

Lessons from Paul

1. The Grace of God

- A. One of the key lessons from Paul is his revelation of the Grace of God. Here is a man who preached the law, a doctor in the law like no one else. However, he later got a revelation of God's he preached the grace of God (Gospel) like no other.
- a) Romans 1:16 "For I am not ashamed of the **gospel of Christ**: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek."
 - b) Galatians 1:6 "I marvel that ye are so soon removed from him that called you into the **grace of Christ** unto another gospel:"
 - i) Gospel of Christ = Grace of Christ.
 - ii) Gospel of Christ = the gospel of the grace of God (Acts 20:24).
 - iii) Gospel of Christ = too good to be true news
- B. If people **never** have a thought like, "*should I now continue to sin?*" You have NOT probably preached the same grace message as Paul.
- a) Romans 2:4 "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?"
 - i) Jesus is the goodness of God. The complete revelation of the goodness of God is reflected and embedded in the Lord Jesus. Jesus displayed and exhibited the goodness of God.

C. Get hold of the grace of God. It will transform your life and that of others. **Grace is not a doctrine or teaching. Grace is a person. His name is Jesus.**

2. Zealous for the things of God

A. Paul was a very zealous man for the things of God. This was also true before he got saved.

a) Romans 10:2 “For I bear them record that they have a zeal of God, but not according to knowledge.”

i) Many times, we are zealous, but our zeal is without knowledge.

- Zeal without knowledge is likened to knowledge without love. Zeal for the wrong thing is dangerous.
- Zeal without knowledge = error.

ii) God did not take Paul’s zeal away after he became born again. He rather redirected it towards the spreading of the gospel.

3. No one is beyond God’s saving grace

A. Have you ever seen someone and thought they are beyond redemption? You are most probably wrong. God has a way of reaching even the most hardened, ask Paul.

a) Titus 2:11 “For the grace of God that bringeth salvation hath appeared to all men,”

i) The life of Saul before his conversion is one to look at and see God’s saving grace. If God can and was willing to save a “Saul” then all people have hope. Who would have thought Saul would become a believer?

ii) Do not give up on your loved ones, friends, spouse, and so forth. But at the same time do not carry the burden of their salvation. The Lord did. It is unwise to unload the burden from Jesus onto yourself.

4. Work

A. Paul was a big advocate for work. He worked with his own hands not to be a burden to the believers and churches yet he was entitled to remuneration as the minister of the Word.

a) 2 Thessalonians 3:8-14 “Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; Neither did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargable to any of you: Not because we have not power, but to make ourselves an example unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.”

i) This is one of the biggest temptations and misunderstandings that many ministers have. If the people you are ministering to cannot support you full time, get a job. Find work. It is okay.

ii) There is no shame in working a secular job even though you are called to some form of pulpit ministry. There are times and seasons for everything. Get a job and stop struggling.

5. Called

A. Paul was called by God, and he knew it. Are you and do you know it? Your call does not have to be a fivefold ministry call for you to be called. It could be one of the seven mountains of influence such as **Religion & Faith; Family; Education; Government (Politics) & Law; Media, News & Commentary; Arts & Entertainment; and Business & Economics.**

- a) Romans 1:1 “Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,”
- b) Gal 1:15 “But when it pleased God, who separated me from my mother’s womb, and called me by his grace,”
- c) Gal 1:1 “Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)”

6. God Pleaser

- A. Galatians 1:10 “For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.”
 - a) We cannot be God pleasers and men-pleasers at the same time. We have to choose. Paul chose God. Choosing to please has consequences to it. Persecution and attacks from people will come because you have chosen to please God.
 - b) Although it is our faith that pleases God, there are certain things that we can definitely do that would please God.
 - i) 1 Thessalonians 4:1 “Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.”
(See also 2 Timothy 2:4)

7. Contentment

- A. 1 Timothy 6:6-8 “But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content.”
- B. Philippians 4:11 “Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.”
 - a) Contentment does not come naturally. It must be taught and learned. Paul learned to be content and so can we.

- b) Contentment is not having less, but an attitude that will not compromise to get what one does not have. It is being thankful for what one has and not worried about what is not.
- c) We should be content with food and clothing. Those who are not content with these two basic things will not be content with anything else.

8. Exemplary life

- A. 1 Corinthians 4:16 “Wherefore I beseech you, be ye followers of me. 1 Corinthians 11:1 Be ye followers of me, even as I also am of Christ.”
 - a) The word “*follower*” means “to be an *imitator*.”
 - b) How many of us can say the same thing? Many of us are living a life that is not exemplary at all. We are saying, “do as I say, but not as I do.”
 - i) People do not see just what we do but rather what we keep on doing.
 - c) Paul lived a life that was exemplary, so should we.

10. Persecution

- A. 2 Timothy 3:12 “Yea, and all that will live godly in Christ Jesus shall suffer persecution.”
 - a) Godliness attracts persecution. It is just inevitable. Paul was persecuted, Jesus was persecuted, so will we.
 - b) If you are going to be effective in preaching the grace of God, two things will happen—a **riot** or a **revival**.
 - i) Do not be ignored. Make a difference!
- B. Mark 4:17 “And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.”

