

The BUILDING of the CHURCH the Body of Christ

*"...LET EVERY MAN
TAKE HEED HOW
HE BUILDETH..."*

1 CORINTHIANS 3:10

Vernon Anderson



FORWARD

The following booklet was originally written by Vern Anderson, a missionary, Bible teacher, and most important, a student of God's precious Word. Mr. Anderson has been used of God throughout the world to open up many foreign fields of service. But beyond his ministry as a foreign missionary, Mr. Anderson is truly a gifted Bible teacher. Few men are able to present the truths of the Word of God "Rightly Divided" in a clear, yet thought provoking manner as does brother Anderson.

I can say with complete confidence that the position presented herein is one of the most comprehensive studies of the subject that I have read. The topic of the "Scriptural" beginning of the Church, the Body of Christ is truly one of utmost importance. The position one takes on this subject will have a profound impact upon related topics such as the believer's walk, relationship to the Lord, and of course his destiny. In addition, the answer as to who, of Paul's day became members of the Body Church can only be answered with a clear understanding of the subject.

At the conclusion of this booklet I have sought to include some thoughts from my own study of the subject. These in no way detract from the original but only serve to further the position presented.

I fully recommend this book for study and trust that it will provide the answers to the student's questions.

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THE BUILDING OF THE CHURCH, THE BODY OF CHRIST

For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder. I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.

I Cor. 3:9 - 11

This booklet presents a discussion of the two positions on the founding of the Church, Christ's Body: **Acts 9** and **13**. The writer takes the position that the Church began in **Acts 13**. In order to understand why the **Acts 9** position is held, the writer asked an **Acts 9** teacher, "How many reasons do you have for starting the Church at **Acts 9**?" He replied, "Only one - the salvation of Saul." The logic is: Saul is the founder of the Church; Saul was saved in **Acts 9**, therefore the Church started in **Acts 9**. The major premise of this logic is that the Church must begin with the salvation of its founder, the founder being the first member of the Church.

FOUNDATIONAL ORDER

SAUL COULD NOT FOUND the Church until he was saved and instructed in the laying of the foundation; the building of the Church could not begin until the foundation was laid. We, of course, realize that God is the real Founder of the Church; it is His Church, even as we realize that the Gospel of Grace which Paul calls "my gospel" is not really his, but God's who used Paul to make it known. As Paul was used to make known the truths of the Church, so too was he used to lay the foundation of the Church and to give the master plan. If Saul was saved into the Church, then of necessity the Church had to be in existence before **Acts 9** and the foundation already laid and the master plan already known.

If a man is called to construct a new building, he is given a blueprint, a bill of materials, & locations and a time for building. When does this construction have its beginning? When the contractor was called - or when he received the plan and began laying the foundation? The building could not have started until the foundation was laid. By the same reasoning, the Church did not start in **Acts 2 or Matthew or before**. The message which God used to bring members into the Church was not then known.

To know when the Church began it is essential to know:

- 1) who the founder is
- 2) what the foundation is
- 3) where the foundation was laid
- 4) what the plan is
- 5) what materials are to be used
- 6) when that foundation was laid.

The founder of the Church is Paul (**I Cor. 3:9-10**). The foundation is Jesus Christ (**I Cor. 3:11**). The foundation is laid among the nations (**Rom. 15:20**) - notice Paul did not build upon another man's foundation (**Eph. 3:1-9; Rom. 11:11-13; II Cor. 5:19**). What is the plan? God is building a new Church of Jews and Gentiles through the dispensation given to Paul (**Eph. 3:6**). The materials are mainly Gentiles as evidenced in all Paul's epistles and **Acts 13 through 28**. The foundation was laid after God separated Paul unto that work (**Acts 13:12**). The **Acts 9** position does not give a satisfactory answer to these questions.

By proposing that believers were saved into the Body before Paul laid the foundation of the Body, may it not also be concluded that believers in **Acts 2** became members of the Body - in spite of the fact that Paul laid the foundation years later in **Acts 13**? Likewise, why stop at **Acts 2** - why not rather go back to Abraham and Adam?

The question arises: into what calling was Paul saved, Kingdom or Body? Paul was "born out of due time (aborted)" to be the founder of the Church. (**I Cor. 15:8; Gal. 1:15-16**.)

And Paul did become the founder in **Acts 13** when the the foundation was laid and the building was started. Paul wrote no epistle between **Acts 9** and **Acts 13**. According to the record he did not preach to one Gentile from **Acts 9-12**. The only direct quotes we have from Saul regarding the events between **Acts 9** and **12** are the two questions he asked at the time of his salvation. It is evident that he did not organize any churches from **Acts 9-12**.

Often **Acts 9:15-16** is quoted to prove that the Church began in **Acts 9**. Compare these two verses with **Matt. 10:18-19** and **Rev. 10:11**. **Acts 9:15-16** is prophetic for it was not fulfilled until after **Acts 13**.

A recent proponent of the **Acts 9 position** states: "It is not **WHAT** is preached to people that determines their destination." The statement following this: "Even though **PETER** was preaching to the household of Cornelius and even though he preached the gospel of the Kingdom Cornelius became a member of the Body of Christ." And what is the gospel of the Kingdom? It very definitely includes: 1) "He that endureth to the end, the same shall be saved." (**Mat. 24:13-14**) and 2) "He who believes and is baptized shall be saved," (**Mark 16:15-16; Acts 2:38**)' neither of these two is a means of salvation except for the Kingdom. Can a person be saved in this dispensation of grace by following either of these precepts? No. In fact, he would frustrate the grace of God!

Some have called attention to Saul's visit to Arabia (**Gal. 1**) as being the time God revealed to Saul the gospel of the grace of God. No other mention is made of Arabia in connection with Saul, no length of stay is mentioned, no distinction in Saul's preaching is recorded. To build an argument upon this verse is imaginary thought since nothing can be dogmatically stated concerning Saul's visit to Arabia.

A verse often quoted is (**I Tim. 1:16**): "*Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.*"

Because of the word "first" it is surmised that Paul became the first member of the Body at his conversion in **Acts 9**. The verse does not say this. **Verses 15 and 16** are parallel passages. In the Greek text the word "chief" in **verse 15** is exactly the same word as "first" in **verse 16**. (Strong's Concordance, Berkeley and Amplified Bibles.) The word as used here cannot mean "first" in order of time, but "first" in order of need. Otherwise Paul must needs be the first sinner in order of time, and the first one in order of time to experience the longsuffering of God. Such is not the case because Adam is the first sinner and also the first to receive God's longsuffering. The Bible states in these two verses this truth:

Paul is the **foremost** sinner; he therefore needs the **foremost** longsuffering to save him. In this way he is a "pattern" to any sinner.

