

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 a 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 a 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.

However scripture records that some of his family did get saved. The following "kinsmen," (relatives, kinsfolk), are found mentioned by name in ROMANS 16. ROMANS 16:7 ...*Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.* ROMANS 16:11 *Salute Herodion my kinsman.* ROMANS 16:21 ...*Sosipater, my kinsmen,*... . Whether Saul of Tarsus led any of these relatives to the Lord isn't told in scripture. Obviously Andronicus and Junia were saved before Saul of Tarsus was. All of the above mentioned kinsmen of Saul of Tarsus were valuable to him in the ministry, and the spreading of the gospel, which is why they are noted in scripture. In ACTS 23:16 we read of "Paul's sister's son" warning Paul of another plot to kill him. Obviously this nephew thought enough of his uncle Paul to warn him of this plot, but we are not told in scripture if this nephew was saved or not. Many assume that he was saved for he did risk his neck to warn Paul of this plot to kill him. We do not even know the nephews name.

Earlier in this study {see again page 6 of these notes} we noted the following facts concerning Tarsus, Paul's hometown: Tarsus was made a free city by Caesar Augustus for siding with him during the Roman civil wars. This may have been one reason that Paul was a free born Roman citizen. Tarsus was also famous for it's rich Greek culture, and had a school in it famous for Greek literature and philosophy. Some of the tutors of the Caesar's came from Tarsus. It was in Tarsus that Paul also learned some Greek literature and philosophy, and of course the Greek language. In ACTS 21:37 we find that Paul spoke Greek, and in ACTS 17:22-31 Paul preached to the Greeks in Athens, reasoning with them by quoting from their own poets, things which he no doubt had learned in his youth there at Tarsus. In ACTS 21:39 and ACTS 22:3 we find in Paul's own words these facts about Tarsus: ACTS 21:39 *But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city:...* ACTS 22:3 *I am verily a man which am a Jew, born in Tarsus, a city in Cilicia,*... . Note that Tarsus is a city in Cilicia. Paul writes about Cilicia one time, which is found in GALATIANS 1. To tie all of this together in the same time frame we are now talking about we will read GALATIANS 1:18-24. 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. 20 Now the things which I write unto you, behold, before God, I lie not. 21 Afterwards (after he left Jerusalem, and after he left Caesarea in ACTS 9:30) I came into the regions of Syria and Cilicia; 22 And was unknown by face unto the churches of Judaea which were in Christ: 23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. 24 And they glorified God in me.*

So what we see here is that after Saul of Tarsus left Caesarea he ...*came into the regions of Syria and Cilicia,*... {GALATIANS 1:21} which included his boyhood home town of Tarsus. If we only read the information from ACTS 9:30 we would get the impression that he only went to Tarsus. Tarsus was probably where Saul of Tarsus headquartered when he ...*came into the regions of Syria and Cilicia,* {GALATIANS 1:21} but he traveled about from there preaching. He also noted in GALATIANS 1:22 that he ...*was unknown by face unto the churches of Judaea which were in Christ.* That is because when he returned to Jerusalem from Damascus after three years, the brethren at Jerusalem ...*were all afraid of him, and believed not that he was a disciple.* {ACTS 9:26}. The only ones he spent any time with at Jerusalem was Barnabas, Peter, and James the brother of Jesus. He also disputed with the Grecians there at Jerusalem, but in familiar Jewish circles he ...*was unknown by face unto the churches of Judaea which were in Christ.* Saul of Tarsus' testimony that remained in Jerusalem after he left was ...*That he which persecuted us in times past now preacheth the faith which once he destroyed. 24 And they glorified God in me.* {GALATIANS 1:24 & 25}. No doubt Peter and Barnabas had a great deal to do with spreading this testimony of Saul of Tarsus there at Jerusalem, but this was after Saul of Tarsus had left Jerusalem.

