

Paul's Conversion and Gospel
(Acts 9:1-25)
Expository Lessons from the Book of Acts

I. Review from Prior Lessons

- a. We have seen how the gospel is first preached and how different people have become Christians. That includes:
 - i. Three thousand baptized in Jerusalem at Peter's preaching on the Day of Pentecost. (**Acts 2**)
 - ii. Many people from Samaria believe and are baptized, including Simon the Sorcerer, after Philip preaches about the kingdom of God. (**Acts 8**)
 - iii. The Ethiopian eunuch believes and is baptized. (**Acts 8**)
- b. Also, we have been introduced to Saul of Tarsus, later known as the apostle Paul.
 - i. He is present at and involved in the death of the first martyr, Stephen. (**Acts 7**)
 - ii. He is aggressively involved in persecuting Christians after that. (**Acts 8**)
 - 1. "As for Saul, he made havoc of the church, entering every house, and dragging off men and women, committing them to prison." (**Acts 8:3, NKJV**)
- c. In **Acts 9**, we will see the dramatic conversion of Saul. Starting as a persecutor and murderer of the Christians, he quickly becomes a powerful preacher of the gospel.

II. Why is the Story of Paul's Conversion Important for Us?

- a. Paul is important in Christian history for the following reasons.
 - i. About half of the New Testament documents were authored by Paul. The traditional organization of the 27 books of the New Testament as found in ancient Greek texts of the Bible was as follows:
 - 1. The gospels (4 books, with **Matthew** first)
 - 2. **Acts of the Apostles**, covering the early history of the church (1 book)

3. General epistles, letters addressed to the entire church by James, Peter, John and Jude (7 letters)
 4. Letters of Paul (14 letters; including **Hebrews**, which many in the early church attributed to Paul)
 5. **Apocalypse of John**, also known as **Revelation** (1 book)
- ii. In **Acts of the Apostles**, the first 11 chapters focus to a large degree on Peter and his ministry. However, most of the last 17 chapters are primarily about Paul, his missionary journeys through his imprisonment in Rome.
1. The apostle Luke, the author of **Acts**, was a traveling companion of Paul. It naturally follows that Luke wrote a great deal more about Paul than about the other apostles.
 2. Paul's missionary efforts went to the west in general, into Asia Minor (modern-day Turkey) and Europe.
 - a. We don't know nearly as much about the travels of the other apostles, which included going into Egypt and Africa to the south, as well as to the Middle East, Arabia, Persia, India and the rest of Asia to the east.
 - b. The Christian faith spread early *in three general directions*:
 - i. westward into Turkey and Europe;
 - ii. southward to Egypt and Africa; and
 - iii. eastward to Syria, Persia, India and Asia.
 - c. However, much later, for various reasons, the Christian faith was (in some form) adopted (and able to persist) to a much greater degree in the west than it was in the east and south.
 - i. For more on the spread of the faith in these three directions, see the book, *The Lost History of Christianity* by Philip Jenkins.
 - ii. One of the interesting assertions made by Jenkins in his book was that even as late as the year 800 AD, one would have been hard-pressed to identify which of those three areas would be most closely associated with the Christian faith in the future! (Jenkins, pp. 19-22)

- iii. In the Protestant western world, men like Luther and Calvin relied heavily on the writings of Paul (often taking passages out of context) to justify Reformation Theology. Popular hallmarks of that theology, which would have been considered heretical in the early church (especially before the time of Constantine), include:
1. The idea that nothing we do (works) has anything to do with our salvation, which is by grace through faith alone.
 - a. “For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.” (**Ephesians 2:8-9**, NKJV)
 2. The idea that we cannot lose our salvation, regardless of how we live after our conversion.
 - a. “For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.” (**Romans 8:38-39**, NKJV)
 3. The idea that we can be saved by simply saying a prayer. (Therefore, one can be saved without having to repent of sins, obey the commands of Jesus, or be baptized.)
 - a. “...that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.” (**Romans 10:9**, NKJV)
 4. Martin Luther pointed people to the letters of Paul, even above the gospels, as the place to look for the true essence of the message of salvation.
 - a. From Luther’s *Introduction to the New Testament* (in his translation of the Bible into German, published 1522-1545):
 - i. “Paul’s Epistles, especially that to the Romans, and St. Peter’s first Epistle are the true kernel and marrow of all the books. They ought rightly be the first books and it would be advisable for every Christian to read them first and most, and by daily reading, make them as familiar as his daily bread.

