

Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. This also is why 1 JOHN 4:19, which we read above is so important to our lives, and how the love of God is shed abroad in our hearts: 19 We love him, because he first loved us.

Paul and Barnabas Introduced Together

ACTS 9:26 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... . Let's say a few words here about Barnabas who became very important in the life of Saul of Tarsus. We first find mention of Barnabas in ACTS 4. ACTS 4:32 And the multitude of them that believed were of one heart and of one soul: neither said any [of them] that ought of the things which he possessed was his own; but they had all things common. 33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. 34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, 35 And laid [them] down at the apostles' feet: and distribution was made unto every man according as he had need. 36 And *Joses*, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, [and] of the country of Cyprus, 37 Having land, sold [it], and brought the money, and laid [it] at the apostles' feet. Note the following; Barnabas name meant The son of consolation, that is Son of exhortation, which also means Son of encouragement. Also some translations refer to Barnabas as the Son of comfort, the man of encouragement, and even one translation refers to Barnabas as the preacher. These names are all very fitting of Barnabas. Note also that Barnabas was a Levite, and the Levite was the tribe of Israel in charge of the service of the tabernacle, and helping Aaron and his sons perform their office of a priest. The word "Levite" is found 39 times in scripture, 39 being the number of CHANGE. Interestingly the 39th time the word Levite is used in scripture is in this 36th verse of ACTS 4, where it is used in connection with Barnabas, a man used of God during this change of ages, which took place during Barnabas' lifetime. In our study of the life of Paul we now also find that Barnabas is the one who introduces Saul of Tarsus to the disciples and apostles at Jerusalem, thus changing their perception of him.

ACTS 9:27 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. We see here that Barnabas became a friend to Saul of Tarsus when no one else would there at Jerusalem. Barnabas took Saul of Tarsus in, thus began a most wonderful long lasting relationship. Barnabas truly showed Saul of Tarsus the love of God. Scripture doesn't tell us how, but know doubt somewhere along the way Barnabas must have come across Saul of Tarsus in Damascus. Ananias of Damascus may have introduced Barnabas to Saul of Tarsus, or Barnabas may have been passing through Damascus one day when Saul of Tarsus spoke in one of the synagogues of Damascus. We are not told how they got acquainted, but Barnabas no doubt heard Saul of Tarsus tell first hand how that Jesus Christ is the Son of God. {See ACTS 9:20}. Barnabas also knew the story of how Saul of Tarsus had met the Lord on the way to Damascus, and how the Lord had spoken unto him. Thus Barnabas declares to the apostles now in Jerusalem how that Saul of Tarsus had preached boldly at Damascus in the name of Jesus, and how Jesus had spoken unto him.

In a previous study we covered the kingdom apostles and the church apostles. The most famous of the kingdom apostles was Peter and John. The first eight chapters of the book of ACTS focuses the attention on these two apostles, Peter being prominent. Additionally ACTS 10 - 12 further focuses attention on the ministry of Peter. We know from ACTS 8:1 that after the death of Stephen: ...there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. Note those last three words of ACTS 8:1 ...except the apostles. The kingdom preaching apostles stayed in Jerusalem. No doubt Saul of Tarsus was familiar with the apostles, especially Peter and John, for during the

time frame of ACTS 3-5 Peter and John were twice brought before the Jewish Sanhedrin, whom Saul of Tarsus was closely connected with at that time. However being on opposite sides of faith at that time there was no reason for Saul of Tarsus to make any friendly acquaintance with either Peter or John at that point in time. Now however in ACTS 9:28 there was plenty of reason for Saul of Tarsus to get acquainted with the apostles.

What was the reason that Saul of Tarsus now wanted to join himself to the disciples and apostles at Jerusalem? Saul of Tarsus' best friend was now Jesus, as anyone can tell by reading Paul's epistles. Saul of Tarsus didn't get acquainted with Jesus until after Jesus died and rose again. The kingdom apostles however lived with Jesus three years here on earth. The Apostle John wrote about being with Jesus like this in 1 JOHN 1. 1 JOHN 1:1 *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; 2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) 3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.* Saul of Tarsus wanted this kind of fellowship, and to hear from the apostles own lips what it was like being with Jesus those three years. He had questions to ask the apostles like: What else did He have to say? What else did He do? What were some of the questions you asked Him? What were His answers? What were your feelings and emotions during this time? Again the Apostle John wrote in JOHN 20:30 *And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: 31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.* Again in JOHN 21:24 & 25 John writes: *This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. 25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.* Remember that Saul of Tarsus was a very educated man, so his quest for more knowledge never ceased, and his seeking to interview the apostles would satisfy his inquiring mind somewhat. I will guarantee that the main topic of their conversation was Jesus, and what it was like living those three years with the Son of God!

