

## Chapter 1

# SAUL WHO WAS ALSO CALLED PAUL

The man the church has come to know as the apostle Paul was formerly known as Saul of Tarsus. He was a zealot in the Jewish sect of the Pharisees before he became a Christian. It is very likely he was a member of the Sanhedrin council -- the ruling body in Israel. It is also quite likely Saul was the *rich young ruler* who inquired of the Lord what he must do to enter the kingdom of God.

The Lord showed the young ruler, *by the lawful use of the law*, he was guilty of covetousness. Then He told the young man to *take up his cross* [i.e., the curse of the law] *and follow me*, thus extending His saving grace to him. At that moment the young man was suffering the pangs of guilt and was blind to the truth extended to him, so he departed from the presence of the Lord. It must have been very troubling for one who felt he was justified before God by the traditions of the elders to suffer such guilt. He had risen above his peers in Judaism and was highly exalted, and there is good evidence to suggest he was the *youngest ruler* in Israel's

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Sanhedrin council. The Scriptures tell us, when he went away from the Lord, *he went away sorrowing: for he had great possessions*. Thus at the root of his rejection of the grace of God was his wealth and position in Israel.

If Saul were the young ruler, it could have been this experience which inflamed him in self-righteous indignation and zeal for Judaism to persecute the church. Whether he was the young ruler or not, he certainly was involved in persecuting the church. He gave his vote against Steven to stone him to death, and he held the clothes of those who did the stoning. He had special letters of authority from the high priest to persecute and bring to trial Jews who had trusted that Jesus was the Christ. He wrought havoc throughout Judaea. Then he determined to carry the persecutions to the Jews in Syria.

... as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. (Acts 9:3-6)

Saul was blinded by the glory of the Lord's presence. So his companions led him into the city where he remained for three days fasting and praying. Then the Lord spoke to Ananias (a believer in Damascus) in a vision. He told Ananias to minister to Saul and restore his sight. Ananias protested at first because he had heard of all the evil Saul had done to the churches. Then the Lord revealed the magnitude of His grace towards Saul. He told Ananias: *Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake* (Acts 9:15-16).

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After that, Ananias obeyed the Lord. He found Saul, as the Lord had said, in the house of Judas on a street called Straight. He ministered to him, and Saul received both physical and spiritual sight. Afterwards, Saul, openly and without reserve, went to the Jews of Damascus and *preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?* (Acts 9:20-21)

It was then that the Lord led Saul into a nearby desert of Arabia and for three years instructed him in the truths of the Scriptures. Saul had been instructed in the Jews' religion by Gamaliel, a noted theologian. He had excelled under Gamaliel's tutelage and (with Saul's natural charm and ability to please men) had risen to be a member of the Sanhedrin. Saul had much to boast of as a Jew. Even so, the things he had gained as a Jew were worthless before God. He wrote to the Philippians about these things (late in his ministry) to help them overcome the harassment of self-righteous boasters in the church. Paul used his former position in the Jews' religion to show the folly of such boasting. To the Philippians he wrote:

... I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. (Philippians 3:4-8)

Saul, like Israel, had possessed a zeal for God, but it was *not according to knowledge*. His zeal had led him to consent to the death of Steven and to persecute the church. These things had contributed to his status with men, but not with God. When God saved him by His grace, Saul

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was awakened to the vanity of his former religious life. All that had been gain to him, he counted but loss for Christ. Metaphorically, he discarded his vain works into the dung heap -- that he might win Christ, that is, that he *might know Him, and the power of His might*.

Consequently, to perform the special ministry to which the Lord had called him, Saul started afresh with the Lord in Arabia. During the three years Saul spent with the Lord in Arabia, he was instructed in the *whole counsel of God*. This was done in a much greater way than with the disciples on the road to Emmaus. So, *Beginning at Moses and the prophets, the Lord expounded unto [Saul] in all the Scriptures the things concerning Himself*.