We don't read about Saul of Tarsus again in ACTS from ACTS 9:30 until we get to ACTS 11:25, a period of time of three to five years. Conybeare and Howson in their chronological table give Saul of Tarsus absence off of the scene five years. During these approximate five years Saul of Tarsus wasn't silent. We have already noted how that after being saved Saul of Tarsus almost immediately began boldly preaching that Jesus Christ is indeed the Son of God. And we noted that everywhere he went he preached. His

gospel message got him run out of town in both Damascus and Jerusalem. So powerful was his preaching that they went about to kill him in an effort to silence him. So even though we don't read of Saul of Tarsus from ACTS 9:30 until ACTS 11:25, a period of approximately five years, we know that Saul of Tarsus wasn't silent, but continued to boldly preach that Jesus Christ is indeed the Son of God. During these five years Saul of Tarsus preached and traveled ...the regions of Syria and Cilicia.

What happened to Saul of Tarsus during these five silent years? Our best clues are found in Paul's own words of 2 CORINTHIANS. 2 CORINTHIANS was written during the time frame of the early verses of ACTS 20. The only other letters Paul had written before 2 CORINTHIANS, was 1 & 2 THESSALONIANS, and 1 CORINTHIANS. By the time Paul writes 2 CORINTHIANS he was in the middle of what we call his third missionary journey. Here is some of what he wrote in 2 CORINTHIANS 11 concerning the things which had happened unto him prior to his writing this. The specifics of the following events are for the most part not recorded in the book of ACTS. A majority of the following sufferings occurred during this five year silent period from ACTS 9:30 to ACTS 11:25. 2 CORINTHIANS 11:23 *Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. 24 Of the Jews five times received I forty stripes save one. 25 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; 26 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; 27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 28 Beside those things that are without, that which cometh upon me daily, the care of all the churches. 29 Who is weak, and I am not weak? who is offended, and I burn not? 30 If I must needs glory, I will glory of the things which concern mine infirmities. 31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. 32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: 33 And through a window in a basket was I let down by the wall, and escaped his hands.*

Even before Paul wrote 2 CORINTHIANS 11, he also wrote before of things that fell upon him for being the Apostle unto the Gentiles. Let's examine some of these same thoughts from his earlier writings. In 2 CORINTHIANS 11:23 we read of Paul's "labours," which comes from the same Greek word translated "weariness" in 2 CORINTHIANS 11:27. It means: a toil resulting in weariness; intense labour united with trouble and toil; to make work for someone; and also carries with it the thought of beating of the breast with grief or sorrow. Here is how Paul spoke of these same wearying labours in writings previous to 2 CORINTHIANS 11. 1 THESSALONIANS 2:9 *For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. 1 THESSALONIANS 3:5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. 2 THESSALONIANS 3:8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: 9 Not because we have not power, but to make ourselves an ensample unto you to follow us.*

Again in 2 CORINTHIANS 11:23 Paul writes of being "in stripes above measure." He has already wrote something's about these blows of stripes in 2 CORINTHIANS 6, where he also covers a summary of the things he has gone through up to that point in time in order to be the Apostle to the Gentiles. 2 CORINTHIANS 6:1 *We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. 2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) 3 Giving no offence in any thing, that the ministry be not blamed: 4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, 5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; 6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, 7 By the word of truth, by the power of God, by the*

armour of righteousness on the right hand and on the left, 8 By honour and dishonour, by evil report and good report: as deceivers, and yet true; 9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; 10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. Here in 2 CORINTHIANS 11:24 we read: *Of the Jews five times received I forty stripes save one.* When did these five times occur? Scripture doesn't record all of these events. These five times that Paul received stripes of the Jews prior to his writing this must have come during these five years Saul of Tarsus preached and traveled *...the regions of Syria and Cilicia....* as noted in GALATIANS 1:21. Luke also wrote of one occasion where Paul had many stripes laid upon him in ACTS 16:23, which reads in part: *And when they had laid many stripes upon them, they cast them into prison,...* . Those that laid the stripes on Paul during this Philippian visit were Romans, so many historians think that this particular occasion may have been one of the three times he was beaten with rods as noted in 2 CORINTHIANS 11:25 where Paul writes: *Thrice was I beaten with rods,...* .