ACTS 9:27 *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.* Reading these two verses gives one the opinion that Saul of Tarsus was with all the apostles there in Jerusalem, and that this visit lasted some time. GALATIANS 1:18 & 19 however explains the itinerary of this return of Saul of Tarsus to Jerusalem. GALATIANS 1:18 *Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. 19 But other of the apostles saw I none, save James the Lord's brother.* Now before we answer the question of when did James the Lord's brother become an apostle, note that Saul of Tarsus on this Jerusalem visit only saw these two called apostles, that is Peter and James the Lord's brother. GALATIANS 1:18 tells us that Saul of Tarsus stayed with the Apostle Peter fifteen days. We know Jesus was the main topic of their conversation, and what a time of good Christian fellowship they must of had around their lovely Lord and Saviour Jesus Christ. I am sure Saul of Tarsus was like a sponge taking in everything Peter had to say. Peter on the other hand heard from Saul of Tarsus some things hard to be understood, which he also noted in 2 PETER 3:16. Never the less Saul of Tarsus and Peter became good friends from that point forward, their common ground being Jesus Christ their Lord and Saviour.

GALATIANS 1:18 *Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. 19 But other of the apostles saw I none, save James the Lord's brother.* Question, when did James the Lord's brother become an apostle? First of all let's go back and see when James the Lord's brother became a believer. In MATTHEW 13:55 and 56 we read of Jesus brothers and sisters, that is children of the same mother: 55 *Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? 56 And his sisters, are they not all with us?* So we see that Jesus had brothers and sisters, and that he had a brother named James. In JOHN 7:5 we find that during the time of Jesus ministry here on earth, his brothers did

not believe in him; JOHN 7:5 *For neither did his brethren believe in him.* That is why we pointed out in previous lessons that while Jesus was dying on the cross he entrusted the care of his mother Mary to the disciple whom He loved, whom we know was the apostle John. JOHN 19:25 *Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the [wife] of Cleophas, and Mary Magdalene.* 26 *When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! 27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own [home].* No doubt this was a low blow to Jesus brothers who should of had the care of their mother, but at the time of the crucifixion of Jesus they were not yet believers in Him. So when did James the Lord's brother become a believer? It was after the resurrection of Jesus. I CORINTHIANS 15:3 *For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures: 5 And that he was seen of Cephas, then of the twelve: 6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. 7 After that, he was seen of James; then of all the apostles.* How did the Apostle Paul know that Jesus appeared unto James the Lord's brother after His resurrection? By interviewing James during this first visit to Jerusalem after he was saved. So after His resurrection Jesus appeared unto James his brother, and James became a believer in Jesus much the same way the Apostle Paul did. Furthermore Jesus other brothers became believers also, and ACTS 1:14 helps point this out. Starting in ACTS 1:9 *And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. 12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. 13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James [the son] of Alphaeus, and Simon Zelotes, and Judas [the brother] of James. (the afore mentioned apostles) 14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.* So Jesus brothers may not have been believers at the time of His crucifixion, but they certainly were by the time of Pentecost some fifty days later. By the time Paul first gets acquainted with James the Lord's brother in GALATIANS 1:19, which we read above, he is referred to as an apostle. When James the Lord's brother became an apostle is not told us in scripture. Was he chosen as a replacement apostle for James the brother of John? Scripture doesn't so state. The only conclusion that we can draw is that somewhere along the line James the Lord's brother became an apostle, for the apostle Paul refers to him as such. And he was an apostle to the Jews, ACTS 15 and 21 plainly point this out. Further the Apostle Paul refers to James as one "...who seemed to be pillars..." (GALATIANS 2:9) in the church at Jerusalem. Obviously this could not be the same James the brother of John for he was killed in ACTS 12, and the events of GALATIANS 2 refer to the same events which took place during the time frame of ACTS 15. Then in JAMES 1:1 we read: *James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.* Thus we see James the Lord's brother was an apostle to the Jews, in other words a kingdom apostle.

GALATIANS 1:18 *Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. 19 But other of the apostles saw I none, save James the Lord's brother.* ACTS 9:28 *And he was with them coming in and going out at Jerusalem.* So we note that Saul of Tarsus on this first visit to Jerusalem after being saved was a guest of Peter for fifteen days. Saul of Tarsus knew he was called of the Lord to preach from the first conversation he had with Jesus on the road to Damascus. So during these fifteen days at Jerusalem we would expect him to preach where ever he could, just like he did at Damascus in ACTS 9:20 where we read: *And straightway he preached Christ....* . So we read in ACTS 9:29 *And he spake boldly in the name of the Lord Jesus,...* this was while visiting Jerusalem.