Parallel uses of this word "first" occur when Christ is spoken of as the "firstborn from the dead" (**Col. 1:18**). He is also spoken of as the "firstborn of every creature" (**Col. 1:15**). The word "first" here has nothing to do with order of time, but that Christ is preeminent over the dead and creation. **I Tim. 1:16** is general truth and not specifically Body truth. Paul is speaking here of the longsuffering of God even as Peter quotes Paul in regard to salvation and the longsuffering of God (**2 Pet. 3:15-16**). Furthermore, if the Body and the Head are in view in **verse 16 of I Tim. 1**, then why does Paul use "King" in **verse 17** and not "Head"?

For the body is not one member but many," (**I Cor. 12:14**). Saul alone could not be the Body. What is the Body? Jews and Gentiles in One Body, not one Jew or one Gentile, but many members. When does a candidate become President - at election or upon taking office - Nov. or Jan.? Can one person constitute an organization or a church - or must an organization or church be constituted and then members are named? The building of the Church follows an order.

PETER'S PRIORITY

If the Church began at **Acts 9**, then the ministry of the Church began in **Acts 9**. However, whose ministry is recorded in the Word from **Acts 9-12**? The circumcision apostles! Note in **Acts 9** that Saul's ministry concluded with him ministering with the apostles in Jerusalem and then going to Tarsus. The Word does not record Saul's ministry, but continues on with the ministry of Peter:

- Acts 9:32-35** Peter heals Aeneas & Conversion of all that dwelt in Lydda and Sharon through Peter's ministry.
- Acts 9:36-43** Peter raises Tabitha from the dead & conversion of many at Joppa through Peter's ministry.
- Acts 10** Conversion of the Cornelius family through Peter's ministry. Note they were Jehovah-worshipping, Jehovah-praying, Jehovah-loving Gentiles.
- Acts 11:1-18** Peter vindicates his ministry to Cornelius. Note that if the Church began in **Acts 9**, Saul was there commissioned as the Apostle to the Gentiles, and if the Church was being built, why did God send Peter to Cornelius instead of Saul? Evidently because Paul's ministry to the Gentiles and the building of the Church had not yet begun.
- Acts 11:19-30** The Jewish Kingdom believers are scattered and preach '*to none but the Jews only*' (:19). Could we say that this is the Church, the Body of Christ? It was not Paul who established the church at Antioch; it was the Jews of the dispersion who only knew Saul as the great persecutor (**Acts 11:19-20**). Some have said the "Grecians" of **Acts 11:20** were Gentiles they were Hellenists or "**Greek-speaking Jews** (Scofield note, Strong's Concordance; Companion Bible) Also this clarifies **Acts 11:19**. In **Acts 6:1** the word "**Grecians**" is also used and these were certainly Jews, Greek-speaking Jews. Peter is imprisoned and released.
- Acts 12:1-19** The death of Herod.
- Acts 12:20-25**

Clearly then this record is not the record of the establishing of the Church, but of the ministry of the Twelve for the Kingdom.

PAUL'S PRIORITY

A tremendous change takes place in **Acts 13**. There Paul, no longer called Saul, becomes God's spokesman. The remainder of Acts deals with Paul's ministry. A new message goes forth and is recognized as such by the Kingdom saints in Jerusalem and the Council at Jerusalem (**Acts 15; Gal. 1 & 2**). This new message goes to a different geographic location - outside the land; it goes to a new people - the Gentiles; new churches are formed with a doctrine vastly different from the doctrine of the Jerusalem Church. A great change takes place in **Acts 13**. Paul preached it, the Holy Spirit recorded it, and Peter with the Apostles at Jerusalem realized it. Such great changes are not seen in **Acts 9**.

A DISPENSATIONAL CHANGE took place in **Acts 13** and the dispenser was Paul. A new dispensation has its beginning; the message for the Church is not made known until **Acts 13**. From **Acts 9-12** Saul had no problem working side by side with the Kingdom saints, but after **Acts 13** it is a completely different matter (see **Acts 15 cf Gal. 1 & 2**). Paul's ministry to the Gentiles begins in **Acts 13, Acts 14:27**). This verse proves not only that Paul's ministry to the Gentiles begins in **Acts 13**, but also that the Antioch church was not Gentilish.

It is not reasonable to believe that the Church was in existence 10 years before the first Gentile was added to that Church, when the very makeup of the Church is significantly Gentilish - (**Rom. 11:7-32**). Likewise noteworthy is the fact that there is no record of one convert of the Kingdom apostles from **Acts 13-28**. In fact, the only time we read about them is when Paul goes to Jerusalem. It is difficult to believe that when Saul was ministering with the Kingdom saints from **Acts 9-12**, that he was building the Body Church and the others the Kingdom - yet unless it is said the Kingdom saints are members of the Church, then there would be total

confusion; for in **Acts 21:20** part of the Church is still following the Mosaic Law. Paul wrote to the Church in **Gal. 5:2**: *"If ye be circumcised, Christ shall profit you nothing."* Also in **Acts 21:18-26** Paul not only refuses to correct those who were under the Law, but also participates in their Law observance, showing that he recognized a different church and a different order. What then would happen in the future? Will the Church be in the Kingdom or will the Kingdom saints be in Heaven? If the Church were to come back to the earthly Kingdom, then there is no heavenly hope because the Kingdom promised to David is eternally on the earth. And ultimately there is really no distinction between the Church and the Kingdom or between Peter and Paul

SAUL PRECEDES PAUL

What then was Saul doing from **Acts 9-12**? He was confirming that Jesus was the Christ, Messiah, the Son of God - truth for Kingdom and Body. Secondly he was receiving the revelation for the Church which he was to found starting in **Acts 13** (**2 Cor. 12:7**; **Gal 1:12**). There is no record from **Acts 9-12** of any person being converted through Saul. What a contrast in **Acts 13:12, 48-49**: *Then the deputy when he saw what was done, believed, being astonished at the doctrine of the Lord...and when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. An the word of the Lord was published throughout all the region.*

A DISPENSATIONAL MIRACLE

Turning now to **Acts 13**, a momentous event occurs setting not only the Kingdom church astir but the whole world! In the Jewish Church at Antioch Saul is ministering with the other Jewish prophets and teachers. Then the Holy Spirit commands: *"Separate me Barnabas and Saul for the work whereunto I have called them."* If Saul were already well into the work of establishing the Church for 10 years - the time lapse from **Acts 9-12** - why does the Holy Spirit now separate him *"to the work?"* Saul's time of preparation had reached the stage where he could

leave Palestine and the Kingdom church, leave the apostles and start the ministry for which he personally was called: the founding of the Church. Barnabas was the companion chosen, as in the past, to witness and testify of Paul's conversion to Christ. Until **Acts 13** Barnabas led Saul about, but here in **Acts 13** Paul becomes the leader. Definitely is this clear in **Acts 15** when Paul and Barnabas dispute and the Bible no longer records Barnabas' ministry.

