

encouraged the Apostle Paul, and secondly encouraged John Mark. Some ministries seem to be more on a one to one basis than on a group basis, and it seems that this was the way it was with Barnabas the majority of the time. So in the end we find that Barnabas too encouraged John Mark to be a follower of the Apostle Paul as Paul was a follower of Jesus Christ. {Study 1 CORINTHIANS 4:16; 11:1; PHILIPPIANS 3:17; and 1 THESSALONIANS 1:6}.

Paul's First Missionary Journey

ACTS 13:1 *Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.* There are five (the number of grace) "prophets and teachers" mentioned in this verse: (1) Barnabas {son of prophecy, or son of consolation}, who we noted a little about above, will become a famous Church Apostle. We noted in our Church Apostle study that Barnabas must have been a patient man, noting that Barnabas was patient with Paul, having been the first Saint from Jerusalem to take Paul in and get him aquatinted with those at Jerusalem. Then after letting some years go by, Barnabas set sail for Tarsus, where he patiently searched for Paul, then after finding him brought him to Antioch where they taught together. And then after Paul and Barnabas split up Barnabas will patiently teach John Mark the gospel of Paul. Late in life Paul will acknowledge the importance of John Mark, who has again been added to his ministry, by stating that John Mark is a fellowlabourer with Paul (PHILEMON 1:24), and ... *profitable to me for the ministry* (II TIMOTHY 4:11). The second (2) man mentioned in ACTS 13:1 is ...*Simeon that was called Niger...* Simeon {hearkening} is such a common name in scripture, that this particular man is often confused with The Simeon of Cyrene mentioned in MATTHEW 27:32 and MARK 15:21. He may be the same man, God only for sure knows. We do know from ACTS 13:1 that he was called Niger, which indicates that he was a proselyte from a region in Africa, and the Twentieth Century New Testament translation of this portion of this verse reads: ...*Simeon who went by the name of Black.* If he was a black man from a region of Africa it shows how diverse in background were those in the church at Antioch, and the fact of how the preaching of the gospel had spread ...*and unto the uttermost part of the earth.* {ACTS 1:8}. The third (3) man mentioned in ACTS 13:1 is ...*Lucius of Cyrene...* Lucius {light; bright; white}. Cyrene is located on the north coast of Libya. On the day of Pentecost in ACTS 2 we read that there were those confounded and amazed and marveling because they heard in their own language, Jews from Jerusalem speaking by the power of the Holy Ghost in languages these Jews knew nothing about, the wonderful works of God. Some of these who were confounded were from Cyrene. We are not told in scripture much about Lucius of Cyrene, but know that the preaching of the gospel had reached those of Cyrene, and somehow came unto the ears of Lucius of Cyrene. The fourth (4) man mentioned in ACTS 13:1 is ...*Manaen, which had been brought up with Herod the tetrarch...* Herod the tetrarch was the Herod who beheaded John the Baptist. We don't know much more than this about Manaen {comforter}, but it goes to show that Christianity was all around the Herod's. Herod Agrippa stated unto Paul in ACTS 26:28 ...*Almost thou persuadest me to be a Christian.* Thank God that Manaen, who had been brought up with Herod the tetrarch became a Christian, and one of the leaders in the church at Antioch. The fifth (5) man mentioned in ACTS 13:1 is Saul {requested}, the same is known as Saul of Tarsus, and more famously he is known as the Apostle Paul. Saul is called Saul (instead of Paul) twenty-four times in the New Testament scripture. Twenty-four is the number that has to do with the PRIESTHOOD. Saul was closely connected with the high priest there in Jerusalem, and as such also was closely connected with the Jewish Sanhedrin. We find Saul of Tarsus first mentioned in ACTS 7:58 at the stoning of Stephen. ACTS 7:1 tells us that Stephen gave his address to the Jewish council in answer to the high priest questioning of him. Saul obviously was there also having a close connection to the Jewish Sanhedrin. In ACTS 8:3 we read: *As for Saul, he made havock of the church, entering into every house, and*