This is the second time we read of Saul of Tarsus speaking "boldly." The first time was in ACTS 9:27 where Barnabas declared how Saul of Tarsus had preached Jesus Christ "boldly" at Damascus. The Greek word that translates into our English "boldly" here is number 3955 in the Strong's Greek Concordance, and means speaking with freedom, showing confidence and assurance with what is being said. This same Greek word is used eight times in association with the Apostle Paul and his preaching. This boldness of speech, and preaching came a result of being full of the power of the Holy Ghost. Powerful Holy Ghost inspired preaching demands our attention, so we know that when Saul of Tarsus spoke with this Holy Ghost inspired "boldness," people listened, and took note of what was being said. That doesn't mean the hearer always agreed with what was being said, but there wasn't any doubt either on what he meant.

Note in ACTS 9:29 that *...he spake boldly in the name of the Lord Jesus,...* . This kind of preaching confounded the Jews which dwelt in Damascus ACTS 9:22 tells us, and there in Damascus it wasn't long before the Jews sought to kill him. The same thing is going to happen here at Jerusalem. ACTS 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.*

Let's talk about the Grecians for a little bit. Who were the Grecians? Simply put the Grecians were Jews who spoke Greek. Recall from ACTS 2:5 after the out pouring of the Holy Ghost on the day of Pentecost that there were Jews dwelling in Jerusalem out of every nation under heaven. Those that spoke Greek were called Grecians. We find the Grecians were against the Hebrew speaking Jews in ACTS 6:1. The Grecians widows were being left out in the daily ministration of the Apostles was the accusation in ACTS 6:1. So the twelve Apostles in ACTS 6 had seven men of honest report, who also were full of the Holy Ghost, chosen to help out in this daily ministration. It appears by their names that these seven men chosen to aid in this ministry were also Grecians. Stephen was the prominent one among them. Stephen is a Greek name.

It doesn't take much sanctified imagination to piece together what happened here at Jerusalem among the Grecians when Saul of Tarsus showed up in their synagogue to preach unto them. Some of these same Grecians would of had fond memories of Stephen, for ACTS 6:8 tells us *...Stephen, full of faith and power, did great wonders and miracles among the people.* These same Grecians would also of had haunting memories of Saul of Tarsus, who was there consenting to Stephen's death. These same Grecians were like most all of the other disciples there at Jerusalem who were afraid of Saul of Tarsus, and believed not that he was a disciple.

There was also another more radical faction of Grecians also at Jerusalem. This faction of Grecians were the ones who were not able to resist the Holy Ghost inspired wisdom of Stephen, and the words which he spake. {See ACTS 6:10}. It was this same faction of Grecians who stirred up the Jews at Jerusalem to the point where they had Stephen brought before the Sanhedrin council, where after he spoke he was stoned to death. Saul of Tarsus may have knew these very same men, if not by name, by face. They may very well have been the very same ones who laid down their clothes at Saul of Tarsus' feet during the stoning of Stephen! {See ACTS 7:58}. Now Saul of Tarsus was talking to them like Stephen used talked to them, and they did not like what he had to say. So we find the Grecians at Jerusalem were arguing and disputing with Saul of Tarsus, and got so worked up with hatred that *...they went about to slay him.* ACTS 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.*

Brother Copley in his notes on ACTS points out the reason the Jews of Damascus, and the Grecians of Jerusalem went about to slay Saul of Tarsus. We have noted that Saul of Tarsus message, and foundation for his preaching was that Jesus Christ is the Son of God. He preached this in ACTS 9:20, 22 and 29. His emphasis was the divine Sonship of Jesus. During Jesus ministry the Jews sought to kill Him because they said Jesus preached blasphemy. JOHN 5:18 *Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.* Again in JOHN 10 we read: 22 *And it was at Jerusalem the feast of the dedication, and it was winter.* 23 *And Jesus walked in the temple in Solomon's porch.* 24 *Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.* 25 *Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.* 26 *But ye*

believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30 I and my Father are one. 31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. 39 Therefore they sought again to take him; but he escaped out of their hand,... . In MATTHEW 26 we find this account of when Jesus was finally brought before Caiaphas the high priest, and the Jewish Sanhedrin council: 63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. 66 What think ye? They answered and said, He is guilty of death. Their basis for killing Jesus if He were not God's Son is found in LEVITICUS 24:16, where we read: And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death. They killed Jesus because they refused to believe He was the Son of God. Now Saul of Tarsus too insists that Jesus is the Son of God in his preaching, so he too shortly was sought after by the Jews who also were intent on killing him.