In **Acts 13:2** Barnabas and Saul are separated unto a new ministry. They immediately leave Antioch. Paul's building of the Church was not on another man's foundation (**Rom. 15:20**). The first two people they meet in Paphos are a Jew and a Gentile whose names are significant to this happening. The Jew bears the name of the Savior - Bar-jesus. Bar-jesus (son of the Savior) had another name - Elymas (the sorcerer). The Gentile has incorporated into his name - Sergius Paulus - the very name which Saul would bear from this time forward. Paul or Paulus means "little". His former name, Saul, means "asked for". As is true in all the sacred Word, names are noteworthy. God chose these people with pertinent names to reveal a tremendous truth. Bar-jesus is a human picture of Israel, the sons of the Savior, yet having become false prophets, or in other words, sorcerers. Sergius Paulus also represents the Gentiles "little" or dogs.

While Paul is a Gentile name, Saul is a Jewish name reminiscent of King Saul, Israel's first king who came of the tribe of Benjamin and was the leader of the rebellion against God. Likewise Saul of Tarsus was a Benjamite, also the leader of a rebellion against God. In the Old Testament Israel received a king and became like the Gentile nations; in **Acts 13** through Saul of Tarsus Israel again becomes like the Gentiles - all under Sin. Thus Israel's rebellion against God starts with King Saul and ends with Saul of Tarsus.

SIGNIFICANTLY: 1) Israel's spiritual priority ends with a man called "son of Jesus" or "son of the Savior". Significantly: 2) the times of the Gentiles spiritually begin with Paulus, "little Roman". Significantly: 3) Saul, the rebellious leader of the Jews, takes on the Gentile name of

his first Gentile convert, Paulus.

The scene in **Acts 13** is away from Palestine, Saul and Barnabas are the preachers; their audience, a Jew and a Gentile. The Gentile called for Barnabas and Saul (Saul means "asked for"); the deputy wanted to hear - not the word of Saul - but the Word of God. Contrariwise, the Jew did all in his power to turn the Gentile away from the faith. What a miniature of Israel - those whom God wanted to be a channel of blessing to the Gentiles became sorcerers, false prophets, thieves. The Gentile desires to hear; the Jew tries to turn him away. In connection with this point Paul writes in his first epistle:

Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost. **I Thes. 2:15-16.**

Here is the **Acts 13** picture, not just one Jew and one Gentile, but a nation of Jews and nations of Gentiles.

GENTILES IN THE SPOTLIGHT

Finally the time has come. Israel has had every opportunity. They have rejected the Father, His Son, and His Holy Spirit; and now they will even seek to turn the Gentiles away from the faith. At this opportune moment God brings in His secret purpose hidden from before the foundation of the world, the casting away and the blinding of Israel, salvation for the Gentiles - apart from Israel - in other words through Israel's fall and blindness. The heavenly Church is born having no difference between Jew and Gentile, also ending the Law observance for this new Church. **Acts 13** is clearly pivotal.

Saul turned his eyes on this Jew. There is a play on words with "eyes" and "see". Right at this point for the first time Paul is used and for the last time - Saul is used except when reference is made to events before **Acts 13**. The Jewish dispensation ends, the Gentile dispensation

begins. Saul sets his eyes on this Jew to close his eyes until the fulness of the Gentiles be come in. Verse 11: *"Thou shalt be blind not seeing the sun for a season."* Mal. 4:2 reveals that Jesus is the "Sun of righteousness". Israel would not see the "Sun" for a season, not until the Church was completed. Now the Jew is in darkness of blindness. No longer does the Jew lead, but he must be led; and who should he be led by? A Gentile! The light had gone out of Israel for a season. Paul pronounces in Acts 13:46 and 47: *Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.*

The light goes to the Gentiles, Acts 26:18; *"To open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."*

What of the Gentile Sergius Paulus standing by? *"Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord."* Acts 13:12. The deputy saw with his eyes the closing of the eyes of this Jew, and the Gentile's spiritual eyes were opened.

From Acts 9-12 God is still dealing with Israel which was not yet blinded. Neither were the eyes of the Gentiles yet opened. How great a transformation occurs in Acts 13! In Rom. 11:7 Israel is blinded. "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Rom 11:11: *"I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy."* The Gentiles are saved through the blindness of Israel. Rom. 11:13 *"For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office."* God used Paul the Apostle (never referred to as Saul the apostle) to bring in a new Gentile program in Acts 13. Bar-Jesus was

not blinded forever and neither is Israel. **Rom 11:25-26:** *For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. 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.* **Acts 13:38,39.**

THESE WORDS ARE the first strike at the Law of Moses. As far as the Word of God records, every epistle Paul wrote, every church he established, and every convert he made came between **Acts 13** and **28**. Removal of Paul's ministry and epistles from **Acts 13** through **28** would conceal all these truths:

- 1) Abolishment of the Law
- 2) Gentiles saved apart from the Law and Israel
- 3) The Church with no difference between Jew and Gentile
- 4) The Church called the Body of Christ
- 5) The ministry of reconciliation
- 6) The blindness of Israel and salvation to Gentiles through that blindness
- 7) The Mystery
- 8) Gentile churches
- 9) Paul's converts among the Gentiles.

Most of Saul's ten year ministry before **Acts 13** is revealed in **Acts 22** and **26** and both prove that Saul was not preaching the Mystery nor establishing Gentile churches.

(The following is a summary of Saul's ministry as presented from his conversion through Acts 12)

SUMMARY OF SAUL'S MINISTRY - ACTS 9 - 12

<u>Reference</u>	<u>Location</u>	<u>Action</u>
9:1-8	Between Jerusalem & Damascus	On the way to Damascus to imprison Christians. Saw light, heard the Lord, blinded three days.
9:9-25	Damascus (side trip to Arabia Gal. 1:17)	Baptized to wash away his sins by Ananias. Proved in the synagogues that Jesus was the Christ, the Son of God.
9:26-29	Jerusalem (15 days Gal. 1:18)	Joined the Apostles & preached in the name of the Lord Jesus & disputed with Greek-speaking Jews.
9:30	Caesarea, thence to tarsus (Syria & Cilicia (Gal. 1:21)	To escape being slain in Jerusalem.
11:25-29	Tarsus to Antioch	Brought by Barnabas
11:30	Jerusalem	Accompanied by Barnabas to deliver offering because of dearth in Judea.
12:25	Antioch	Accompanied by Barnabas and John Mark.