- ii. “In them you find not many works and miracles of Christ described, but you do find it depicted, in masterly fashion, how faith in Christ overcomes sin, death, and hell, and gives life, righteousness, and salvation. This is the real nature of the Gospel, as you have heard...”
 - iii. “In a word, **Saint John’s gospel** and his **First Epistle**, Saint Paul’s Epistles, especially **Romans**, **Galatians** and **Ephesians**, and **Saint Peter’s First Epistle** are the books that show you Christ and teach you all that it is necessary and good for you to know, even though you were never to see or hear any other book or doctrine...”
- b. From Martin Luther’s introduction to **Romans**:
- i. “This letter is truly the most important piece in the New Testament. It is purest Gospel. It is well worth a Christian’s while not only to memorize it word for word but also to occupy himself with it daily, as though it were the daily bread of the soul. It is impossible to read or to meditate on this letter too much or too well. The more one deals with it, the more precious it becomes and the better it tastes.
 - ii. Later, Luther continues, “... Hence it comes that *faith alone* makes righteous and fulfils the law; for out of Christ’s merit, it brings the Spirit, and the Spirit makes the heart glad and free, as the law requires that it shall be. Thus, good works come out of faith. That is what he means in **Romans 3:31**, after he has rejected the works of the law, so that it sounds as though he would abolish the law by faith; ‘Nay,’ he says, ‘we establish the law by faith,’ that is, we fulfill it by faith.”
- b. We see that the modern evangelical Protestant doctrine regarding salvation is very heavily influenced by Luther’s attitude regarding Paul’s writings. He elevated Paul’s writings even above the gospels, which have the very words of Jesus!
- i. Obviously, we should be taking the teachings of Jesus as the highest authority. We should start with the teachings of Jesus (from the four

gospels), and then understand what Paul says *in light of those teachings*.

1. “A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher.” (**Luke 6:40**, NKJV)
 2. “But you, do not be called ‘Rabbi’; for One is your Teacher, the Christ, and you are all brethren.” (**Matthew 23:8**, NKJV)
- ii. Also, when it comes to understanding and interpreting the gospel as presented by Paul, let us start at the beginning of Paul’s ministry. Let us first see how he became a Christian and the kind of gospel message he preached to unbelievers.
1. To do that, we will need to start with the book of **Acts** (rather than **Romans**, **Ephesians** or **Galatians**).
 - a. It is there that we will see how Paul himself became a Christian and what he preached to convert others.
 2. Letters Paul wrote to various churches or individuals were generally to address specific problems or challenges that established churches were facing. These letters were not written to show someone how to become a Christian.
 - a. For example, in his letter to the **Romans**, Paul is explaining what happened to the Jews (why they had been God’s people once, but through unbelief were now cut off).
 - b. In **Galatians**, **Ephesians** and **Colossians**, Paul is explaining that Christians are no longer bound to follow circumcision and the works of the Law of Moses.

III. Paul’s Three Accounts of His Conversion

- a. In the book of **Acts**, there are three places where Paul gives a detailed account of how he became a Christian. Through those three accounts, we have more information about his conversion than about any conversion in the New Testament. Those three accounts are:
 - i. **Acts 9**, after Paul encounters Jesus on the road to Damascus.
 - ii. **Acts 22**, where Paul retells the story of his conversion to antagonistic Jews in Jerusalem, after they find him in the temple area.