And speaking of prison we find in 2 CORINTHIANS 11:23 that Paul was *...in prisons more frequent,...* . We know that Paul had one of the first prison ministries, and led many souls to the Lord while in prison. After his arrest in ACTS 21, we find Paul spending most of the rest of his life as a prisoner. As a prisoner the Apostle Paul wrote the following Epistles: PHILEMON, COLOSSIANS, EPHESIANS, PHILIPPIANS, and 2 TIMOTHY. In each of these Epistles Paul wrote something's about being a prisoner. EPHESIANS 3:1 *For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,...* . EPHESIANS 4:1 *I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,...* . PHILIPPIANS 1:13 *So that my bonds in Christ are manifest in all the palace, and in all other places;...* . COLOSSIANS 4:3 *Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:...*4:10 *Aristarchus my fellowprisoner saluteth you,...*4:18 *The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.* 2 TIMOTHY 1:8 *Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;...* . PHILEMON 1:1 *Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer, ...9 Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. ...23 There salute thee Epaphras, my fellowprisoner in Christ Jesus;...* .

In 2 CORINTHIANS 11:23 Paul references being *...in deaths oft.* The best way I can think to describe this in our language is to say Paul was often in life threatening situations. We have already seen this twice in ACTS 9 after Saul of Tarsus began preaching. After not liking his preaching in Damascus we find in ACTS 9:23 that *...the Jews took counsel to kill him:...*, an obvious life threatening situation. In Jerusalem after hearing Saul of Tarsus preach in ACTS 9:29 the Grecians *...went about to slay him...*, another life threatening situation, or as Paul says in 2 CORINTHIANS 11:23 *...in deaths oft.*

In 2 CORINTHIANS 11:25 Paul acknowledges that *...once was I stoned.* Usually one didn't get stoned more than once, for that was the ultimate life threatening situation. Miraculously the Lord raised Paul from the dead after this stoning, which coincides with ACTS 14:19 & 20. ACTS 14:19 *And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. 20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.* No doubt Paul also spoke of this same time in 2 CORINTHIANS 12:1-4, which you can read and study out on your own.

Next in 2 CORINTHIANS 11:25 we read *...thrice I suffered shipwreck, a night and a day I have been in the deep;...* . Keep in mind a majority of these events we are reading about took place in the so called five silent years of Saul of Tarsus' life between ACTS 9:30 and ACTS 11:25. All of the events listed in 2 CORINTHIANS 11 took place before ACTS 20. Here we read of three shipwrecks Paul was in before the big one of ACTS 27. Coneybeare and Howson translate this portion: *...thrice I suffered shipwreck; a night and a day have I spent in the open sea.* A night and a day in the open sea may have been in a small boat

like a life boat, or floating on a plank from the wreckage, certainly not a fun or comfortable situation to have been in.

2 CORINTHIANS 11:26 points out eight different kinds of perils Paul faced as a result of being in journeyings often. 2 CORINTHIANS 11:26 *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;...* . Often even in this study we have pointed out the importance of the number eight. The number eight has five important meanings, which we have emphasized over and over again in scripture: NEW CREATION; NEW BIRTH; NEW BEGINNING; RESURRECTION; and the BRIDE; five things, or five different meanings. Five of course is the number of GRACE. The Apostle Paul knew first hand the GRACE of God, and everywhere he went he preached the GRACE of God. To the Ephesian elders Paul emphasized in ACTS 20:32 *And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* To these same Ephesians Paul later wrote in EPHESIANS 3:7 *Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.* What does all of this have to do with what is said in 2 CORINTHIANS 11:26? We certainly see in 2 CORINTHIANS 11:26 how gracious the Lord was to Paul in helping him survive these eight different kinds of perils in his journeyings often. Surviving these eight fold perils taught Paul much, not only about the GRACE of God, but about His RESURRECTION power, His NEW CREATION, NEW BIRTH, and gave Paul a NEW BEGINNING. Every city, every place Paul visited was a NEW BEGINNING for him; a new place for him to preach about the NEW BIRTH, and the NEW CREATION that we can only have in Christ Jesus. Everywhere Paul went he also got to teach facts concerning the BRIDE of Christ.