The above events cover approximately 10 years. Saul preached during this period in Damascus, Jerusalem and the coasts of Judea (**Acts 26:20**). His Gentile ministry does not begin until **Acts 13**. **Acts 26:20 cf Acts 14:27, 13:2, 12, 42, 46-49**. During this period from **Acts 9 through 12** **Saul** was never called Paul, never spoke to any Gentiles, never wrote any epistles, never contradicted any part of the Kingdom program, was in full accord with the Kingdom apostles, worked with them in Damascus, Jerusalem and Antioch, never revealed any truth concerning the Mystery, never mentioned the Rapture or the Church which is the Body of Christ, never established any churches, never

mentioned the Gentiles, had no part in the leadership, did not record any converts in his ministry. Notably, Saul was in Jerusalem as late as **Acts 12:25** but it is not until **Acts 15** that he again goes to Jerusalem by revelation to confer with the apostles about the revelation given him by God (**Gal. 1:1-2**). In **Acts 12** they were of one accord, but by **Acts 15** there was a great change. Paul was called to explain this change which occurred between **Acts 12** and **Acts 15**.

PAUL SUCCEEDS SAUL

A *NEW ORDER* of names is apparent in **Acts 13** and also a definite change in status and leadership. **Acts 12:25** - the order is Barnabas and Saul. **Acts 13:1** - Saul is listed last. **Verses 2 and 7** are the same. Evidently from **Acts 9-13:7** Saul is not a spiritual leader setting up a new order, but a follower or conformer. Strikingly then, a change takes place right at the "dispensational miracle" (the blinding of Bar-Jesus). Paul, not Barnabas, casts blindness upon Bar-Jesus. As suddenly as the Gentile ruler believes, the order changes (**Acts 13:13**). In fact, Barnabas is not even named, but "Paul *and his company*." Paul now takes his place as the Apostle of the Gentiles, the leader of a new dispensation - Paul's company!

Verse 16 - "Paul stood up." Paul preaches the message. **Verse 43** - Paul and Barnabas. **Verse 45** - Paul only. **Verse 46** - Paul and Barnabas. **Verse 50** - Paul and Barnabas. This priority of names is broken twice after this, but in neither case is it a matter of teaching. In **Acts 14:14** Barnabas is listed first, having to do with "hearing" not speaking. The other occurrence is in Jerusalem (**Acts 15:12, 25**); again Barnabas must confirm to the Jewish Church at Jerusalem the things Paul says. There is no doubt in scrutiny of these passages that Paul has become leader of a new dispensation. Barnabas fades from the picture in **Acts 15**.

The Church which is His Body had its beginning in the mind of God before the foundation of the world. Paul was chosen while he was as yet in his mother's womb, to be founder of the Church. Saul was called in **Acts 9** to

salvation. God taught Saul and prepared him from **Acts 9-12**. In **Acts 13** Paul is separated with a new message to a new people - to establish a new Church. The historical beginning of the Church then must be in **Acts 13**.

The Law began when Moses came down from Mount Sinai and dispensed God's commands to the people. It did not begin historically when Moses was born, when he was converted, or when he led the children of Israel out into the wilderness. It did begin when it was given to Israel. (Likewise Adam lived under Innocence and Conscience, Noah under Conscience and Human Government, Moses under Promise and Law.) Parallel historicity holds true for the Mystery which began when Paul first dispensed it to the Gentiles in **Acts 13**. "Lo, we turn to the Gentiles." The times of the Gentiles politically began when the last king of Judah, Zedekiah, had his eyes put out bringing blindness. However, the times of Israel spiritually still continued as Christ said, "I am sent to the lost sheep of the house of Israel." Peter cries out in **Acts**: *"Ye men of Israel."*

In **Acts 13** the times of Israel spiritually ended with another blindness, that of a man called "the son of the Saviour." Israel's last Saul is changed to a Gentile Paul! Israel is blind; the wrath of God has come upon them to the uttermost. What a picture of the Mystery is found in **Acts 13** and confirmed in **Romans 11**; Israel's blindness causes salvation to go to the Gentiles. What a picture Paul is of the Church, a Jew by birth but a Gentile by nationality; a Jew and Gentile in one body with Christ as the Head. What a picture of the change in dispensations: Saul to Paul, Barnabas and Saul to Paul and Barnabas, salvation proclaimed to the Gentiles without the works of the Law, without circumcision, without the waters of purification, Christ the Head of the Church His Body. How different from **Acts 9** where Saul was saved and told to stand up and be baptized and wash away his sins.

The **MYSTERY** is definitely related to several important factors: 1.) Paul 2.) Gentiles 3.) The Church which is His Body 4.) No difference between the Jew and Gentile in the Church 5.) The blinding of Israel 6.) Salvation to the

Gentile nations 7.) Law abolished 8.) Dispensation of the Grace of God. This relationship does not exist before **Acts 13**.

The Mystery is connected with the Gentiles: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." (**Col. 1:27**) Also is this emphasized in **Eph. 3:1-9**. It is incredulous that the Church His Body was founded 10 years before the Mystery was dispensed and salvation went to the Gentile nations. Hypothetically then Peter becomes the dispenser of Grace and the apostle to the Gentiles when he goes to Cornelius. Then too, Cornelius must be a member of the Church His Body and most certainly Peter, who brought Cornelius the message, must be a member; Ananias also, though he was a devout Jew according to the Law, who baptized Saul when Saul became a "member" of the Body! By the same reasoning, when Paul began dispensing the Grace Gospel, he did not write any epistle to those converts or churches started between **Acts 9 and 12** to inform them about this Mystery among the Gentiles.

