his travels, visiting Spain among other places; but, that before long he was arrested again and sent back to Rome, where he died a martyr's death at the cruel hands of Nero.

NEW JOURNEYS

Happily; however, we are not altogether dependent on the precarious aid of tradition. We have writings of Paul's own, undoubtedly subsequent, to the two years of his first imprisonment. These are what are called the Pastoral Epistles - the Epistles to Timothy and Titus. In these, we see that he regained his liberty and resumed his employment of revisiting his old Churches and founding new ones. His footsteps cannot; indeed, be any longer traced with certainty. We find him back at Ephesus and Troas; we find him in Crete, an island where he touched on his voyage to Rome and in which he may then have become interested; we find him exploring new territory in the northern parts of Greece. We see him once more, like the commander of an army, who sends his aides-to-camp all over the field of battle, sending out his young assistants to organize and watch over the Churches.

But this was not to last long. An event had happened immediately after his release from prison that could not but influence his fate. This was the burning of Rome - an appalling disaster, the glare of which even at this distance, makes the heart shudder. It was probably a mad freak of the malicious monster who then wore the imperial purple. But Nero saw fit to attribute it to the Christians, and instantly the most atrocious persecution broke out against them. Of course, the fame of this soon spread over the Roman world; and it was not likely that the foremost Apostle of Christianity could long escape. Every Roman Governor knew that he could not do the Emperor a more pleasing service than by sending to him Paul in chains.

SECOND IMPRISONMENT

It was not long, accordingly, before Paul was lying once more in prison at Rome; and it was no mild imprisonment this time, but the worst known to the law. No troops of friends now filled his room, for the Christians of Rome had been massacred or scattered, and it was dangerous for anyone to claim himself a Christian. We have a letter written from his dungeon, the last he ever wrote, the Second Epistle to Timothy, which affords us a glimpse of unspeakable pathos into the circumstances of the prisoner. He tells us that one part of his trial is already over. Not a friend stood by him as he faced the blood-thirsty tyrant who sat on the judgment seat. But the Lord stood by him and enabled him to take the Emperor and the spectators in the crowded basilica hear the sound of the Gospel. The charge against him had broken down. But he had no hope of escape. Other stages of the trial had yet to come, and he knew that evidence to condemn him would either be discovered or manufactured.

The letter betrays the miseries of his dungeon. He asks Timothy to bring a cloak he had left at Troas, to defend him from the damp of the cell and the cold of the winter. He asks for his Books and parchments, that he may relieve the tedium of his solitary hours with the studies he had always loved. But, above all, he beseeches Timothy to come himself, for he was longing to feel the touch of a friendly hand and see the face of a friend,

yet once again, before he died.

Was the brave heart then conquered at last? Read the Epistle and see. How does it begin? "I also suffer these things; nevertheless, I am not ashamed; for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." How does it end? "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them that love his appearing." That is not the strain of the vanquished.

TRIAL

There can be little doubt that he appeared again at Nero's bar, and this time, the charge did not break down. In all history, there is not a more startling illustration of the irony of human life, than this scene of Paul at the bar of Nero. On the judgment seat, clad in the imperial purple, sat a man who, in a bad world, had attained the eminence of being the very worst and meanest person in it - a man stained with every crime, the murder of his own mother, of his wives, and of his best benefactors; a man whose whole being was so steeped in every namable and unnamable vice, that his body and soul were, as someone said at the time, nothing but a compound of mud and blood; and in the prisoner's dock stood the best man the world contained, his hair whitened with labors for the good of men and the glory of God. Such was the occupant of the seat of justice, and such the man who stood in the place of the criminal.