One of the main facts Paul taught concerning the BRIDE of Christ comes from his different suffering experiences. One of his closest followers, and probably his best student that we know about was Timothy. Paul wrote Timothy much about suffering, but not just suffering to be suffering, rather suffering with Christ Jesus so that he too, (we too), could reign with Him. Here is how Paul wrote this unto Timothy: 2 TIMOTHY 1:8 *Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;* 9 *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,* 10 *But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:* 11 *Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.* 12 *For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.* 2 TIMOTHY 2:1 *Thou therefore, my son, be strong in the grace that is in Christ Jesus.* 2 *And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.* 3 *Thou therefore endure hardness, as a good soldier of Jesus Christ.* ...7 *Consider what I say; and the Lord give thee understanding in all things.* 8 *Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:* 9 *Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.* 10 *Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.* 11 *It is a faithful saying: For if we be dead with him, we shall also live with him:* 12 *If we suffer, we shall also reign with him: if we deny him, he also will deny us:* 13 *If we believe not, yet he abideth faithful: he cannot deny himself.*

As Brother Hill has so often pointed out to us concerning this portion of scripture, the main topic here is suffering with Him. If we are not willing to suffer with Christ, then He has no other choice but to deny us the right to reign with Him. Those that are willing to suffer with Him will also reign with Him. Those that will be in the BRIDE of Christ are the very same ones who let Jesus Christ take them through some very tough suffering testing times; times of peril similar to what our example in the faith, the Apostle Paul seemed to face on a daily basis. Now I will be the first to tell you that I don't

like to suffer, nor do I think any of us like to suffer. I don't like to see anyone suffer either. But I realize that it is through these suffering tests given us by the Lord in our life that brings us to the place where we make our choice, suffer with Him, or deny Him the right to give us His best. Name one example of the many we have in scripture of a full overcomer who didn't not allow the Lord to have His way in their lives. You can't find one example of those in HEBREWS 11 who didn't suffer with the Lord, and not allow the Lord to have His way in their lives. And a great part in allowing the Lord to have His way is to allow the Lord to take us through each and every trying test, and suffering event of our lives. After all we know that Jesus Christ is the author and finisher of our faith, (HEBREWS 12:2). In other words He is the one who designed and brought into our lives these testing events that often make us suffer with Him, to prove Himself faithful to us in all things. There are no accidents along our specially designed race course, only testing events of His choosing. PHILIPPIANS 1:29 *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;...* What did Jesus say to the Saints of the church of Smyrna? REVELATION 2:10 *Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.* Those were full overcomers He was talking to; Bridal Saints.

Now back to 2 CORINTHIANS 11:26 *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;...* Here we find eight Bridal building kinds of perils that the Apostle Paul faced in his journeyings often to bring us the Bridal message. These eight fold perils found in this verse are broad in scope, and cover a multitude of tests. *Perils of waters* means the perils of crossing rivers. In Paul's day any journey over land would mean the crossing of many rivers. Each and every river crossing was a peril. Last spring Sue and Mom and myself visited a historic site on the Oregon trail in Idaho called three island crossing. Over a period of fifty years hundreds of thousands settlers bound for Oregon crossed the Snake River at a place called three island crossing. History records 25 drownings at just this one spot in the river over that period of time. Each river the settlers crossed resulted in loss of life over this fifty years period of time. The same was true in Paul's day, so he calls crossing these rivers *...perils of waters*.