APOSTOLIC REACTION

In **Acts 15** it is evident that Paul's message of no circumcision and no Law is proper for the Gentiles, but no mention is made of those in Jerusalem or Palestine coming under the dispensation. In fact, the Council arrived at a definite conclusion that Peter and Paul would continue their distinct ministries: Peter to the circumcision and Paul to the uncircumcision. Peter and Saul worked harmoniously with the circumcision churches (**Acts 9-12**); **BUT** when Saul was changed to Paul in **Acts 13** and he started going to the Gentiles, that harmony ended. It is conclusive also that Paul did not reveal this new truth to the apostles when he was with them from **Acts 9-12**, otherwise why did the Council convene in **Acts 15**? When the apostles first understood the message given to Paul they detected it was different from their own. An added note refers to the time when Paul returned to Jerusalem in **Acts 21**; he recognized the distinction between the Body and Kingdom churches. He even took a vow and was ready

to have an offering made at the apostles' suggestion. Why did the Jews lay hands on Paul? Why just Paul? Why not James, Peter, and the thousands of Jews that believed in Jerusalem (**Acts 21:18-20**)? Paul taught to the Body Church the non-difference between Jew and Gentile. However, a strong distinction existed in Jerusalem shown when the Jews accused Paul for bringing a Gentile into the temple. Likewise, Peter, James and the others were not bringing any Gentiles into the temple to worship. These Jewish believers worshipped in the temple; they worshipped as devout persons under the Law. **Acts 21** does not precede, but rather follows the Council at Jerusalem when Paul revealed his truth unto the Jerusalem believers. It was this Jewish Church in Palestine which received Saul's attention from **Acts 9-12**, but Saul was not dispensing Body truth to these saints. Confusing the Church which Paul established with the Church in Palestine under Peter will result in ecclesiastical chaos.

APPENDIXES

APPENDIX - A

PAUL THE APOSTLE - PECULIAR MEMBER OF THE CHURCH, THE BODY OF CHRIST

1. Saved in the Kingdom dispensation.
REASON: Paul was the first to receive and dispense the Gospel of the Grace of God, and this had to be after his salvation. **Acts 22:12-16; Eph. 3:1-9; I Tim. 2:7.**
2. Saved by direct revelation of God.
REASON: All of us today are saved by men preaching the gospel of the grace of God, but Christ Himself appeared to Saul on the Damascus road. **Acts 9:1-9.**
3. Paul laid the foundation for the Church.
REASON: Paul laid the foundation and all others build on that foundation. **I Cor. 3:9-11.**
4. Paul received the revelation direct from Jesus Christ.
REASON: Paul received revelation direct from Christ as it was never made known before, but all others receive that revelation either through Paul or others preaching the gospel. **Gal. 1:11-12.**
5. Only Paul could call his message "my gospel".
REASON: Only Paul can call the Grace Gospel "my gospel" as this was a special revelation made to him, for example, I cannot call the Grace Gospel "my" gospel. **Rom. 2:16; 16:25.**
6. Only Paul could say he was the Apostle to the Gentiles.
REASON: This was a special office given to no one else. **Gal. 2:7-8; Rom. 11:13.**
7. Paul is the only member that was aborted, born before the Church began.
REASON: Paul being the founder had to be saved before he could found the Church. He had to be saved before he could lay the foundation. **I Cor. 15:8.**

PAUL'S "FIRSTS" IN ACTS 13

Special words used many times by Paul have a definite relationship to the Body of Christ, and particularly so because they are first spoken by Paul in Acts 13.

<u>WORD</u>	<u>TOTAL TIMES USED</u> <u>BETWEEN ACTS 13</u> <u>& HEB. 1</u>	<u>FIRST MENTIONED</u> <u>BY PAUL</u>
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1. Grace	105	Acts 13
2. Law	149	Acts 13
		1st time used negatively in Bible.
3. Gentiles	73	Acts 13
4. Israel	122	Acts 13
(Jews)		
5. Justified	31	Acts 13
6. Save	58	Acts 13
(various tenses)		
7. Saviour	13	Acts 13
8. Forgiveness	9	Acts 13
9. Sin	94	Acts 13
(various tenses)		
10. Believe	95	Acts 13
11. Moses	17	Acts 13
12. Everlasting/ Eternal	23	Acts 13

It is not only significant that these words are first mentioned by Paul in Acts 13, but it is equally significant that **ALL** of these words are found in Acts 13!

APPENDIX B

OTHER FIRSTS IN ACTS 13

13. First time the name Paul is found in the Bible.
14. First time the salvation message of Paul is recorded.
15. First recorded convert of Paul.
16. First recorded missionary journey of Paul.
17. First recorded instance of Paul speaking to a Gentile.
18. First Gentile convert of Paul.
19. First recorded message of Paul.
20. First recorded church established by Paul.
21. First Gentile church established by Paul.
22. First of three times Paul says, "Lo, we turn to the Gentiles."
23. First time recorded that "many believed" through Paul's preaching.
24. First recorded time that Paul speaks to many Gentiles.
25. First time Paul takes the leadership - "Paul and his company."
26. First time Paul/Saul, the name, comes before that of Barnabas.
27. First time the record follows Paul's ministry outside Damascus, Jerusalem, Antioch.
28. First time recorded that a man can be justified without the Law.
29. First time Paul was separated by the Holy Spirit to a specific work.
30. First time a Gentile is saved by the blinding of a Jew.
31. First time circumcision ministry is left behind.
32. First time in Acts where there is salvation with no water and no Pentecostal baptism of tongues.
33. Our key verse for dispensational study is **2 Tim. 2:15** "*rightly dividing the word of truth.*" In Acts 13 we find the Holy Spirit "separating" Paul unto a new work. Here is the great separation (division) marking off the Dispensation of Grace from the Dispensation of the Law/Kingdom.
34. Paul is the apostle to the Gentiles. "Apostle" means "sent one." Cf Acts 13:4 "***So they being SENT FORTH by the Holy Spirit....***" Where were they sent forth? To the Gentiles.

35. Compare Cornelius' and Sergius Paulus' salvation:

CORNELIUS

SERGIUS PAULUS

- | | |
|--|---|
| 1) Worshipped Jehovah, gave alms to Israel, prayed to Jehovah, devout. | 1) Prudent |
| 2) Saved by Jewish message. | 2) Saved through blinding of a Jew. |
| 3) Water baptism | 3) No water. |
| 4) Spoke in tongues. | 4) No tongues. |
| 5) Messenger - Peter (apostle-circumcision) | 5) Messenger-Paul (apostle-uncircumcision). |
| 6) Kingdom. | 6) Body of Christ. |
| 7) Acts 10. | 7) Acts 13. |

36. Paul chosen before the foundation of the world by the Godhead.

Paul separated from his mother's womb by the Father.
Paul called to salvation on the Damascus road by the Son.

Paul caught up to Heaven to receive revelations by the Son (**Acts 12**).

Paul separated unto the Dispensation of Grace by the Holy Spirit (**Acts 13**).

APPENDIX - C

From Acts 9-12 the only converts recorded are those of the Twelve and the 12 Tribes scattered abroad upon the persecution about Stephen. All are Jews and Grecians ("Hellenists" or "Greek-speaking Jews") except for one family - Cornelius'. If the Body started at Acts 9, did these converts become members of the Body? If not, why not? Is it because they were saved under a Kingdom Gospel and not under Paul's message? If the Gospel of the Grace of God revealed first through the Apostle Paul is a requisite to becoming a member of the Body, then Saul could not become a member of the Body at his conversion because the Grace Gospel was not yet made known until after he was saved and came to revelations. His conversion is definitely connected with Ananias, a devout Jew according to the Law, who was told to go to Saul and baptize him to wash away his sins.