- a) This verse makes it clear that persecution and affliction come to steal the word. It comes for the word's sake.

C. 2 Corinthians 11:23-27 "Are they ministers of Christ? I (speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

II. Stay in your lane.

- Act 22:21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.
- 1 Timothy 2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.
- 2 Timothy 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.
- Rom 11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:
- Galatians 2:7-8 "But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)"

A. Peter was called to the Jews; Paul was called to the Gentiles.

- a) Acts 9:15 "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the **Gentiles**, and **kings**, and the **children of Israel**:"

- i) This says he was sent to Gentiles first, then kings and then children of Israel, but Acts 22:21 makes it clear that Paul knew well the primary people he was called to "Depart for I will send thee far hence into the Gentiles."
 - ii) The **order of priority of Paul's call** was **Gentiles first**—not Jews.
 - I believe because Paul had a doctorate in the law from, he thought he could reach the Jews through his knowledge of the Law. Notice what Paul says here in Acts 20:21, "*testifying to the Jews and to the Greeks.*" He was busy with the Jews.
- b) 1 Corinthians 9:19-21 "For though I be free from all men, yet have I made myself servant unto all, that I **might gain the more. And unto the Jews I became as a Jew**, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law."
- i) One of the greatest temptations you will face in trying to go into a lane that is not yours. Paul knew that he was called to the gentiles yet on many occasions he kept going to the Jews who he was not called to. This got him into trouble. Most of Paul's persecution came because he did not stay in his lane. He was so busy trying to reach the Jews.
- c) Acts 21:19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.
- i) There was nothing to declare that God had done in the Jews, but the Gentiles.
- d) Acts 21:27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,
- i) Paul was in the Temple, where Jews were.

- ii) Whenever we do what God has not called us to do, we open ourselves up to a lot of problems.
- iii) Many of Paul's problems and persecutions were a result of him driving in the wrong lane focusing on the Jews, unlike the Gentiles.
- iv) As he went after the Jews, he got in more trouble than when he went after the Gentile. Most of his persecutions were self-inflicted.
- v) **Jews kicked him out while gentiles gladly received him and there was a revival breakout whenever he went to them.**
 - Could it be that the Lord did not send Paul to the Jews because He knew they would try to kill him? True the gentiles also tried to kill him but for the Jews, he brought this upon himself.

e) **We are more fruitful doing what God has called us to do.**

f) **Most of the problems we are facing is because we are not doing what God has called us to do.**

B. Our desire to reach more people should not be a reason to leave our lane into doing what God has not called us to do.

a) Stay in the lane of your calling and gifting.

b) Although **zeal and passion** are great, our passion and zeal should be allowed to **flow in our calling and giftings.**

c) Some people think that they ought to minister to people they completely relate to. They want to stay in their geographic location, demographics, skin color, sex, language, or nationality.

i) We should be willing to break loose from all these boundaries.

ii) Paul was called to the Gentiles, yet he was a Jew.

iii) Personally, I feel called to Americans not African or Ugandans although I am from there. I know this, and no one can talk me out of it.

It is settled in my heart and I do not care what people might think as a result.

- I must note that God's call on our lives has seasons.
 - Seasons can change and we have to be willing to follow the Lord's leading into the unconventional.
- iv) We need to be willing to do what God tells us to do even if it is unusual.
- v) I have heard people who were addicts and were set free from that but they do not by default have to go and minister to the same people and part of the outcome was that they fell again into the same bondage and strongholds they had been set free from earlier.
- C. Acts 16:1-3 "Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timothy, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: Which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek."
- a) This was not for justification but for the reason of not giving offense in an attempt to reach the Jews.
 - b) **But again, I believe, Paul was driving in the wrong lane.** This would not have been necessary.
 - c) Paul had a huge self-imposed burden to preach to the Jews that did not come from God.

Paul went into the synagogue of the Jews over and over

Acts 9:20 KJVS

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

Thessalonica

Acts 17:1-2 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: [2] And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

Berea

Acts 17:10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.

Ephesus

Acts 18:4,19,26 KJVS

[4] And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. [19] And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. [26] And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

Acts 19:8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

Acts 21:27-28 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, [28] Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

Acts 24:12 KJVS

[12] And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

Acts 26:20-21 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. [21] For these causes the Jews caught me in the temple, and went about to kill me.

Called to the Gentiles:

We have more overwhelming scriptures that prove Paul was sent and called to the Gentiles, not the Jews. He could minister to the Jews if he bumped into them, but they were not the focus of

his call and assignment, yet Paul went after the Jews over and over using a strategy of disputing and reasoning. Reasoning wouldn't be bad as long as it was with the people God had called him to.

Acts 9:15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

Acts 14:1 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

Acts 22:21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

Acts 26:14-18 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. [15] And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. [16] But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; [17] Delivering thee from the people, and from the Gentiles, unto whom now I send thee, [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.