Saul's relationship with the Lord expresses God's sovereign will and grace in a powerful way. Saul had been God's enemy. He had attempted to destroy those Jews who believed. Even so, despite the evil he had done, God saved him and made him an apostle. Saul was the one who was chosen of God to replace the fallen Judas, not Matthias. Saul was commissioned to preach before *the Gentiles, and kings, and the children of Israel*. God endorsed his apostleship in a special way. He gave him an extensive understanding of the grace of God -- to the point of using him to direct Peter, Barnabas, and the other disciples. This is clearly manifested in his epistle to the Galatians as well as the other epistles of Paul, and it is seen in Peter's second epistle, where Peter wrote:

And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. (II Peter 3:15-16)

Before he went into Arabia, Saul had preached in the synagogues of Damascus. He

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testified that Jesus was the Son of God, but when he returned he had *increased the more in strength*, so that he *confounded the Jews which dwelt at Damascus, proving that this is very Christ. And after that many days were fulfilled, the Jews took counsel to kill him: but their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket* (Acts 9:22-25).

Saul's life was vastly altered by the events that occurred in and around Damascus in those years. He had left Jerusalem as a *Hebrew of the Hebrews*, a ruler in Israel; but he departed Damascus at night in a basket over the wall. He had left Jerusalem for Damascus to persecute Christians; but he returned as a persecuted Christian. He had left Jerusalem with the idea of enlightening Jews (who had converted to Christianity) to return to Judaism; but he entered Damascus as a blind Jew, who had been persecuting the Lord by persecuting His people. He had departed Jerusalem full of zeal, yet spiritually blind; but he departed Damascus with spiritual sight that was unsurpassed and a zeal for God which was according to knowledge.

Despite all of this, the Christians in Jerusalem did not trust him. They thought his profession of faith was a ploy to further persecute them, but Barnabas, a disciple in Jerusalem, did not share their fears. He openly received Saul and interceded with the brethren so that they also received him, so that Paul was free to come and go during the fifteen days he spent in Jerusalem, three years after his salvation.

During this visit Paul met Peter and James, the brother of the Lord. He also visited the temple, where the Lord warned him that the Jews would not receive his testimony. Despite this warning, Paul testified to a group of Grecian Jews of the grace of God, but according to God's

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warning, they did not receive his testimony. Rather, they tried to kill him. Paul had to flee Jerusalem. With this, and the incident at Damascus, Paul was just beginning to see *how great things he must suffer for my name's sake*.

Upon leaving Jerusalem, he preached *in the region beyond Judaea*, and he preached in each succeeding city as he traveled to Tarsus in Cilicia. So far as we know, Paul remained in Tarsus for the next ten years. The Scriptures do not tell us of Paul in those years, but we can assume he continued to minister the gospel as the Lord opened doors of opportunity for him.

It was toward the end of those ten years that Peter was given the opportunity to preach the gospel to the Gentiles. The occasion came when Peter was at Joppa. He had gone there because of the death of Dorcas, whom Peter, by the power of God, raised from the dead. Afterwards, at Simon the tanner's house, Peter *went up upon the housetop to pray about the sixth hour: and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat* (Acts 10:9-13).

This was done to show Peter, *God is no respecter of persons*. Even so, God had to repeat His command three times. Each time Peter refused to eat. Finally, after the third repetition, Peter understood the vision. Then the Lord told Peter that servants of Cornelius, a devout Gentile, were at the door. He was to go with them, *doubting nothing*. Peter received the servants of Cornelius and lodged them until the next day, when he departed with them to Caesarea. The day after that,

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they arrived at the house of Cornelius, where Peter preached to the Gentiles who had assembled with Cornelius to hear the Word of the Lord. They gladly received the gospel message and were baptized in the name of the Lord.

After that, Peter returned to Jerusalem, where certain Jews in the church criticized him for going to the Gentiles. Peter testified to the church of all that was done with the Gentiles -- how they had been saved by grace and how they had received the gift of the Holy Spirit. When they heard this, the church in Jerusalem understood that the gospel was to be preached to both the Jews and the Gentiles, because God is not a *respector of persons*.

At about the same time, the church in Jerusalem received word from the church in Antioch in Syria that there were many converts to Christianity from among the Grecians. The Grecians were Jews of the *diaspora* (dispersions), who had heard the gospel from those who had fled Jerusalem during *the persecution which arose about Steven, and [had] travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but Jews only*.