Now if all who were saved after Saul's conversion became members of the Body, then the first Gentile convert in the Body was made by Peter preaching the Kingdom Gospel. The first churches in Lydda and Sharon were established by Peter, not Paul. See Acts 9:35. We then have to conclude that the message of the Body is not necessary for a person to become a member of the Body and then we also must conclude that the Body could start anytime in the Bible and not just with Saul or Paul. In other words, the message is not really the important thing. But if we study carefully, it is not the man that God uses which is important, but the message preached. Paul is no different than any other apostle as far as his person. The only thing that gives him a distinction is the message that he preached.

The Law did not start with the conversion or dedication of Moses, but it began when he received it from the Lord and gave it to Israel. Moses is not the important point; it is the Law that he brought while he was only the vessel. So it is with Saul. The time of his salvation has nothing to do with the beginning of this dispensation. The important point is his message and his ministry which

have to do with the founding and building of the Church. When did Paul receive and dispense the distinct message he had for the Gentiles and the Church?

The Church at Antioch of Syria. This church presents the greatest problem to the Acts 9 position. It is important to see who established this church, what message was preached, when it was established, and who the members were.

There is no doubt who the founders were. Acts 11:19 gives us the answer: *"They which were scattered abroad upon the persecution that arose about Stephen...."* When did this scattering happen and who were scattered? Acts 8:1 gives the answer: *"there was a great persecution against the church which was at Jerusalem.* Therefore, those who were scattered abroad were members of the Kingdom Church at Jerusalem. Note carefully James 1:1: *"James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting."* Note--the twelve tribes scattered abroad These were the same ones that James and Peter wrote to in their epistles. I Pet. 1:1: *"Peter an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia."* These refugees are the ones who established the church at Antioch of Syria.

Who were the members? Again Acts 11:19-20 gives us the answer - *"To the Jews ONLY."* The Grecians of verse 20 are also Jews who spoke Greek. The church at Antioch was established by the 12 tribes scattered abroad, who were members of the Kingdom Church at Jerusalem. The founding members were all Jews. The only message these 12 tribes knew was the Kingdom message. Surely the Grace message was not revealed to them before it was revealed to Paul.

The Antioch church was established any time after Acts 8:1. We also note that this church was connected with the Jerusalem church after it was founded. See Acts 11:22. *"Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch."* The

Jerusalem church sent prophets to the church at Antioch. In **Verse 25** Barnabas goes to Tarsus to seek Saul. This is proof that the church was established prior to the arrival of Barnabas or Saul.

We have no record that Saul had any converts in Antioch before **Acts 13**. *"And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church and taught much people...."* (vs. 26). Saul and Barnabas taught the church for one year. Did Saul teach this Kingdom church the Mystery? If so, he was building on a "Kingdom-Jewish-12 tribe" foundation which he says he did not do in **Rom. 15:18-21**. Did this church which was founded on the Kingdom transfer to the Body? Or were they saved into the Body through the Kingdom preachers and Kingdom messages? Paul and Barnabas start their first missionary journey from Antioch of Syria in **Acts 13:3**. When they returned to Antioch in **Acts 14:27**: *"And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."* Now if Paul and Barnabas had opened the door of faith to Gentiles before they departed from Antioch in **Acts 13:3**, then how could they say that the door was opened on this missionary journey?

In **Acts 12:25** Barnabas and Saul fulfilled a ministry. What ministry did they fulfill? In **Acts 13:2** they are separated unto a new work. What was that new work? In **Acts 14:26** it says again that work was fulfilled. In **verse 27** it tells what work they fulfilled: *"the opening of the door of faith to the Gentiles."* From the time Paul was sent forth in **Acts 13** to the Gentiles, the message spread very rapidly and many Gentiles believed, spreading out in every direction preaching the good news to all the Gentiles. In fact, they spread it even to Rome and many Gentiles in Rome were saved through Paul's converts before he ever reached Rome. By the time he reached Ephesus, they said he had turned the whole world upside down. Because of this rapid spread of the Grace Gospel, many Gentile churches were established and news soon reached Jerusalem. Then there was no small stir. You will note

that when Saul returned from Tarsus to Antioch in **Acts 12**, he said nothing of Gentile converts and no mention is made of freedom from the law of Moses. And in **Acts 12**, when he went down to Jerusalem, the disciples did not question him or disturb him.

Cornelius. Another problem that the **Acts 9** position presents is that of Cornelius. He was a Gentile. He was devout and the Jews loved him; but a Gentile God wanted saved. If the Gentile dispensation had already begun, then Paul should have been sent to Cornelius and certainly not Peter. Note this is in **Acts 10** after Saul had already gone to Tarsus. Saul had been with the disciples at Jerusalem prior to this time. If Saul had already been preaching to the Gentiles in **Acts 9**, certainly all the disciples would have known about it and they would have realized the Gentile dispensation had begun and the Law was ended. But such is not the case. God had to give Peter a special vision in **Acts 10** to go to Cornelius, and Peter actually refused at first. Peter was still under the Law and he states clearly that he could not eat with a Gentile. Now if Saul were already going to the Gentiles in **Acts 9**, and the message was already known, then Peter would have realized that God had already opened the door of faith to the Gentiles. The last place Saul preached at before going to Tarsus was Jerusalem; and he was with the apostles, **Acts 9:26-29**. In fact, from **Acts 9:30 through Acts 11:26** there is no mention at all of Saul. When Peter was forced by the Holy Spirit to go to Cornelius, it is quite evident this was not done before this time by any of the apostles. We note that when Peter returned from Cornelius, he was blamed for eating with the Gentiles by the other saints at Jerusalem. Saul was not ministering and eating with the Gentiles prior to **Acts 10** evidently.

Now comes the question - of which church did Cornelius become a member? He was a Gentile and it was after **Acts 9**; if the Body had started already, did he become a member of the Body? Please note that after **Acts 12** there is no record of conversions of Kingdom saints. And before **Acts 13** there is no record of conversions through Saul.

