

Acts 9:1-22 – Study Leader’s Questions

1. *What is baptism and what does baptism symbolise (Romans 6:4-6)?*
2. *What does the act of baptism tell us about Jesus (Colossians 2:12)?*
3. *Why baptise in the name of God the Father, Son and Holy Spirit (Matthew 28:19)?*
4. *Should all believers be baptised?*
5. *What difference would baptism make to a non-believer?*

The life, conversion and baptism of Saul

6. *What was Saul like (Acts 8:3, 22:4, 19, 26:10-11)?*
7. *What happened to change Saul (Acts 9:4-5)?*
8. *What difference was there in Saul’s life after he was baptised (Acts 9:20)?*
9. *What practical use is baptism for believers today?*

Acts 9:1-22 – Answers to Questions

See Dr Ruckman's booklets *Seven Baptisms*, *Theological Studies 13*, *The Baptism of the Holy Ghost*, commentaries *The Book of Matthew* p 731, *The Book of Acts* pp 276-278, 298-301, 337-341, 547-552, *The Book of Romans* pp 233-236, *The Books of Galatians, Ephesians, Philippians, Colossians* pp 266-269, 553-556, *The Books of the General Epistles Volume 1* pp 343-348 and the *Ruckman Reference Bible* pp 1296, 1443, 1446, 1450, 1466, 1535, 1626, 1632 for detailed comments and additional information.

Note first:

Acts 9:5, 6

"the Lord" and **"it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do?"** are omitted by the RV, Nestle's 21st Edition, NIV, NKJV f.n., JB, NJB, NWT. The 1582 JR and DR alter **"the Lord said"** to **"he."**

Hills *The King James Version Defended* p 201 wilderness-cry.net/bible_study/books/kjv-defended/chapter8.html, *Believing Bible Study* p 197 and Ruckman *Problem Texts* pp 331-332, state that although the words are absent from most of the Greek manuscripts, they are found in uncial E, 431, the Old Latin (200 AD), the Vulgate and the Peshitta (200 AD). Ruckman (*The Book of Acts* pp 299-300), also cites Ambrose (397 AD), Ephraem (378) and Lucifer of Cagliari (371) as quoting the passage. Berry's Greek text supports the AV1611, following the insight of Erasmus (Hills, *ibid*) with respect to the evidence in favour of the verse. The Farstad-Hodges 'Majority' Text omits the words though the NKJV does not.

The 1385 Wycliffe Bible reads **"he"** in Acts 9:6 as the 1582 JR and the DR. The 1395 Wycliffe Bible reads **"he said"** i.e. moving closer on this occasion to the AV1611 reading.

The faithful pre-1611 Bibles of the 16th century English Protestant Reformation; Tyndale, Coverdale, Matthew, Great, Geneva, Bishops' all read as the AV1611.

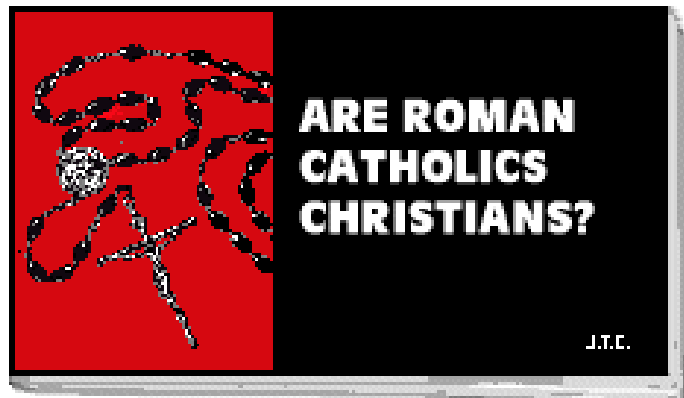
Bible translator William Tyndale and John Rogers, editor of the Matthew Bible and Archbishop Thomas Cranmer, who wrote the preface to the Great Bible, it should be noted, were all martyred by Catholics for their faithfulness to **"the scripture of truth"** Daniel 10:21.

See:

en.wikipedia.org/wiki/William_Tyndale
en.wikipedia.org/wiki/John_Rogers_%28Bible_editor_and_martyr%29
en.wikipedia.org/wiki/Thomas_Cranmer

See also *When the KJV Departs from the "Majority" Text* p 61 by J. A. Moorman.

The omission of words from Acts 9:5, 6 in many Greek manuscripts no doubt stems from the heresy of baptismal regeneration upheld by the Greek Orthodox Church and their monkish forebears that led them to cut Acts 8:37 out of their manuscripts. See *Hazardous Materials* by Dr Mrs Gail Riplinger pp 746-750, 760.



Helen's first sacrament is the **Sacrament of Baptism**. The Roman Catholic Institution says it is **one** of the seven channels of grace through which Helen **hopes** to be saved.



Helen cannot be exposed to "Jesus" (**The** blessed Sacrament, the wafer god) because she is under the influence of evil spirits. The priest exorcises the demons by anointing Helen with oil and putting salt in her mouth to preserve her from future influence of evil spirits.