1. He is defending himself against the accusation that he is violating the Law of Moses by spreading the faith to Gentiles and bringing them into the temple area.
- iii. **Acts 26**, where Paul retells the story of his conversion to King Agrippa, while Paul is under arrest awaiting being sent to Rome for a hearing before Caesar.
 1. He is explaining that he has done nothing to violate the Law of Moses and the Prophets in following Jesus and spreading the faith to the Gentiles.
- b. To fully understand the story of Paul's conversion, we need to read all three accounts, since no single account has all the important details.
 - i. Similarly, we should read *all four* gospel passion accounts to understand what happened to Jesus at the time surrounding His crucifixion.
- c. Read **Acts 9:1-25**.
 - i. Storyline:
 1. Saul was persecuting Christians in Jerusalem.
 2. He even obtained letters from the high priest to persecute Christians in Damascus, in Syria, to be bound and brought to Jerusalem for trial and punishment.
 3. On the way to Damascus to persecute Christians, accompanied by companions, Saul suddenly encounters a bright light from heaven, is struck blind, and falls to the ground.
 4. He hears a voice speaking to him, who says it is Jesus speaking.
 - a. The voice tells Saul to arise and to go into the city of Damascus, "where you will be told what you must do".
 - b. Saul, blind, is led by the hand into Damascus to the house of a man named Judas on Straight Street.
 - i. He is there for three days, blind, fasting and praying.
 - c. Jesus speaks to a disciple in Damascus named Ananias in a vision, telling him to go to the house of Judas and lay hands on Saul of Tarsus who is there, to restore his sight.

- i. At first Ananias objects that this Saul is known for persecuting Christians in Jerusalem and has now come to do the same in Damascus.
- ii. Jesus responds:
 - 1. Saul is my “chosen vessel”.
 - 2. He will bring My Name before Gentiles, kings and Jews.
 - 3. He will suffer a great deal for My Name’s sake.
- d. Ananias obeys the vision, tells Saul he will be filled with the Holy Spirit, and restores the sight of Saul.
- e. Ananias then baptizes Saul.
- f. Saul breaks his fast, eats food, and proceeds to preach Jesus Christ as the Son of God, to the Jews in the synagogues of Damascus.
 - i. Therefore, the Jews in Damascus turn on Paul, and he has to escape Damascus at night, being lowered through the wall by a basket.
- ii. Some side observations from the text here:
 - 1. The Christians here are described as people who were “*of the Way*”. This is one of many descriptions we see of the church in the Bible.
 - a. Others include:
 - i. “And about that time [*in Ephesus*] there arose a great commotion about *the Way*.” (**Acts 19:23**, NKJV)
 - ii. “[*Paul recounted*] I persecuted *this Way* to the death, binding and delivering into prisons both men and women....” (**Acts 22:4**, NKJV)
 - iii. The Greek word used in the New Testament for “the way” also can refer to a path or a road (hodos / ὁδός).
 - b. Perhaps this was because of something Jesus had said:

- i. “Because narrow is the gate and difficult is *the way which leads to life*, and there are few who find it.” (**Matthew 7:14**, NKJV)
- ii. “And where I go you know, and the way you know.” Thomas said to Him, “Lord, we do not know where You are going, and how can we know the way?” Jesus said to him, “I *am the way*, the truth, and the life. No one comes to the Father except through Me.” (**John 14:4-6**, NKJV)
 - 1. Jesus said He is “the way” to the Father.
- c. Similarly, the Christian faith is described as “the way of salvation” or “the way of God”.
 - i. “This [*demon-possessed slave*] girl followed Paul and us, and cried out, saying, “These men are the servants of the Most High God, who proclaim to us *the way of salvation*.” (**Acts 16:17**, NKJV)
 - ii. “So he [*Apollos*] began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately.” (**Acts 18:26**, NKJV)
- d. Another thing that comes to mind regarding the term “the way” is that the Christian faith is a *way of life*, not just a set of theological beliefs!
- e. While I have heard some people claim that their church is the “right church” because it has the “right name” on the door; in reality, the church is described in many ways in the New Testament.
- f. Other descriptions of the church we find in the New Testament in addition to “the Way” include:
 - i. “church of Christ”
 - ii. “church of God”
 - iii. “the church”
 - iv. “the disciples”
 - v. “Christians”
 - vi. “the Nazarene sect” (**Acts 24:5**)