APPENDIX - D

There is one major problem presented by those who hold the **Acts 9** position against the **Acts 13** position. This is - "Where was Paul in relationship to church membership between **Acts 9 and 13**? According to this argument, one must become a member of the church where he is saved. And we can say this is true once the church is founded. Everyone who is saved becomes a member of the church after it was founded; but this cannot be true for the founders of the church as you cannot become a member of a church that does not exist. It first must be founded. There is a church spoken of in **Matt. 16:18**. Peter was given the keys to this church and certainly became a member of it. He did not become a member of it when he was saved as it was not yet started as late as **Matt. 16:18**. *"I will (future) build my church."* Peter did become a member of this Kingdom church when it was founded at the Day of Pentecost. Thus it was with Paul. He was the wise master builder of the Church, His Body. He was given the plans. He laid the foundation, but he did not become a member until he laid the foundation and it was started. Jesus Christ is the Foundation of both churches. But Peter's church was the preaching of Jesus Christ according to the Kingdom. Paul's church was on the foundation of the preaching of Jesus Christ according to the revelation of the Mystery. **Rom. 16:25**. Peter laid the foundation for the Kingdom. Paul laid the foundation for the Body Church. Both became members of the respective churches years after they were saved. See **Gal. 2:7-9**

Acts 9-12 is still on Peter's ground. **Acts 13** puts us on Pauline ground. Saul was saved in **Acts 9** His sins were forgiven. He had eternal life. He had the hope of the resurrection, the same hope Israel had (**Acts 28:20; 24:21; 23:6**). The only message we know Saul preached from **Acts 9-12** is a confirmation message: Jesus is the Messiah (Christ); Jesus is the Son of God. But God had a special work for Paul -- to establish the Body Church and dispense the Mystery to the Gentiles. When the time was ripe, the Holy Spirit separated Paul to that work in **Acts 13**. It will be noted that Paul was chosen by the Godhead before

the foundation of the world (**Eph. 1:4**). He was separated by the Father in his mother's womb (**Gal. 1:5**). He was called to salvation by the Son of the Damascus road in **Acts 9**. From **Acts 9-12** he was taught, tested, tried and proved faithful before he was sent forth in his special ministry (**I Tim. 1:12**). In **Acts 13** he was sent forth by the Holy Spirit to lay the foundation and establish the Church (**Acts 13:2**). Saul's salvation was a special act of God. Jesus Christ appeared to him by special revelation before he was saved, and He saved him without the preaching of man. Note the contrast in Cornelius' salvation. Peter had to go and preach to Cornelius before he could be saved. Saul was prepared in a special way. God gave him a direct revelation and even caught him up to Heaven. Paul was sent forth to the work by a special act of God. Paul then is peculiar in every way as is the case of any founder. Only Paul could say, "*I have laid the foundation.*" Only Paul could say, "*I am the masterbuilder.*" Only Paul could say "*my gospel.*" Only Paul could say, "*follow me.*" Only Paul could say, "*I am the apostle to the Gentiles.*"

EDITOR'S COMMENTS

Pastor Anderson has presented what I believe to be one of the most comprehensive studies on the "Scriptural" genesis of the Church, the Body of Christ. We all owe him a great deal of gratitude for his years of study as evidenced in this booklet.

For years the study of the birthday of the church has been one of my favorite subjects. It is my belief that if one is to know the expectations of God for His Church then a proper understanding of its beginning days is essential. In addition, over the years much debate has occurred over the members of those early days. "Who became members of the Body of Christ?" has been a great source for debaters for many years. This question is best answered if one has a good grasp on the genesis of the Church. If we are too anxious in the quest for its beginning then we open up ourselves for error; including those who have been given a different "hope". In addition, an early beginning with its confusion of membership can also cause one to be tempted to move the ending of the age, causing the Church to experience as least a portion of the tribulation.

Yes, the study of this subject is vitally important to a full understanding of God's plan and program for this present age.

While Pastor Anderson has presented well the so-called "Acts 13" position it is my intention to offer what I have found in my own personal study. I do not believe that my notes enhance what Pastor Anderson has presented; his booklet is fully able to stand on its own. I only include them in an attempt to reach as many true "Bereans" as possible, causing them to search through the subject prayerfully and carefully.

So to that end prayerfully consider these notes in light of what you have already read prayerfully searching the Scriptures to see if they are so (Acts 11:17).

GOD'S ALTERATION TUNNEL

Paul's experience in Acts 13, is what I refer to as "**God's Alteration Tunnel**". As with any tunnel the scenery on either side is generally different. This same scenario is presented in Acts 13.

As we approach the chapter we do so still standing on ground linked back to Jerusalem. Barnabas, the one sent to Antioch by the Apostles is in charge; Saul is his helper or assistant. (As from Acts 9 forward, each time the names Barnabas and Saul are mentioned together it is always Barnabas who is mentioned first.)

As the group is gathered there in the Antioch church the Holy Spirit speaks (another first in Acts) and separates Barnabas and Saul for "*the work whereunto I have called them.*" (Acts 13:2). In the Greek text there is a the little preposition *en* (now) following the word "me" indicating that this separation was taking place now, not previously. This is further supported by the tense of the Spirit's statement "*have called them*". While they had been ministering under the leadership of the Apostles in Jerusalem *at this point in time* they were *now* being called to a new ministry. (Chapter 12 had concluded with the two men having "*fulfilled*" their ministry in Jerusalem. It is true that this is primarily a reference to their having taken an offering to the saints in Jerusalem and now returning to Antioch. But the change that will take place in the very next chapter indicates that this *fulfillment* extends to their overall ministry and not simply the taking of an offering to Jerusalem.

The Holy Spirit then sends them *away* from Antioch. The work He has called them to will not begin in the city linked back to Jerusalem. Taking their leave Barnabas and Saul, accompanied by John Mark (a link to Jerusalem) depart, set sail for Cyprus (:4). Passing through the island they arrive at Paphos where they enter **God's Alteration Tunnel**.

Entering the tunnel Barnabas and Saul encounter two

men, a Jew by the name of Bar-jesus, and a Gentile called Sergius Paulus (:6). It is this encounter (as presented by Pastor Anderson) that marks the great change that takes place.

The Gentile seeks to “hear the Word of God” and calls for Barnabas and Saul (:7). But the Jew, Bar-jesus withstood the two men, seeking to turn the Gentile from hearing the truth. The name Bar-jesus means “wise son of Jehovah”. The Jews were to be that channel through which God’s blessing were to pass to all nations (Gen. 12:2,3; 17:1-8). But rather than being that channel Israel had continually rebelled and turned their backs on their God. Here, in Bar-jesus standing as a representative of Israel (in typical fashion) seeks to choke of the blessing.