Then she is baptized with water. At this point, she is supposedly cleansed of original sin, made a child of God and an heir of heaven, provided she dies in grace.

She is "born again," and at that moment becomes a member of the Roman Catholic church, and is subject to its laws.

The Bible says:

Baptism is undergone by **believers*** in Christ to show their identification with Him in His death, burial and resurrection. (Romans 6:3-10; Acts 8:36-38)

*Note: **First** they believed. **Then** they were baptized.

"Then they that gladly received his word were baptized..." (Acts 2:41)

From *Are Roman Catholics Christians?* p 2

Jerome's Catholic Latin Vulgate from 405 A.D. appears to leave out all the words as well, along with Acts 8:37 (although the 1582 JR, DR retain it), showing Rome's aversion to the Biblical doctrine of salvation *before* baptism.

See www.chick.com/reading/tracts/0071/0071_01.asp *Are Roman Catholics Christians?* See figures.

The choice is simple: side with the King's men and the 16th century English Protestant Reformers including the martyrs Tyndale, Rogers and Cranmer or Rome, who murdered them and Watchtower.

Answers to Questions:

1. *What is baptism and what does baptism symbolise (Romans 6:4-6)?*

Spirit baptism is a burial spiritually of “the old man” Romans 6:6 (who also “is crucified with him” and therefore dying) with a resurrection spiritually in that “we are buried with him by baptism into death” Romans 6:4 “For by one Spirit are we all baptized into one body” 1 Corinthians 12:13 “And have put on the new man, which is renewed in knowledge after the image of him that created him” Colossians 3:10 “that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life” Romans 6:4.

That is the essential “one baptism” of Ephesians 4:5 that puts the believer “in Christ” so that he becomes “a new creature” 2 Corinthians 5:17, not “creation” because the new creation is “new heavens and a new earth, wherein dwelleth righteousness” 2 Peter 3:13 and “a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea” Revelation 21:1. This new creation is *physical* and will be inhabited by every “new creature...in Christ,” whose newness now is *spiritual*.

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” 2 Corinthians 5:17.

Water baptism is a figure or picture of the nature of salvation described above noting 1 Peter 3:21 “The like figure whereunto even baptism.”

2. *What does the act of baptism tell us about Jesus (Colossians 2:12)?*

Colossians 2:12 states *“Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.”*

Colossians 2:12 affirms what 1 Corinthians 15:3-4 states. Paul was consistent in his doctrine even though he wrote his letters over a period of several years. 1 Corinthians was written about 57 A.D. and Colossians about 64 A.D. The Christian should maintain a consistent witness “to testify the gospel of the grace of God” Acts 20:24 and not change his testimony and “seek to please men” Galatians 1:10 “by good words and fair speeches” Romans 16:18 by, say, over-emphasising the love of God and neglecting to mention that “he that believeth not the Son shall not see life; but the wrath of God abideth on him” John 3:36.

1 Corinthians 15:3-4 state *“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:”*

3. *Why baptise in the name of God the Father, Son and Holy Spirit (Matthew 28:19)?*

That is “the name of the Lord” that applies to each Member of “the Godhead” Acts 17:29, Romans 1:20, Colossians 2:9, 2 Corinthians 3:17, Philippians 2:11, Jude 5 in which Gentile believers were baptized in Acts 10:48 and in which they have been baptized ever since or should have been and will be or should be until the Lord comes back.

“And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.”

“The name of the Lord Jesus” is used in Acts 19:5 because these were Jewish disciples who had been “baptized...Unto John’s baptism” Acts 19:3. Owing to the transitional nature of the time of the events of Acts, a similar situation had arisen earlier in Samaria.

“Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost” Acts 8:14-17.

Paul acts similarly with the Jewish disciples from Apollos's ministry. This is a one-off follow-up ministry by Paul that is never repeated.

“He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied” Acts 19:2-6.

The RV, 1978, 1984, 2011 NIVs, JB, NJB, NWT change **“the Lord”** to **“Jesus Christ.”** The 1582 JR has **“our Lord Jesus Christ.”** The DR has **“the Lord Jesus Christ.”**

The 1385, 1395 Wycliffe Bibles have **“the Lord Jesus Christ.”**

The readings **“Jesus Christ”** and **“the/our Lord Jesus Christ”** may be traced to Jerome's Catholic Latin Vulgate, which has **“Iesu Christi.”**

The Tyndale, Coverdale, Matthew, Great, Geneva, Bishops' Bible all have **“the Lord”** in Acts 10:48 with the AV1611.

The alterations confuse Gentile baptism with Jewish baptism of Acts 2:38 **“in the name of Jesus Christ”** and obscure the existence of seven baptisms in scripture, also breaking the cross reference to Matthew 28:19 with respect to the Great Commission. See the *Ruckman Reference Bible* pp 1296, 1450.