Perils of robbers. Even in Paul's day there were robbers. Bandits who would take all you had. Saul of Tarsus before being saved was a robber, *...entering into every house, and haling men and women committed them to prison.* {See ACTS 8:3}. Now he was on the receiving end of similar treatment.

Perils by my own countrymen. Paul's own countrymen were the Jews. We have already read in ACTS 9:23 how that *...the Jews took counsel to kill him...*, and that was just at Damascus the first city in which he preached. This happened more often than not in every city he came too. Then also came *...perils by the heathen...* that is Gentiles who also sought to kill or harm him.

Next he lists *...perils in the city*. Since we all live in the city for the most part we too are familiar with such perils. Mobs of people can often times be a peril. Mobs of people against what you preach are a real peril, and the kind of peril Paul also often faced. Opposite of this was the *...perils in the wilderness*. Read the book of EXODUS and see the kinds of perils the children of Israel faced in the wilderness. Saul of Tarsus faced this same wilderness in GALATIANS 1:17 where after being saved he went from Damascus into Arabia, which for the most part even today is still a wilderness. The Lord kept the children of Israel in the wilderness forty years, and sustained them there in. The Lord sustained Saul of Tarsus the better part of three years in this same wilderness while revealing the gospel Paul was to preach unto him.

Perils in the sea. Reading the life of Paul it seems like he was in an unusual number of shipwrecks. He has already mentioned being in three ship wrecks in 2 CORINTHIANS 11:25, plus spending a night and a day in the deep. I dare any of you to go out at night on a lake, even in a boat, turn out any lights that may be on, and tell me that you don't feel some kind of fear. Go ahead and jump off the boat and see what kind of thoughts you have. I guarantee it isn't any fun. Talk to someone who has been out like this, and they vividly remember every detail of every minute. Just go out on a dark night away from the lights while on land and see if you don't hear and imagine strange

things all around. Multiply that same feeling several times over on a dark night out at sea.

The last of the eight perils Paul mentions is ...*perils among false brethren*. Fake brothers in Christ in other words. These are people who profess to be believers but are not. Characters like Judas Iscariot. Eventually their true unbelieving colors will show up, and motivated by greed or some other worldly lust they, as children of wrath, will turn against the believer, and the Christian values he stands for. False brethren betrayed Jesus, and false brethren betrayed the Apostle Paul, and caused him great peril. How many beatings and whippings and arrests did Paul suffer as the result of false brethren God only knows. This became a large part of the sufferings with Christ Jesus that Paul wrote Timothy about above in 2 TIMOTHY 1 & 2.

In 2 CORINTHIANS 11:27 Paul continues his list of events that has happened unto him for the cause of being the Apostle unto the Gentiles. 2 CORINTHIANS 11:27 *In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness*. Again eight items are listed in this verse: weariness, painfulness, watchings, hunger, thirst, fastings, cold, and nakedness.

"Weariness" is the same Greek word (2873 in the Greek Strong's Concordance) translated "labours" in verse 23, which again means: a toil resulting in weariness; intense labour united with trouble and toil; to make work for someone; and also carries with it the thought of beating of the breast with grief or sorrow. {See page 79 of these notes}. This Greek word is used nineteen times in new Testament scripture; nineteen being the number of FAITH. The Apostle Paul is one of our best examples of a New Testament worthy of FAITH, one of the "we" and "us" of HEBREWS 11. We too can be a New Testament worthy of FAITH, a full overcomer if we will just follow Paul's example. Here is what he encouraged us to do: 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*. PHILIPPIANS 3:17 *Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample*. Don't be surprised in following Paul to also find yourself in "weariness often."