Then Saul (no name change as yet) steps forward to speak (:9). Up until this point Barnabas had been the chief spokesman but now things were about to change. (Here the text states “Then Saul, (who also *is called* Paul)” giving the impression that Saul was his Jewish name and Paul the name he was also known as. In reality the words in italics are added by the KJV translators as they do not appear in the original. Actually, from the grammar the thought could be “Then Saul, who *is now called* Paul” and would serve to indicate the name change. Paul, filled or empowered by the Holy Spirit fixes his eyes upon Bar-jesus and makes a time altering declaration. Stating that Bar-jesus is full of all subtilty and mischief (words used to describe the work of Satan) he declares him to be “*thou child of the devil.*” (:10). This is in direct contrast to the meaning of Bar-jesus (“wise son of Jehovah”) and indicates the change that is taking place. With that declaration Paul then pronounces the judgment of blindness upon the Jew. And immediately the Jew fell blind requiring that he be led around by the hand (symbolic of Israel’s spiritually weak condition) (:11). According to Romans 11, it is the casting away of Israel that becomes a blessing in that it results in the reconciling of the world (11:9-15). But the Apostle Paul continues in Romans 11, stating that “*..blindness in part is happened to Israel, until the fullness of the gentiles be come in.*” (:11:25). When was Israel cast

aside? When did this blindness take place? The only place in Scripture where a blinding has taken place is **Acts 13**. As with the blinding of King Zedekiah (Jer. 39:7) Israel's days ended politically so to with the blinding of Bar-jesus the days of Israel ended spiritually "*until the fulness of the Gentiles be come in.*"

With the pronouncement upon Bar-jesus (Israel) by Paul the Gentile is said to "*believe*" (:12). Unlike the Gentile Cornelius (Acts 10) there are no works of righteousness mentioned, no fear, no words of good report among the Jews - simply he believed being astonished at the doctrine of Paul. Unlike Cornelius this Gentile was saved inspite of his relationship to the Nation of Israel.

When Paul and "*his company*" (note the change, no longer Barnabas and Saul, no longer Barnabas in charge, but now Paul assumes the leadership role) leave Paphos John departs and returns to Jerusalem (:13). The last remaining link to Jerusalem is removed and Paul and Barnabas commence upon their *calling*.

Note the changes before and after **God's Alteration Tunnel**.

BEFORE	AFTER
Barnabas and Saul	Paul and Barnabas
Saul	Paul
wise son of Jehovah	child of the devil
Gentiles saved as they come through Israel	Gentiles saved inspite of Israel

It is not until the events depicted in Acts 13, that any real change takes place. After the conversion of Saul in Acts 9, nothing was really any different *after* his conversion than *before*. Saul's early ministry was one of confirming that Jesus of Nazareth was indeed the Christ, the very Messiah. There is no indication in any of his recorded words of a change in message. It is not until Acts

13, that the first changes begin to take place. Changes which indicate the beginning of a new dispensation. It will be in Acts 13 that Paul's first sermon is recorded and here that the law is first spoken of in negative terms.

All of this is possible only with the beginning of the Church, the Body of Christ in Acts 13.

On the following page is a chronology of Saul's early ministry as recorded in the Word of God. If we were careful in our study we would discover that much of what is written concerning the beginning of the church prior to Acts 13 simply does not fit the time frame as presented in the text. Carefully consider the chart in the light of Scripture.

A CHRONOLOGY OF SAUL'S EARLY MINISTRY

Acts 9:3-19a Conversion of Saul
Saul arose, received meat and was strengthened

(There is a "gap" in the chronology of Acts 9 occurring in the middle of verse :19. The events taking place can be seen as we compare other related Scripture.)

Galatians 1:16,17 (:15,16) Paul speaks of his conversion.
DID NOT confer with any man, nor did he go to Jerusalem but rather he went into Arabia for an unknown period of time. (The length of time is often said to be three years but there is no reference to this in Scripture.)

Acts 9:19b
Galatians 1:17 Saul returns from Arabia and spends time with the disciples at Damascus.

Acts 9:20 Begins to preach that Christ was the Messiah in the synagogues

Acts 9:21-22
Galatians 1:18 Spends three years in Damascus

Acts 9:23-25 Flees Damascus by a basket over the wall.

Galatians 1:18,19 Saul arrives in Jerusalem
Spends 15 days

(Yet another "gap" occurs in the text of unknown duration Saul departs from Jerusalem only to return at a later time.)

Acts 9:26,27 Saul returns to Jerusalem
Attempts to join the disciples there

Acts 21:17-20 Saul states that he fled Jerusalem
Goes to Tarsus

(Another "gap" as the Scripture is silent as to Saul's activities in Tarsus.)

Acts 11:25,26 Brought by Barnabas to Antioch

Acts 12:25 Barnabas and Saul complete their
ministry in Jerusalem and return
to Antioch.

Throughout the period covered in the chart above Saul of Tarsus confirmed the message of the Messiah, *the very Christ* to Israel in the synagogues (Acts 9:20, 22). It was during this period that his reputation as a persecutor went ahead of him and caused fear and unrest in the churches of Judea, Galilee and Samaria. he was known only as the one who *"preached the faith he once destroyed"* (Gal. 1:23). if Saul's early ministry marked the beginning of the Body Church the obvious question is *"When did he destroy the faith he now preaches (body truth) if the church didn't begin until after his conversion?"* (While some go to great length to show that the term "the faith" is a statement limited to one's faith in the gospel or God elsewhere they take great pains to show that Paul uses the term as a reference to his body of truth, his whole doctrine. *One cannot have both ways!* How could Saul have persecuted a body of doctrine that had not yet been revealed?) If you understand the chronology of the Scripture you can better understand Saul's early ministry as well as his statement in Acts 21; when and why he was driven out of Jerusalem. He was not forbidden to speak of God's *"grace"* there for at the time that message was delivered the *"mystery"* or the message of God's *"grace"* had as yet not been revealed to him. Saul was warned to get out of Jerusalem because they would not hear his message concerning Christ as Messiah.

In closing, again we would urge you to prayerfully and carefully be a Berean and search the Scriptures daily to see if what is contained in this booklet is so according to the Word of God.

What is the Church? When did it begin? Peter or Paul?

In his book *The BUILDING of the CHURCH the Body of Christ*, Vernon Anderson seeks to present a thorough and Scriptural answer to these and other questions. For many years theologians have debated the genesis of the Church the Body of Christ. They have realized that its beginning also provides a guide as to its practice. For that reason we must be very careful where we find the beginning of the Church the Body of Christ in the Word of God.

Prayerfully and carefully consider the thoughts presented in this booklet in the light of the Scriptures. Be true Bereans and search the Scriptures diligently to be certain that the things presented here are true.

Vernon Anderson is a true *pioneer* missionary. Heeding the call of God in his life he has been used since the late 1950's to open mission fields and Bible Institutes around the world.

Additional copies of this booklet, or other Bible study materials may be obtained from:

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