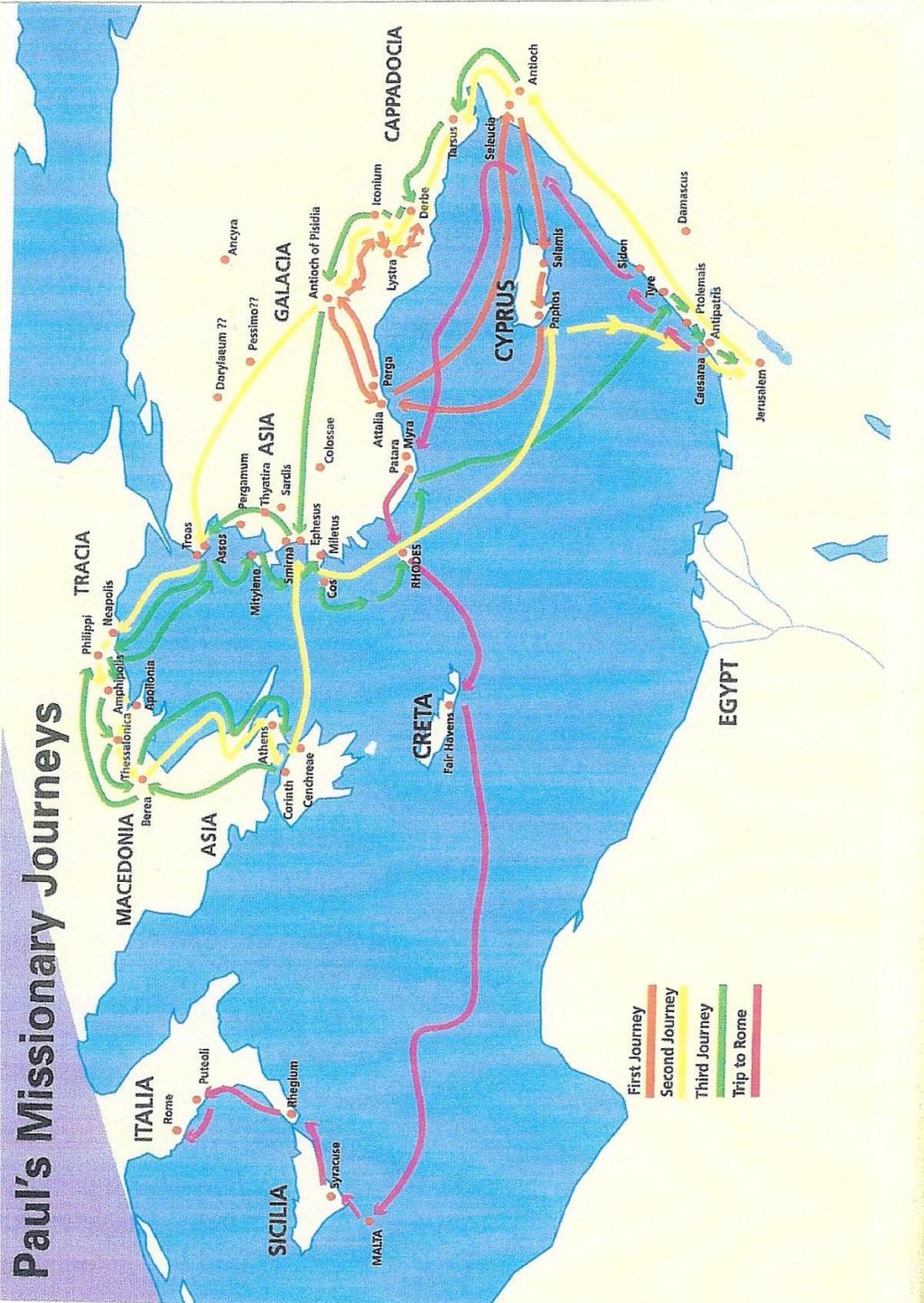
DEATH

The trial ended, Paul was condemned and delivered to the executioner. He was led out of the city with a crowd of the lowest rabble at his heels. The fatal spot was

reached; he knelt beside the block; the headsman's axe gleamed in the sun and fell; and the head of the Apostle of the world rolled down in the dust.

So, sin did its uttermost and its worst. Yet how poor and empty was its triumph! The blow of the axe only cut off the lock of the prison and let the spirit go forth to its home and to its crown. The city falsely called eternal, dismissed him with execration from her gates; but ten thousand times ten thousand welcomed him in the same hour at the gates of the city at is really eternal. Even on earth, Paul could not die. He lives among us today, with a life one hundred times more influential than that which throbbed in his brain, while the earthly form that made him visible, still lingered on the earth. Wherever the feet of those who publish the glad tidings go forth beautiful on the mountains, he walks by their side as an inspirer and a guide; in ten thousand Churches every Sunday and on a thousand, thousand hearts every day, his eloquent lips still teach that Gospel of which he was never ashamed: and, wherever there are human souls searching for the white flower of Holiness, of climbing the difficult heights of self-denial, there he whose life was so pure, whose devotion to Christ was so entire, and whose pursuit of a single purpose was so unceasing, is welcomed as the best of friends

Paul's Voyage to Rome



Encyclopedias

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