Paul combines "weariness" with "painfulness" here in verse 27. "Painfulness" is one of those Paul exclusive words. It is the Greek word (3449 in the Greek Strong's Concordance) translated both "painfulness" this one time in 2 CORINTHIANS 11:27, and "travail" in 1 THESSALONIANS 2:9 and 2 THESSALONIANS 3:8. "Painfulness" here means: a hard and difficult labour, toil, travail, hardship, and distress. Paul expresses this same thought in GALATIANS 4:19 when he writes: *My little children, of whom I travail in birth again until Christ be formed in you*.

Next in 2 CORINTHIANS 11:27 we find the word "watchings" (number 70 in the Strong's Greek Concordance). This is another exclusive Paul word found twice in his writings, once here in verse 27, and once in 2 CORINTHIANS 6:5, a portion of scripture that we also went over earlier in this study. {See again page 79 of these notes}. "Watchings" simply means sleeplessness. This kind of sleeplessness is not the kind that means just wakefulness, but rather it expresses the watchfulness of those who are intent upon a thing. The Apostle Paul was intent upon preaching the gospel as he was sent forth to do by the Lord Jesus Christ, and part of his intensity (if you will) carried through into the period of time when he was to sleep. But rather than finding sleep and rest, Paul was in prayer and meditation as a part of his labours for the different ones he had preached too. Do you ever awake in the night with some Saint or Saints on your heart, and stay awake praying for them? I know I do, and this happens nearly every night for me. This is what Paul calls "watchings." When you next find yourself awake in the night with someone on your mind, pray for them, for the Lord wants you to enter into this kind of "watchings." You will then also find yourself also "watching" for the soon coming of our Lord and Saviour Jesus Christ!

"Hunger" and "thirst" are next listed by Paul in 2 CORINTHIANS 11:27. This is the kind of "hunger and thirst" that comes from not having any food or water available. Involuntary hunger and thirst, not voluntary like in ACTS 9:9 where we find Saul of Tarsus: *...three days without sight, and neither did eat nor drink*. The kind of "hunger and thirst" we are talking about would be the case on a long journey between points of comfort and aid. This lack of food or water was more common in Paul's day, and his modes of travel. "Fastings" is different. "Fastings" is a voluntary abstinence from food,

where as "hunger and thirst" are an involuntary abstinence from food. Paul, being a Jew, was brought up observing 28 yearly Jewish fasts. These fasts were done to remember something in their past Jewish history. When Paul fasted like he states here in 2 CORINTHIANS 11:27 *...in fastings often...* he was doing this in observance of remembering someone, or an assembly of people in prayer and fasting. An example of this is found in ACTS 14 at the conclusion of Paul and Barnabas' first missionary journey. ACTS 14:21 *And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, 22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. 23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.*

Next in 2 CORINTHIANS 11:27 Paul mentions being "cold." Being "cold" is akin to the "painfulness" Paul already mentioned, for being "cold" is a specific kind of "painfulness." Living in our climate of Colorado we have all experienced "cold," and how "cold" can even hurt like everything the colder it gets. Below zero kind of "cold" makes it hard to walk and even talk, causes our skin to freeze, and makes it even hurt to breath. This being "cold" like Paul is describing is a result of not having a warm place to get into, or from not having enough warm clothes to wear. Most likely this kind of "cold" is a direct result of being in journeyings often. When late in life Paul wrote Timothy to bring with him the cloak he left at Troas, (2 TIMOTHY 4:13), it was because he was once again suffering this kind of "cold." Some people tolerate "cold" better than others, and some people just can't stand to be "cold." I imagine Paul fell into the latter category of people. It is very probable with all of the injuries Paul experienced with the different whippings and beatings he received over the years that when it got "cold" each of these old injuries began to once again ache in his body. Being "cold" for Paul was another one of those things he suffered for Christ's sake, and for the cause of spreading the gospel.