- g. Dangers of a sectarian spirit can come even from identifying with a certain label or name.
 - i. David Bercot gave the example of a church he visited that did not even have a formal name.
 - ii. A Christian preacher I heard years ago who had advocated a nondenominational, unsectarian mindset suggested having a sign board with moveable letters so they could change the name/description periodically to jar people out of a sectarian mindset and identity!
2. The KJV and NKJV, which are based on the Textus Receptus, include two sentences at the end of **Acts 9:5** and the beginning of **verse 6** that are not in either the Nestle-Alland/UBS eclectic text or in the Majority Text. The part that does not appear in most Bibles is:
 - a. “[*Jesus says*] ‘...It is hard for you to kick against the goads.’ So he, trembling and astonished, said, ‘Lord, what do You want me to do?’” (portion of **Acts 9:5-6**, NKJV)
 3. However, the statement regarding “kicking against the goads” is included in the texts in **Acts 26** in all the main textual traditions, so there should be no question that Jesus said that to Paul.
 - a. That expression refers to the ancient practice of using a stick or rod with a sharp point on it to urge an animal (such as an ox or donkey pulling a cart) to move faster. The word “goad” can be used as a noun (as in this case) or as a verb, generally which would mean to do something that irritated or annoyed another.
 - b. For an animal to kick against the goad would be doing something that is useless in an attempt to resist being prodded by its master. (This expression even shows up in pagan literature, for example, in a play by Euripides, the Greek poet/playwright.)
 - d. The second account of Paul’s conversion (**Acts 22**).
 - i. The setting here:

1. Paul had returned to Jerusalem after several missionary journeys.
 2. He takes a purification vow and fulfills it, going into the temple area.
 3. Some of the Jews are upset with Paul, claiming the following (false or distorted) charges:
 - a. Paul is teaching against the Law of Moses.
 - b. Paul is teaching against the temple.
 - c. Paul is defiling the temple by bringing non-Jews into it.
 4. A riot breaks out, the Jewish mob wants to kill Paul, and he asks to address the crowd.
- ii. Read **Acts 22:1-16**.
- iii. Things we learn in this account that were not mentioned in the **Acts 9** conversion account include:
1. More on his background. Before becoming a Christian, Saul was:
 - a. Born in Tarsus of Cilicia (in modern-day SE Turkey);
 - b. Trained under the famous teacher Gamaliel; and
 - c. Brought up a strict Jew.
 2. Carefully consider what Ananias says when he comes to restore Saul's sight.
 - a. "Then a certain Ananias, a devout man according to the law, having a good testimony with all the Jews who dwelt there, came to me; and he stood and said to me, 'Brother Saul, receive your sight.' And at that same hour I looked up at him. Then he said, 'The God of our fathers has chosen you that you should know His will, and see the Just One, and hear the voice of His mouth. For you will be His witness to all men of what you have seen and heard. And now why are you waiting? Arise and *be baptized, and wash away your sins, calling on the name of the Lord.*" (**Acts 22:12-16**, NKJV)

3. **Question:** When were Saul's sins forgiven? (Here are a few options to choose from.) Was it;
 - a. When he first believed and called Jesus "Lord" on the road to Damascus? OR
 - b. When he was in the house of Judas on Straight Street, praying and fasting for three days? OR
 - c. When he was baptized by Ananias?
4. **Follow-On Question:** The apostle Paul was not able to pray his sins away after three days of praying and fasting and a personal encounter with Jesus speaking directly to him. What is the likelihood that we can say a 30-second prayer and have our sins forgiven?
5. There are several word pictures associated with baptism in the Scriptures:
 - a. Being buried with Christ (**Romans 6:4, Colossians 2:12**);
 - b. undergoing a spiritual rebirth, being born again (**John 3:3-5, Titus 3:5**); and
 - c. washing away sins.
6. I am reminded of a few Scriptures regarding the idea of sins being "washed away", indicating that a spiritual cleansing would be required.
 - a. Read **Isaiah 1:15-18**.
 - b. Read **Psalms 51:1-13** (designated **Psalms 50** in the LXX).
 - c. "But when the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, through the *washing of regeneration* and renewing of the Holy Spirit...." (**Titus 3:4-5, NKJV**)
7. For an appreciation of how the early Christians viewed water baptism, including how they connected this with the concept of a spiritual washing that was foretold, see *Dictionary of Early Christian Beliefs*, ed. David Bercot, article on 'Baptism: 1. Meaning of Baptism'. A few examples from the writings of

Justin Martyr, a Samaritan philosopher who converted to the Christian faith, writing c. 160 AD, are provided below.