The believing Jews, who had fled the persecutions in Jerusalem, formed the church in Antioch. Their ministry was not easy. The church was situated in a Gentile land, but its efforts were directed towards *Jews only* and they were not very receptive. Old Jewish biases (born out of the dispersions) had formed a condition of mistrust between the Jews of the land and the Jews of the dispersion. After more than a dozen years of ministry to them, the church was finally able to gain their confidence, and the Jews of Antioch came together with the church to hear the gospel of Jesus Christ preached. Consequently many of them were saved.

It was then that Barnabas was sent to Antioch to minister to these converts and to insure

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unity between them and the church in Jerusalem. Barnabas, *the son of consolation*, was the perfect choice for this ministry. His ability to reconcile difficult situations had already been shown with Paul and the church at Jerusalem. He encouraged the Grecians: *with purpose of heart ... cleave unto the Lord*. This was, and still is, the best possible way to insure unity between believers in Jesus Christ. If each holds to the things of the Lord revealed in the Scriptures, they will, most assuredly, be in agreement with one another.

Apparently, after ministering at Antioch for a short period of time, Barnabas determined that his old friend, Paul, was the perfect choice to help him with this ministry. He departed Antioch in Syria for Tarsus in Cilicia to locate Paul and gain his help with the ministry at Antioch. When he found him, they returned to Antioch where they ministered to both Jews and Gentiles for a whole year.

At the end of that year, Agabus, a prophet of the Lord, came to Antioch. He told the church of a vision the Lord had given him: *that there should be a dearth throughout all the world*. When they heard this, the church determined to send relief to the brethren in Jerusalem by the hands of Barnabas and Paul.

This was the occasion of Paul's second visit to Jerusalem after his salvation. Paul referred to two visits to Jerusalem in his letter to the Galatians. The first visit was when he fled Damascus *three years after*, and the second was *fourteen years* after his salvation. It was during this latter visit that *Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had*

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*apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after [Passover] to bring him forth to the people (Acts 12:1-4).*

At that time, Peter was miraculously released from prison by the angel of the Lord. Shortly after that, Herod departed Jerusalem for Caesarea where *upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory (Acts 12:21-23).* (There are four men from the Herodian Dynasty referred to as *Herod* in Scripture: Herod the great, Herod Antipas, Herod Agrippa I and Herod Agrippa II. The Herod of our text was Agrippa I, who died in 44 A.D.)

From this reference to Herod's death and Paul's reference to his visit to Jerusalem *fourteen years after* his salvation, we know Paul must have been saved in late 30 or early 31 A.D., depending on whether he used inclusive or exclusive reckoning in his reference to this visit in his letter to the Galatians. The date of this second visit to Jerusalem and Paul's ministry of one year in Antioch (after Peter took the gospel to the Gentiles) tells us the gospel was not preached to the Gentiles until about fourteen years after the crucifixion of Christ. This explains the prolonged Jewish thinking of the early church, despite its faith in Christ. This thinking is evident in Peter's threefold refusal to heed the command of the Lord, *Rise Peter: kill and eat*, in his vision at Joppa. Peter's negative responses show us he was still observing the dietary laws of the Jews, despite having been saved by grace for these many years.

This is not evidence of an evolution of the gospel, as some contend. The church, though made up entirely of Jews and Jewish proselytes during this period, understood the basic tenets of

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the gospel of grace, but it had not grown to understand that the church was a separate entity and under an entirely different covenant than the Jews. They had been obligated to the old covenant as Jews. As Christians they had to learn they were dead to the old covenant and alive to the new. The old covenant, having been fulfilled by Christ, was passing away and the new covenant, which had been established by Christ, was just beginning. Thus the Lord used Paul and Barnabas' ministry in Antioch to bring this issue to the surface.

The church at Jerusalem began to acknowledge this by giving Barnabas and Paul *the right hand of fellowship* before they departed Jerusalem to return to Antioch. By this gesture and their comments to them, they encouraged them to preach the gospel to the Gentiles while they would continue to minister to the Jews. After that, Paul and Barnabas returned to Antioch to begin a ministry in Asia among Jews and Gentiles. This ministry would ultimately bring all the facets of the New Covenant to the understanding of the entire church. They would then see that Jesus Christ had totally fulfilled and abrogated the law for those who are in Christ.