Lastly in 2 CORINTHIANS 11:27 Paul mentions "nakedness" meaning nakedness of the body. This suffering experience of "nakedness" was one Paul involuntarily found himself in numerous times. The perils of robbers spoken of in verse 26 may have left him without even any clothes. The perils of crossing rivers also mentioned in verse 26 may have ripped the clothes off of his body. The same with the perils in the sea. By the time he was finished being whipped or beaten I doubt if he had any clothes left on either. Each of these times Paul was found in "nakedness" added to this long list things he suffered for Christ's sake, and for the cause of spreading the gospel. Paul also learned from these experiences more of the love of God, and wrote in ROMANS 8 the following words of encouragement: 35 *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

Most all of the things Paul has listed in 2 CORINTHIANS 11:23-27 were exterior physical sufferings that he suffered for Jesus Christ's sake as foretold to Ananias of Damascus back in ACTS 9:16. Each one of these suffering kind of things Paul listed would too weigh heavily on the human mind. In 2 CORINTHIANS 11:28 Paul called these physical sufferings that he suffered for Jesus' sake "*those things that are without.*" He then tried to explain the further sufferings he had within, the daily every minute of every hour burdens that really only an Apostle could understand, by stating in 2 CORINTHIANS 11:28 *Beside those things that are without, that which cometh upon me daily, the care of all the churches.* True Pastors understand this statement probably the best, for they experience the care of their own church. I myself understand the care it takes in doing a Sunday School class, and how heavily it weighs on my mind nearly all of the time. Each of us understands a little of what it takes to be faithful in attending church, and even the care that that takes. But I don't think that any of us really can

fully appreciate the kind of mental burden and strain that faced the Apostle Paul knowing that he as an Apostle to the Gentiles was entrusted *...the care of all the churches*. Everywhere he went he visited churches, and even started churches. Once he moved on it wasn't "out of sight, out of mind" for Paul. No, but rather he was concerned for, and prayed for everyone in every meeting he ever attended. These different ones would come across his mind at all hours of the day and night, and so he would pray for them, lifting his burden for them up to Jesus, who could solve their every problem. Paul could only do this by having the love of God shed abroad in his heart by the power of the Holy Ghost. {See ROMANS 5:5}. His daily care of all of the churches even reached down to us in our day as he prayed for those who would receive his gospel. What an overwhelming burden this would be, and like I say, a burden than none of us really fully understand. I know in my own life I am thankful for any prayers that go up in my behalf, and I certainly appreciate the prayers of those who have gone on before me, like the Apostle Paul, like Sister Burge, like Bob Wood, like Chris Wilson, who prayed for me in my behalf. Those were prayers of foresight, and certainly prayers of faith. Now you may think that these statements are a little far fetched, and that the Apostle Paul didn't pray for me, and you, but what did he write in EPHESIANS 1? EPHESIANS 1:16 (I, the Apostle Paul) Cease not to give thanks for you, making mention of you in my prayers; 17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,... . Saul of Tarsus' eyes of understanding were first opened on the road to Damascus when he first saw Jesus, and his real spiritual eyes of understanding were fully opened three days later when he was filled with the Holy Ghost. He then prayed for everyone he met, and everyone who would read his gospel, and everyone who would hear his gospel that their spiritual eyes too would be opened like his was, to receive the fullness of the gospel that was revealed unto Paul, so that we too could be found one of the New Testament full overcoming worthies of faith. Those of this church age whose spiritual eyes have been fully opened to see, and their hearts opened to receive Paul's gospel, and go on and run the race to receive God's eternal best, will be the ones found in REVELATION 4:6 *...full of eyes before and behind*. Thank God for the Apostle Paul and his prayers, and that as the Apostle to the Gentiles he was entrusted *...the care of all the churches*.