haling men and women committed them to prison. And he did so with the blessings of the high priest. ACTS 9:1 & 2 tell us this, and ACTS 22:5 further illustrates how closely associated with the Jewish council of the Sanhedrin Saul was, stating: *As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.* Thus we see that Saul had a name and reputation of much evil by those Christian's at Jerusalem. Annanias in ACTS 9:13 & 14 questions the Lord concerning Saul, stating: *...I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: 14 And here he hath authority from the chief priests to bind all that call on thy name.* Thus we see that Saul of Tarsus had a poor reputation amongst the Christians at Jerusalem, and then after his conversion the scripture tells us that he had a poor reputation amongst his former "buddies" there at Jerusalem; in fact they went about to kill him {see ACTS 9:29, ACTS 21:31 and ACTS 23:15}. ACTS 9:30 tells us that Saul was sent from Jerusalem back to his boyhood home of Tarsus, where he headquartered and dedicated his time and life unto the Lord until years later when Barnabas went to seek him in ACTS 11:25. Now here in ACTS 13:1 we find Saul listed last in this list of five prophets and teachers in the church that was at Antioch. We will say much more concerning Saul, who is later called Paul, as we progress through this lesson. For now let's note the last point in time in chronology that we find Paul called Saul is in ACTS 13:9, and later references to Paul being called Saul is when the scripture refers back to the time his conversion. After ACTS 13:9 Paul is called Paul 162 times in scripture.

Having now introduced these five "prophets and teachers" in the church there in Antioch, Syria, let's read ACTS 13:2 and see what they were doing there. ACTS 13:2 *As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.* Note first of all that phrase *...they ministered to the Lord, and fasted...*. This phrase is key to understanding their devotion to the Lord: *...they ministered to the Lord, and fasted...*, shows that the Lord was first place in their lives. He was first in value to them. This word "ministered" comes from a Greek word rarely used in the New Testament scripture; the Greek word is LEITOURGEO, and the meaning in classical Greek takes us to ancient Athens where certain public officials were to supply public offices at one's own cost, in other words to render public service to the State; hence, generally, to do service, or to be of service to the gods (of ancient Greece). In our text then we find that these five prophets and teachers were doing a free will service of love, or performing a work of love dedicated to the Lord at their own cost of time, labour and money, and they were doing this cheerfully. Their motivation was only to do the will of the Lord. In COLOSSIANS 3:23 Paul writes: *And whatsoever ye do, do it heartily, as to the Lord, and not unto men,* and this was the heart attitude that we find of these five men. Again in 2 CORINTHIANS 11:7 Paul writes: *Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?* These five "prophets and teachers" were then servants unto the Lord. Again in GALATIANS 1:10 Paul writes: *For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.* These five men then were devoted and dedicated to pleasing the Lord and doing His will, and are found here ministering unto the Lord, and fasting. In other words they are worshipping the Lord, and not seeking to please or entertain men as so many so called preachers, evangelists, and ministers are doing today. We pointed out in our study on thrones that as you read through the book of REVELATION you will notice that the four living creatures and the four and twenty elders are frequently mentioned together engaged in some form of worship round about the throne of the Majesty in the heavens. We also pointed out in our full overcomers study that worship is the chief engagement of the full overcomers now while here on earth, thus we would expect them to be the most familiar with this kind of activity when they get to heaven. Jesus pointed out in JOHN 4:23 and 24 some facts concerning worship, stating: *But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.* Brother Copley in his comments on this portion of scripture in his study book on ACTS notes: "Our chief and first ministry is not to preach, but to worship. "The Father seeketh worshippers." If the Lord can get good

spiritual worshippers, He soon can get able laborers and teachers and preachers. What a deep delight this ministry becomes as we learn to yield to the holding, waiting, preparing power of the Spirit. And what eternal profit we afterwards see therein. ...Yes, they "fasted;" but fasting is not some laborious, rigid refusal to eat. It is a spontaneous cessation of everything that might interfere with a prolonged waiting upon the Lord. {See ISAIAH 58:3-7}." (End of quote from Brother Copley). Thus we see of these five "prophets and teachers" their total dedication and devotion to the Lord as ...*they ministered to the Lord, and fasted...*