- a. “This washing of repentance and knowledge of God has been ordained on account of the transgression of God’s people, as Isaiah cries. Accordingly, we have believed and testify that the very baptism which he announced is alone able to purify those who have repented. And this is the water of life.... For what is the use of that baptism which cleanses only the flesh and body? Baptize the soul from wrath and from covetousness, from envy, and from hatred.”
 - i. (Source: Bercot, article on Baptism, in *A Dictionary of Early Christian Beliefs*, p. 51; original quote from Justin Martyr, Dialogue with Trypho, chapter 14, found in *Ante-Nicene Fathers* vol. 1, p. 201)
- b. “But there is no other [way] than this: to become acquainted with this Christ; to be washed in the fountain spoken of by Isaiah for the remission of sins; and for the rest, to live sinless lives.”
 - i. (Source: Bercot, article on Baptism, in *A Dictionary of Early Christian Beliefs*, p. 51; original quote from Justin Martyr, Dialogue with Trypho, chapter 44, found in *Ante-Nicene Fathers* vol. 1, p. 217)
- e. Third account of Paul’s Conversion (**Acts 26**).
 - i. Background:
 1. Now Paul is imprisoned in Caesarea and gives his defense before King Agrippa and Festus (prior to being sent to Rome for a hearing before Caesar).
 - ii. Read **Acts 26:9-23**.
 - iii. Things we learn that were not mentioned in either of the first two accounts include:
 1. More on Paul’s background
 - a. From **Acts 26:5**, he was raised a Pharisee.

- b. The **Acts 26** account provides a more complete picture of how severely Saul persecuted the Jews. He even cast his vote (perhaps in the Sanhedrin?) to condemn Christians to death.
2. Things *not* discussed in **Acts 26** (that were discussed in both of the prior accounts of Saul's conversion) include:
 - a. His being struck blind;
 - i. (Note that Jesus' statement to Saul that he would "open the eyes of the blind" were said to a man who had just been struck blind and could not see!)
 - b. His encounter with Ananias; and
 - c. His being baptized.
3. More on what Jesus said to Paul in the original encounter.
 - a. Paul will preach to Jews, but will have a special mission to the Gentiles.
 - i. Paul would be sent to "open the eyes of the Gentiles". (Keep in mind that this was told to him right after he had been struck blind)
 - ii. In order to turn them
 1. from darkness to light; and
 2. from the power of Satan to God.
 - iii. Therefore, Paul preached that the Gentiles needed to repent, turn to God and do works befitting repentance.
 1. This was consistent with what it says in Moses and Prophets (that in the end, the Gentiles would be blessed and receive the inheritance, as well).
 - iv. Paul preached Jesus suffered, died and was resurrected, in fulfillment of the prophecies.
4. The gospel message that Jesus gave to Paul, and that Paul preached, was the good news of *the kingdom*.

- a. As Jesus had said: “And this gospel *of the kingdom* will be preached in all the world as a witness to all the nations, and then the end will come.” (**Matthew 24:14**, NKJV)
- b. Consider what Paul said in **Colossians** regarding pulling people out of darkness and into the light.
 - i. “...giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light. He has *delivered us from the power of darkness* and *conveyed us into the kingdom* of the Son of His love....” (**Colossians 1:12-13**, NKJV)
- c. Paul’s mission, according to Jesus: to pull people out of one kingdom (darkness, ruled by Satan) and into another (light, ruled by the Son of God’s love). That meant calling people to repent and turn away from their sins.
- d. I am reminded of the graphic representation of this in the *ninth plague* sent upon the Egyptians. (**Exodus 10:21-23**).
 - i. One nation (Israel) was living within the boundaries of another (Egypt).
 - ii. One nation (Egypt) was in such deep darkness that they could not see anything.
 - iii. However, the other nation (Israel) is in light.
 - iv. Also, consider the contrast between these two nations as described in **Wisdom of Solomon 17:16-18:4**.
- e. The message we find Paul preaching to unbelievers in the book of Acts was *the kingdom of God*.
 - i. (*In Paul’s farewell address to the Ephesian elders*) “And indeed, now I know that you all, among whom I have gone *preaching the kingdom of God*, will see my face no more.” (**Acts 20:25**, NKJV)
 - ii. (*Paul in Rome*) “So when they had appointed him a day, many came to him at his lodging, to whom he explained and solemnly *testified of the kingdom of God*, persuading them concerning