After Paul and Barnabas arrived back in Antioch, they made preparations for their first missionary journey into Asia. Then *being sent forth by the Holy Ghost*, they departed by land to Seleucia where they obtained a ship and set sail. They arrived at Salamis, on the island of Cyprus, where they preached the gospel in the synagogues. While passing through Cyprus, they ministered to Sergius Paulus, the governor of the island. After that, they sailed to Asia, to Perga in Pamphylia.

In the synagogues of Asia, Paul incorporated a tactic which proved to be an invaluable missionary tool. On one occasion he wrote, *Unto the Jews, I became as a Jew*. This statement

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gives us an insight into Paul's approach to the Jews. It does not mean that Paul observed the law and the traditions of the Jews contrary to the truth of the gospel. It means he identified himself as a Jew to the Jews. Barnabas apparently did the same thing. After arriving in Perga, *they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on* (Acts 13:14-15).

This Scripture reveals there was something about Barnabas and Paul which compelled the rulers of the synagogue to give them an invitation to preach. It was probably their Jewish garments. This would be consistent with Paul's statement, *Unto the Jews, I became as a Jew.* Paul, having been a rabbi and a member of the Sanhedrin, probably wore the garments of his office; and Barnabas, being a Levite, did the same thing. This certainly would have afforded them opportunities with the Jews of Asia they would not have had otherwise.

This was not a deceitful practice. Their garments declared who they were. They were of both the natural and spiritual seed of Abraham. The Jewish Messiah was the Christ, their Savior. Paul's rabbinical garb was a true representation of who he was -- a master teacher in the things of God for the true Israel of God. Barnabas' priestly garb represented who he was. He had not ceased being a Levite because of his faith in Christ, nor had he ceased being a priest. Every believer in Jesus Christ is counted to be a living stone in the temple of God and is a part of the *chosen generation and royal priesthood* of God.

Paul and Barnabas merely represented themselves to the Jews of Asia to be what they truly were. Only they did it in Jewish terms rather than Christian terms. This gave them the

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opportunity to do what the rabbis and priests in Israel had failed to do. They preached the truth of the Word of God to the Jews and to the Gentiles. Consequently many of them came to know Jesus Christ as their Savior.

When Paul was given the opportunity to preach in the synagogue in Antioch in Pisidia, he stood and beckoned with his hand saying, *Men of Israel, and ye that fear God, give audience....* Thus Paul began his message. It was a historical narrative of God's relationship with the nation of Israel. In the course of the message, Paul spoke of David, *a man after [God's] own heart, which shall fulfill all [God's] will.* He told them, *Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus,* thus declaring that Jesus was sent to the nation to be their Savior. Sadly, the rulers in Jerusalem did not know Him, nor did they know the Scriptures which declared Him. Paul told them it was the Jews' jealousy which moved them to crucify Jesus, but God raised Him from the dead. Then Paul said:

Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. (Acts 13:38-41)

With these and many other words, Paul preached the gospel to the Jews and to the Gentiles. God magnified His Word and His grace with converts, both of the Jews and also of the Gentiles.

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. (Acts 13:42-43)

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After that, it did not take long for word of these things to spread throughout the city. Paul and Barnabas and their message of grace, for both the Jews and the Gentiles, had become the talk of the city. There were many in the city who wanted to hear these men first hand. And the next sabbath almost the whole city came to listen to Barnabas and Paul. The Jews were envious of these things, so that they contradicted and blasphemed their preaching. Then Paul turned to the Gentiles because the Jews had judged themselves unworthy of eternal life.

After that, Paul and Barnabas used their contacts in the city of Antioch to minister to the surrounding region. This was the beginning of their Galatian ministry. Many churches were established in the surrounding area beyond the city with converts both of the Jews and also of the Gentiles. This increased the Jews' envy and jealousy to the point that *the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coast* (Acts 13:50).

This portion of Scripture reveals how complete the deception was which was wrought by the serpent in the garden of Eden. The consequence of Eve's deception and Adam's sin has affected the entire human family. It is perfectly natural for mankind to try to establish itself as righteous before God. It is also perfectly natural for mankind to reject the righteousness of God for its own righteousness.

It is not strange, then, that it was the *devout and honourable women and the chief men* of Antioch which raised persecution against the truth of the gospel. It has always been the self-righteous religious crowd that has hated and despised the concept of a gospel totally of grace. It was the religious crowd that crucified Jesus. It was the religious crowd that stoned Steven, and

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it was the religious crowd that persecuted the church. Paul had once been a part of that self-righteous crowd. He had been the persecutor, but with his stand for the truth, Paul and Barnabas had become the recipients of the hatred of the Jews towards the gospel of grace.

