

shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words. The rapid speed of this translation is expressed in Paul's gospel record of 1 CORINTHIANS 15:52, which reads: *In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.* Do you want to have God's best and be an overcomer found in the highest heavenly company called the Bride of Christ? If so then follow the Apostle Paul, and learn his gospel like those of Antioch, Syria did. Paul's gospel will take you higher and higher and draw you close to Jesus! This then is how we remember the Saints of Antioch, Syria. Thank God for their prayers for Paul, for their acceptance of his gospel, and their concern for those beyond their borders, and yes that included even you and me!

## Paul's second visit back to Jerusalem after being Saved

*ACTS 11:25 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.* So we have noted that the disciples were first called Christians here at Antioch, and two of their teachers were Barnabas and Saul of Tarsus, who were allowed at this time of ACTS 11 to assemble themselves here a whole year without any sort of negative repercussions. In time other disciples from Jerusalem came up to Antioch, Syria to visit old acquaintances, and ACTS 11:27-30 records: *And in these days came prophets from Jerusalem unto Antioch. 28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. 29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: 30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.*

Of the prophets mentioned in ACTS 11:27 only Agabus is mentioned by name. He is mentioned twice in scripture, once here in ACTS 11:28, and once in ACTS 21:10 & 11 when he warned the Apostle Paul not to go up to Jerusalem. Obviously from reading these two portions of scripture we see the great respect that Agabus had for Paul, known here in ACTS 11 still as Saul. After Agabus prophesied here at Antioch of a famine in all the world, the Christian assembly at Antioch took a collection for the poorer assembly there at Jerusalem, and found it appropriate to send Barnabas and Saul with this kind of relief. Thus we get a clearer picture of the important place both Barnabas and Saul had with this assembly of Christians at Antioch. Both Barnabas and Saul of Tarsus were accepted as devout Christian leaders, and were entrusted with a great deal of money to be given unto those of Jerusalem. Furthermore the Saints of Antioch prayed for this good will to be accepted from the hands of both Barnabas and Saul by the elders of Jerusalem.

Brother Copley in his study book of ACTS also gives a typical lesson found in this portion of scripture, which I will now quote. "The great famine over all the world" (verses 27-30) was due to the fact that Israel as a nation had rejected the Son of God and the Gift of the Holy Spirit. The phrase, "all the world," means all the inhabited earth. That too was typical of the sore trial, world-wide, from which the full overcomers shall be delivered at the close of this age --REVELATION 3:10. Thank God, after Jesus comes and Israel receive Him, there will be no more dearth, but abounding plenty, see JOEL; 2:19 to 27. (End of quote from Brother Copley).

This was the second time Saul of Tarsus would be back in Jerusalem after his conversion. The first time ended after the shortest of visits in ACTS 9:28-30. This second visit was different however. First of all several years had passed since Saul of Tarsus was last seen at Jerusalem. Those of Jerusalem had forgotten some of the terror that the old Saul of Tarsus had caused them, and no doubt there were many new believers in the church at Jerusalem who never knew Saul of Tarsus before he got saved. Secondly, during this same time at Jerusalem there was another source of terror known as Herod the king. Any damage that old Saul of Tarsus had done was now a subdued memory.

Furthermore Barnabas, the man of consolation and encouragement, had convinced the Apostles that Saul of Tarsus was an asset to Christianity after being saved. They have now had years to digest this fact. So we read of no further trouble for Saul of Tarsus on this his second visit to Jerusalem after being saved. Besides Saul was here a part of a mission of mercy, so why would not the elders of Jerusalem accept his part of this missionary journey? Obviously they did. But the biggest part of the reason the Apostles and elders accepted Saul into their midst here was his association with Barnabas. Again recall that Barnabas name means 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. All of these titles are fitting of Barnabas.

So we note that several years have passed since the time frame of ACTS 9 when Saul of Tarsus had first returned to Jerusalem after being saved, and tried to join himself to the disciples there at Jerusalem. What Barnabas had tried to do in ACTS 9 was now accomplished these many years later in ACTS 11. In ACTS 9 we read: 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.* Now in ACTS 11:30 we find Barnabas again with Saul in Jerusalem, and Saul this time ...*was with them coming in and going out at Jerusalem...* by some accounts for maybe as long as a year!

Now this journey of Barnabas and Saul from Antioch, Syria to Jerusalem didn't happen over night, but rather took some time to happen. Thus Barnabas and Saul were off the scene from Antioch, Syria for an unknown period of time, possibly maybe even as long as another year. And it was an eventful year for those of Jerusalem as noted in ACTS 12. ACTS 12 tells of the persecution of the church there at Jerusalem by Herod the king. James the brother of John was killed by the sword of Herod the king, and Peter too faced the same fate. But the angel of the Lord delivered Peter from prison. Peter thought that all of this was just a vision. ACTS 12:11 & 12 then states: *And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. 12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.*

We know from studying ACTS 9 and GALATIANS 1 that Saul of Tarsus stayed with Peter 15 days on his first visit back to Jerusalem after being saved. And we know on this second visit to Jerusalem after being saved that Peter would be one of the ones that Saul of Tarsus, and Barnabas would visit, and spend time with. We have just read in ACTS 12:11 & 12 how that Peter himself was persecuted by Herod the king, but escaped by the mighty delivering hand of the Lord. And Peter finds himself at ...*the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.* This information from ACTS 12:12 gives us a connection to Barnabas and Saul, though it is not readily apparent at first glance. This connection is John whose surname was Mark.

## John, whose surname was Mark

John, whose surname was Mark, has quite a history in scripture, and quite a history with the Apostle Paul. We find John, whose surname was Mark several times in scripture under the following names: John, whose surname was Mark, Mark, and Marcus. John Mark, whom I'll refer to him as, was first associated with the church at Jerusalem. One of his relatives was Barnabas, who is mentioned this way by Paul in COLOSSIANS 4:10 ...*Marcus, sister's son to Barnabas,* which some interpret to be a nephew to Barnabas, and others interpret to be a cousin to Barnabas. ACTS 12:12 tells us that John Mark's mothers name was Mary, who had a house at Jerusalem where Saints met to worship and pray, kind of a church if you will. Scripture doesn't specifically tell us here in ACTS 12:12 if Barnabas and Saul were a part of this many that were gathered together at John Mark's mothers house, but they very well could have been for they