Acts 26:20-21 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. [21] For these causes the Jews caught me in the temple, and went about to kill me .

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

Galatians 2:8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

1 Timothy 2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

2 Timothy 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

Paul the disputer

Paul tried to argue people into to kingdom. People cannot be argued into salvation. People have to choose to be born again. We can't argue the, in.

Almost persuaded me to become a Christian. *Acts 26:27-28 King Agrippa, believest thou the prophets? I know that thou believest. [28] Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.*

In many cases disputes does not get people born again. They get almost there but do not get there in most cases.

In Jerusalem

Acts 9:26-31 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. [27] But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. [28] And he was with them coming in and going out at Jerusalem. [29] And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. [30] Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus. [31] Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

In Thessalonica

Acts 17:1-5 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: [2] And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, [3] Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. [4] And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. [5] But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

In Athens

Acts 17:17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

In Corinth

Acts 18:4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

In Ephesus

Acts 18:19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

In Ephesus

Acts 19:8-9 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. [9] But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

Circumcising Timothy and almost

Acts 21:23

12. Paul's errors

A. Accursed from Christ

- a) Romans 9:1-4 "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my

brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;”

i) This might sound like a **noble statement, but it is dumb.**

- Paul tried to exalt his love for his brethren over the Lord.
- Paul is acting as a mediator between the children of Israel and God, yet there is only one Mediator in the New Covenant between God and man—the man Jesus Christ (1 Timothy 2:5).

ii) Where did this burden come from?

- I do not believe it came from the Lord.
- This was a self-imposed burden.

b) **Moses**

i) Exodus 32:32 Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written.

- **Moses made the same non-noble statement. He was trying to exalt his love for the Israelites over the Lord.**

B. Paul and Barnabas Split

a) Acts 15:36-39 “And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. 37 And Barnabas determined to take with them John, whose surname was Mark. 38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. 39 And the **contention was so sharp** between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.”

- i) Proverbs 13:10 “Only by pride comes contention”

C. Paul tried to keep the law—He compromised.

- a) Acts 21:17-26 “And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, **how many thousands of Jews there are which believe; and they are all zealous of the law:** And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? the multitude must needs come together: for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them; Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. Then Paul took the men, and the next **day purifying himself with them entered into the temple**, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.”

- i) Paul tried to appease the Jews by keeping the law which was a contradiction to what he had been teaching the Gentiles.

D. Called but not sent

- a) Acts 13:2-3 “As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.”

- i) Paul, then Saul, had not yet been separated into the ministry.
- ii) He started preaching right away. This should not have been so. He had to wait but he did not.
- iii) He was separated later after he had already been preaching. This seemed to be the flesh. Many blunders have been made in the name of zeal and calling.

E. Do not promote yourself

- a) Acts 9:20-31 “**And straightway he 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? But Saul increased the more in strength, and **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.**
 - i) **Paul tried to promote himself in ministry after he got born again. We should not promote ourselves.** This is one of the cultures here at CBC and AWM.
 - ii) People that have a tendency of promoting themselves usually bring a lot of confusion, unrest, and division.
 - They will say anything, do anything to make themselves look good even if it is at the expense of another’s character.
- b) And when Saul was come to Jerusalem, **he attempted to join himself to the disciples:** but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the

name of the Lord Jesus, and disputed against the **Grecians**: but they went about to slay him. Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus. **Then had the churches rest throughout all Judea and Galilee and Samaria and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.**"
(Emphasis and Underline Mine)

- i) He was busy arguing with the Greek-speaking Jews (Grecians). He was not called to the Jews.
 - ii) Many people come to school and attempt to join themselves to Mr. Andrew Wommack or any other big minister by promoting themselves and tooting their horns.
 - iii) Praise God for your impressive resume and background but you do not need to advertise yourself. Let the Lord advertise and promote you.
 - iv) Paul had not enough fruit to convince the believers of his change. He could have been faking it.
- c) When he got to Jerusalem, He again argued and disputed with the Grecians (Greek-speaking Jews).
- i) They wanted to kill him.
 - ii) When the apostles learned of the trouble Paul had brought, they sent him away to Tarsus and the results were:
 - The Churches had rest throughout all Judea and Galilee and Samaria
 - Edified
 - walking in the fear of the Lord
 - in the comfort of the Holy Ghost,
 - multiplied

F. Dispute and confounding

- a) The Jewish people educated in the law loved to debate, argue, and contend about the law. Paul was the same way.
 - i) He had a call, but he had not been sent. There is a difference between calling and separation or sending.
- b) Acts 11:2 “And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,”
- c) Acts 9:22 “But Saul increased the more in strength, and **confounded the Jews** which dwelt at Damascus, proving that this is very Christ. Act 9:29 And he spake boldly in the name of the Lord Jesus and **disputed** against the **Grecians**: but they went about to slay him.”
- d) Acts 15:2 “When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.”
- e) Acts 15:37-39 “And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;”