Jesus from both the Law of Moses and the Prophets, from morning till evening.” (**Acts 28:23**, NKJV)

- iii. (*Close of Acts, with Paul in Rome*) “Then Paul dwelt two whole years in his own rented house, and received all who came to him, *preaching the kingdom of God* and teaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him.” (**Acts 28:30–31**, NKJV)

IV. The Real Paul, and the Gospel Message Jesus Called Him to Preach

- a. If we look at the story of the conversion of Paul and see what he preached to unbelievers, we find the following:
 - i. Paul’s sins were washed away in baptism, not by saying a prayer.
 - ii. There was an urgency in his being baptized.
 - 1. Three days is the longest it took for anyone in Scripture to get baptized, and Ananias says, “Now, what are you waiting for?”
 - 2. The 3,000 Peter preached to were baptized the same day.
 - a. “So those who received his word were baptized, and there were added that day about three thousand souls.” (**Acts 2:41**, ESV)
 - 3. The Ethiopian stopped the chariot to get baptized. (**Acts 8:35-38**).
 - 4. Cornelius and his household were baptized the same day that Peter preached to them. (**Acts 10:44-48**)
 - 5. The Philippian jailer and his family were baptized the same night. (**Acts 16:28-33**)
 - 6. **Question:** When should someone get baptized? Wait for months, or as soon as they are ready and have repented of their sins?
 - a. Baptism was seen as *a matter of urgency* once someone had come to accept the faith. People were baptized as soon as they were ready. We need to explain the reason for that urgency when we share the gospel with others.

- iii. Paul was commissioned by Jesus to preach the message of the kingdom of God.
 - 1. He understood that evangelism is pulling people out of the kingdom of Satan and darkness and pulling them into the kingdom of light, the kingdom of the Son of God's love.
 - 2. Paul (like Peter and Philip) preached the message of the kingdom to unbelievers.
 - 3. Salvation and forgiveness of sin were part of the message, but not the only focus.
- iv. Paul (like Peter) called people to repent.
- v. Paul preached Jesus as the Son of God, who suffered, died and rose in fulfillment of the prophecies.
- b. Contrast this original gospel message with a modern example: Babylon Bee interview with Elon Musk, recorded in late 2021.
 - i. Elon Musk is (at this time) the richest man on earth, possibly the richest man who has ever lived. He owns Tesla (an electric car company) and SpaceX (rockets to space). He is outspoken on many topics and a rather controversial public figure.
 - ii. In the interview, when asked if he believed in God, his response was thoughtful but vague: "I believe there is some explanation for this universe, which you might call God."
 - iii. When asked about Jesus, Musk indicated a respect for the teachings of Jesus, but did not state any belief that Jesus physically rose from the dead.
 - iv. He was simply asked, "Would you like to have Jesus for your personal lord and savior?" He replied with a wishy-washy response, something along the lines of: "Well, I guess if Jesus is saving people, I won't stand in his way. Sure; why not?"
 - 1. The Babylon Bee interviewers were then noticeably excited, wondering if they had just managed to get Elon Musk to "accept Christ" and become a Christian!
 - v. I noticed that there was no call for Musk to repent of any sins.
 - 1. What would Jesus have said to the wealthiest man in the world, regarding what he does with his money?

2. Also, Musk's adulterous lifestyle is a matter of public record, after divorcing his wife and getting involved in multiple adulterous encounters with other women.
 - vi. There was no discussion of the kingdom of God.
 - vii. There was no mention of baptism either.
- c. **Challenge for Us:** Let us reclaim Paul from the Protestants who have misrepresented him and have abandoned the gospel message that he preached.
 - i. To have an accurate understanding of Paul's gospel, we must begin with looking first at his life, how he became a Christian and had his sins washed away, and the gospel he preached to the lost.
 - ii. If we want to do that to have a solid understanding of Paul and the gospel he preached to the lost, we need to start with the book of **Acts!**