Now our point in reviewing these different events and various kinds of sufferings and perils in the Apostle Paul's life prior to writing this in 2 CORINTHIANS 11:23-33, is to once again show that he wasn't silent when he was sent from Caesarea to Tarsus in ACTS 9:30 until we hear of him again in ACTS 11:25. Every opportunity he got after being saved he preached that Jesus Christ is indeed the Son of God, and suffered these many things for his persistence. The five so called silent years in Paul's life from ACTS 9:30 to ACTS 11:25 weren't really silent at all, but rather were full every day in doing the work of a minister, and in time the work of an apostle, for which he suffered many things. His was not a trial free life. Don't expect your life to be trial free either, especially if you are a race course runner following the Apostle Paul as he followed Christ. {See 1 CORINTHIANS 11:1}. After studying some of the things listed in 2 CORINTHIANS 11:23-33, of which the majority occurred during these so called five silent years, we should realize the great responsibility that the Lord placed upon Saul of Tarsus to fill up the word of God. COLOSSIANS 1:25 *Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;*... . We should also realize, especially as a race course runner, the great responsibility that is ours in following the Apostle Paul, especially if we ever expect to have God's best in our lives. Paul's gospel was given unto us specifically for that purpose, that is so that we could have God's best in our lives. Paul faced all kinds of adversity to bring us his gospel message. We too may face various kinds of adversity in learning the truth of Paul's gospel, and yet even after facing all of the trials he did, Paul was still able to write in

HEBREWS 13:5 & 6 these very strong words of encouragement: *Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.* 6 So that we may boldly say, *The Lord is my helper, and I will not fear what man shall do unto me.* After all of these experiences we have looked at in the life of Saul of Tarsus, the Apostle Paul, he wrote these words: 2 CORINTHIANS 4:5 *For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.* 6 *For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.* 7 *But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.* 8 *We are troubled on every side, yet not distressed; we are perplexed, but not in despair;* 9 *Persecuted, but not forsaken; cast down, but not destroyed;* 10 *Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.* 11 *For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.* Our Lord and Saviour Jesus Christ will not forsake us and leave us alone on this race course of life he individually designed for each one of us to walk upon. Three times the Apostle Paul writes us to "walk worthy." EPHESIANS 4:1 *I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,...* . COLOSSIANS 1:10 *That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;...* . 1 THESSALONIANS 2:12 *That ye would walk worthy of God, who hath called you unto his kingdom and glory.*

Antioch, Syria

Having now shown that Saul of Tarsus wasn't really silent during these so called silent years between ACTS 9:30 and ACTS 11:25, let's next read the account in scripture, and see how Saul of Tarsus was introduced back upon the scene. We will read ACTS 11:19-26. ACTS 11:19-26, which reads: *Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, {the distance from Jerusalem to Phenice is about 700 miles} and Cyprus, {the distance from Jerusalem to Cyprus is about 270 miles} and Antioch, {the distance from Jerusalem to Antioch, Syria is about 320 miles} preaching the word to none but unto the Jews only.* 20 *And some of them were men of Cyprus {like Barnabas} and Cyrene {like Lucius mentioned in ACTS 13:1}, which, when they were come to Antioch, spake unto the Grecians, {Grecians are Jews foreign from Palestine who speak Greek rather than Hebrew.} preaching the Lord Jesus.* 21 *And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.* 22 *Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.* 23 *Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.* 24 *For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.* 25 *Then departed Barnabas to Tarsus, for to seek Saul:* 26 *And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.*

There is a tremendous amount of real good background information found in just this portion of scripture. We need to understand first of all that there are two Antioch's mentioned in ACTS. Where they were first called Christians in Antioch speaks of Antioch, Syria. Antioch, Syria was at the time of ACTS the third largest city of the Roman Empire with a population at that of 500,000. Two cities had larger populations, Rome and Alexandria, Egypt. Antioch, Syria was a link between the trade routes of the Mediterranean and the routes that lead east unto China. It was a sort of melting pot of cultures, as are most large cities. No doubt Antioch attracted numerous Jewish businesses, and businessmen also, including those disciples mentioned above who were scattered abroad after the persecution of Stephen and called Christians first there at Antioch. Antioch had everything that Roman wealth, Greek culture, and Oriental luxury could produce. The citizens of Antioch were some what unique in that they were given