The Apostle Paul recalls this time of his life in ACTS 22:17-21. Here we find another of the many times the Lord Jesus Himself appears unto Saul of Tarsus. ACTS 22:17 *And it came to pass, that, when I was come again to Jerusalem, (after being saved in Damascus) even while I prayed in the temple, I was in a trance; 18 And saw him (the Lord Jesus) saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. 19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: 20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. 21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.*

So we see here that the Lord warned Saul of Tarsus to quickly leave Jerusalem even though he had only been there 15 days, for they wouldn't receive his testimony concerning Jesus. Furthermore Saul of Tarsus was once again told by the Lord Jesus that his ministry was not to be at Jerusalem, but rather he was to ...*Depart: for I will send thee far hence unto the Gentiles.* This really was the third time it was revealed unto Saul of Tarsus that he was to preach unto the Gentiles. The first time was on the road to Damascus where we read Saul of Tarsus own words of what Jesus spoke to him in ACTS 26:16-18. ACTS 26:16 *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.* The second time was when the Lord revealed unto Ananias His mission for Saul of Tarsus in ACTS 9:15. No doubt Ananias had gone over with Saul of Tarsus how the Lord told him that Saul of Tarsus was to bear the name of Jesus before the Gentiles, and kings, and the children of Israel. And now for at least the third time once again the Lord Jesus Himself told Saul of Tarsus here in ACTS 22:21 to*Depart: for I will*

send thee far hence unto the Gentiles. The essence of these statements was that Saul of Tarsus was called and sent forth of the Lord to be an apostle. Recall the definition of an apostle comes from a root word meaning to send, to send forth, to send away, to send out, or to send forth with orders.Depart: for I will send thee far hence unto the Gentiles.

Barnabas, Peter and James we know were the main "brethren" who received Saul of Tarsus on this his first visit back to Jerusalem after being saved. So they were probably the "brethren" we read about in ACTS 9:30. ACTS 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. 30 Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.* Note the brethren being mainly Barnabas and Peter brought Saul of Tarsus down to Caesarea. The word "brought" means to lead down, or to bring down. So it is possible that Barnabas and probably at least Peter accompanied Saul of Tarsus down to Caesarea the main sea port closest to Jerusalem.

We know from ACTS 8:40 that Philip, (one of the seven chosen with Stephen in ACTS 6:5), came to Caesarea, and we find him still abiding there in ACTS 21:8. In ACTS 21:8 we find Paul and his company staying with Philip. How did the Apostle Paul get to know Philip? Scripture doesn't tell us when Paul and Philip got to know each other. However we can assume that Paul and Philip got to know each other way before the time Paul and his company stayed with him in ACTS 21:8. It is possible that when the brethren of Jerusalem, (most likely Barnabas, and maybe Peter), brought Saul of Tarsus to Caesarea in ACTS 9:30 that they may have at that time introduced Saul of Tarsus to Philip. Again scripture doesn't give us this information. Years later as a prisoner of the Roman Empire, the Apostle Paul was held captive for two years at Caesarea. ACTS 24:23 tells us: *And he (the governor Felix) commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.* No doubt one of the frequent acquaintances that came to visit Paul during this time of imprisonment at Caesarea was Philip, for that is where Philip lived. I say all this to note that it is very possible that Saul of Tarsus was introduced to Philip the evangelist on this visit to Caesarea in ACTS 9:30.

Saul of Tarsus sent back to Tarsus

The main purpose of this visit to Caesarea in ACTS 9:30 was to send Saul of Tarsus back to his boyhood home of Tarsus. Scripture doesn't tell us how long it was before he found a ship heading to Tarsus, but I doubt if very much time elapsed before Saul of Tarsus was on a ship heading home to his family. Yet we know very little of his family. We do know that he was a Pharisee, and the son of a Pharisee. {See again ACTS 23:6}. When we went over that early on in this study we noted how hard it would be to do anything right in the sight of a Pharisee father. Then after growing up under the guidance of Gamaliel, a foremost teacher of the law, how proud his Pharisee father would have been of him, and how all the Jews would have looked up to him. There is only one other mention in scripture that alludes to his immediate family, and that is found in ACTS 23:16 where we find "Paul's sister's son" mentioned. This means Saul of Tarsus had a sister, and that his sister had at least one son. This is all we know of his immediate family.

So what did he do when he got back to Tarsus? Did he preach? Did he keep quiet? How did his family receive him? Scripture gives us few answers here, but we do know a great deal about the Apostle Paul from his own writings, and the writings of Luke the author of LUKE and ACTS. We never find him idle even as a prisoner. So to answer the question did he preach? I think we can safely say he preached right along the way, probably every sabbath day, and every other opportunity he got. Scripture backs us up on this statement. Paul wrote in ROMANS 1:16 *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.* Saul of Tarsus was not ashamed to preach at Damascus right after he got saved. And being in Jerusalem only 15 days we find that he preached there until getting run out of town. So no doubt he started preaching right away when he got to Tarsus. He probably preached first to his family. Being the strict Pharisee family that they were, one would just expect that few in his family ever received his gospel message.