The seven baptisms in scripture are:

- The baptism **“unto Moses”** 1 Corinthians 10:1-3
- John's water baptism to Israel, Matthew 3:11, John 1:31
- Peter's water baptism to Israel **“in the name of Jesus Christ”** Acts 2:38
- The baptism of suffering, Matthew 20:22. See 2 Timothy 3:12
- The apostles' water baptism to Gentiles **“in the name of the Father, and of the Son, and of the Holy Ghost”** Matthew 28:19 i.e. **“in the name of the Lord”** Acts 10:48, which also applies to Jewish believers now
- The baptism of the lost **“with fire”** Matthew 3:11
- The **“one baptism”** Ephesians 4:5 of believers **“by one Spirit...into one body”** 1 Corinthians 12:13 **“the body of Christ”** 1 Corinthians 12:27.

4. *Should all believers be baptised?*

Yes:

- The Lord Jesus Christ was baptized, Matthew 3:16-18 and Peter said ***“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps”*** 1 Peter 2:21. Baptism today will not necessarily incur suffering immediately but to be baptized is still following the Lord’s example.
- The Ethiopian, who was the first man recorded in the New Testament to be saved simply by believing on the Lord Jesus Christ for salvation, as individuals are saved now, was baptized, Acts 8:36, 37, 38.
- The apostle Paul ***“the minister of Jesus Christ to the Gentiles”*** Romans 15:16 was baptized, Acts 9:17-18 and Paul said ***“Be ye followers of me, even as I also am of Christ”*** 1 Corinthians 11:1.
- The apostle Peter commanded that Gentile believers be baptized, Acts 10:48.
- The apostle Paul ensured that Gentile believers Acts 16:34 were baptized ***“straightway”*** Acts 16:33 on following the exhortation ***“Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house”*** Acts 16:31.

The above are five compelling reasons why believers should be baptized.

5. *What difference would baptism make to a non-believer?*

By definition a non-believer has not received the ***“one baptism”*** Ephesians 4:5 of believers ***“by one Spirit...into one body”*** 1 Corinthians 12:13 ***“the body of Christ”*** 1 Corinthians 12:27. Water baptism would make no difference because it is only a figure of salvation, not salvation itself, 1 Peter 3:21. See *Question 1*.

The life, conversion and baptism of Saul

6. *What was Saul like (Acts 8:3, 22:4, 19, 26:10-11)?*

“Saul, of Tarsus” Acts 9:11 was like Saul of old, who persecuted the Lord’s followers such as David.

“And Saul spake to Jonathan his son, and to all his servants, that they should kill David” 1 Samuel 19:1.

The references above show that he was a persecutor of ***“the people of God”*** Hebrews 4:9, 11:25, 1 Peter 2:10 and that although he was like Saul of old in that respect, he exceeded his namesake in his persecution of the Lord’s followers.

“And it was told Saul that David was fled to Gath: and he sought no more again for him” 1 Samuel 27:4.

“And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities” Acts 26:11.

Saul before Acts 9:1-22 had two consuming passions; persecution of the church and religious zeal. The two go together and are found today in the Jesuit Order, the Society of Jesus, which masterminds ***“all things that offend, and them which do iniquity”*** Matthew 13:41 on behalf of ***“the prince of this world”*** John 12:31, 14:30.

“For ye have heard of my conversation in time past in the Jews’ religion, how that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews’ religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers” Galatians 1:13-14.

Paul's conversion is reassuring in that as John explains **"Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world"** 1 John 4:4, as Paul says of himself.

"Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief...This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting" 1 Timothy 1:13, 15-16.

The Lord's final victory over the persecutors of **"the people of God"** is also reassuring.

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

7. What happened to change Saul (Acts 9:4-5)?

"The law of the LORD" arraigned him, he pleaded guilty, obtained mercy 1 Timothy 1:16 and was converted by **"the law of the LORD."**

"The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple" Psalm 19:7.

In principle, that is how any individual is changed.

**"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which li-
veth and abideth for ever"** 1 Peter 1:23.

8. What difference was there in Saul's life after he was baptised (Acts 9:20)?

Acts 9:20 shows that having believed with his heart, Saul made **"confession unto salvation"** according to Romans 10:10.

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

As **"a new creature"** 2 Corinthians 5:17, he was called **"by another name"** Isaiah 65:15, **"Saul, (who also is called Paul,) filled with the Holy Ghost"** Acts 13:9. It is the same for believers now who have **"that worthy name by the which ye are called"** James 2:7.

The difference in Saul could be summed up as the persecutor who became a preacher.

"But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me" Galatians 1:23-24.

It should be said of any Christian that the ignorant idolater has become the steadfast servant.

"For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God" 1 Thessalonians 1:9.

9. *What practical use is baptism for believers today?*

For the individual who has received the **“one baptism”** Ephesians 4:5 of believers **“by one Spirit...into one body”** 1 Corinthians 12:13 **“the body of Christ”** 1 Corinthians 12:27, water baptism is **“a good profession”** that can yield a good reward bestowed on a **“good and faithful servant”** Matthew 25:21, 23.

“Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses” 1 Timothy 6:12.

“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven” Matthew 10:32.

That is the best reward there is.