When the persecution became too intense, Paul and Barnabas fled to Iconium, a neighboring city in the region. Once again, they located the synagogue. Once again, they awaited the opportunity to preach. Once again, the rulers of the synagogue afforded them the opportunity to preach. Once again, Paul preached the gospel of the saving grace of God with power and *a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. But the multitude of the city was divided: and part held with the Jews, and part with the apostles. And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, they were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: and there they preached the gospel* (Acts 14:1-7).

After Iconium, Paul and Barnabas went to Lystra, where Paul found a man who had been crippled from his birth. God granted them the grace and power to heal the man, and this afforded them the opportunity to preach to both the Jews and to the Gentiles.

And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the

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living God, which made heaven, and earth, and the sea, and all things that are therein... And with these sayings scarce restrained they the people, that they had not done sacrifice unto them. (Acts 14:11-18)

About that time, Jews from Antioch and Iconium, who had followed Barnabas and Paul, *persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. But, while the disciples stood around Paul's body, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.*

They spent sufficient time in Derbe and the surrounding region to establish churches and leave them in the care of pastors (instructed of Paul and Barnabas). When they deemed the works sufficiently established, they left Derbe and began working their way back over the route by which they had come. In each city they encouraged the brethren in the faith. Finally, they reached Perga, in Pamphylia, where they preached the gospel again. After that, they went down the coast to Attalia, where they obtained a ship and sailed home to Antioch in Syria.

Some time after they arrived in Antioch, Peter came up from Jerusalem to fellowship with them. It was during this visit that Peter played the hypocrite in his relationship with the Gentiles. Consequently Paul rebuked him for his hypocrisy. After Peter was fully reconciled with Paul, he returned to Jerusalem.

Then messengers arrived from Galatia. They informed Paul of the work of the Judaizers. The Judaizers had followed Paul and Barnabas to the cities they had ministered to. They corrupted the message the apostles had preached. They told the Gentiles it was necessary to be circumcised and keep the law of Moses, or they could not be saved.

When Paul heard of the havoc they were causing in the churches of Galatia, he was greatly

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disturbed. These men were perverting the truth of his gospel. Paul's gospel was the gospel that had been hidden in the shadows and types of the Old Testament Scriptures and was the gospel that had been clearly revealed to him by the direct revelation of Jesus Christ. Paul's gospel was, and is, the only hope for mankind.

This threat to the gospel drove Paul to petition the Lord. After much prayer and anguish of soul over the perversion of the truth, the Lord answered Paul's prayers. He moved Paul in a special way by His Holy Spirit. Thus Paul was led of the Lord to pen his letter to the Galatians. The words poured from the soul of Paul to the page before him by the power of God's Holy Spirit. Thus he wrote:

Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) and all the brethren which are with me, unto the churches of Galatia ... (Galatians 1:1-2).

The actual experience of writing under the inspiration of the Holy Spirit of God is something known only to those approximate forty authors who were used of God to write the Old and New Testament Scriptures. Their experiences and their writing styles were uniquely their own, but the words were God's. One can only imagine, it must have been an exhausting, emotional and spiritual experience. This is seen in the letter to the Galatians, which reveals the heart and soul of Paul. So, as he had begun, he ended his epistle under the inspiration of the Spirit: *From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen* (Galatians 6:17-18).

These words indicate that Paul took the attack upon the gospel by the Judaizers as a personal attack upon himself. They had attacked *his gospel*. It was his by experience. It was his

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by the direct revelation of Jesus Christ. It was his by the revelation of the shadows and types of the Old Testament Scriptures. It was his to preach and it was his to guard. Paul had to expose the errors of the *other gospel* to preserve the truth of the true gospel.

Paul's letter to the Galatians reveals his heart and soul and his passion for the truth of the grace of God, which had saved his soul. Paul entrusted his defense of his gospel into the hands of the messengers who had brought him word of the Galatian heresy. They departed as soon as passage was available to them. Thus they carried Paul's letter to the churches of Galatia to minimize the damning effects of the *other gospel*.