Next in ACTS 13:2 we read: *...the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.* Now how did the Holy Ghost say anything to these five dedicated worshippers? We must note that these men were full of the Holy Ghost. ACTS 11:24 has already stated this of Barnabas: *For he was a good man, and full of the Holy Ghost and of faith:...* . In ACTS 13:9 we read this concerning Saul: *Then Saul, (who also is called Paul,) filled with the Holy Ghost,...* . That word "filled" in verse 9 translates into our English word "full," indicating that Saul also was full of the Holy Ghost, (and of course he would of had to be full of the Holy Ghost to accomplish what he did in verses 6 through 12 of ACTS 13, not to mention the multitude of other things he accomplished because he was a yielded vessel full of the Holy Ghost). Men and women full of the Holy Ghost and of faith and wisdom is not unique in the book of ACTS, in fact the reason so much is accomplished in the book of ACTS, by ordinary men and women, is that they were men and women full of the Holy Ghost. {Study ACTS 2:4; 4:8; 4:31; 6:3; 7:55; 11:24; and 13:9 for starters}. Would to God that there were more men and women full of the Holy Ghost in the world today! Men full of the Holy Ghost accomplish the Lord's work, and these particular men of ACTS 13:1 & 2 were called "prophets and teachers." What did they prophesy? Whatever the Holy Ghost gave them to prophecy. 1 CORINTHIANS 14 sheds light upon this subject, and 1 CORINTHIANS 14:1-5 reads: *Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. 2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. 3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. 4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. 5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.* By either a prophecy from the Holy Ghost, or a tongues and interpretation from the Holy Ghost it was made known unto these five men of ACTS 13:1 & 2 to *...Separate me Barnabas and Saul for the work whereunto I have called them.* We see then that Barnabas and Saul were to be separated from the church at Antioch, called without the camp (like we learned about in our studies on Rahab), and separated for the work whereunto the Lord has called them.

Let's pause here and see how it was that Barnabas and especially Saul came to the point of being separated *...for the work whereunto I have called them.* Scripture tells us this of the background of Saul of Tarsus, whom we know better as the Apostle Paul. ACTS 22:3 *I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, ...* . History tells us that Tarsus was ranked above Athens and Alexandria for its school in Greek literature and philosophy. In Tarsus Paul learned Greek, and in ACTS 21:37 we find Paul speaking Greek to the Roman captain. Being a Jew doesn't necessarily mean that one knows Hebrew, but ACTS 22:2 tells us that Paul was also fluent in Hebrew. ACTS 23:6 states these words of Paul, which shows his religious upbringing: *...I am a Pharisee, the son of a Pharisee...* . PHILIPPIANS 3:5 goes on to state this of Paul in his own words: *Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;...* . ACTS 22:26-29 tells us that Paul was a free born Roman citizen. ACTS 22:3 goes on to state that Paul was: *...brought up in this city (Jerusalem) at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God,...* a trait common of the Pharisees. ACTS 26:4 and 5 go on to state in Paul's own words: *My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; 5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.* Thus we see that Paul had instilled in him the following self-righteous values (1) Hebrew religion; (2) Greek culture; and (3) Roman citizenship. All

of these elements along with his unbelief in the Lord Jesus Christ were swiftly leading him down the road to hell. His chosen career path in the Jewish religion as a well heeled Pharisee took him to the low point in his life recorded in ACTS 8:3 where it is noted that *...he made havock of the church, entering into every house, and haling men and women committed them to prison.* Of course Saul thought he was doing the right thing for he had attained as a young man a very high place among organized Jewish religion. In GALATIANS 1:13 and 14 Paul further explains his manner of life at that time of his life, stating: *13 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: 14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.* 1 TIMOTHY 1:13 further tells us that Saul of Tarsus *...was before a blasphemer, and a persecutor, and injurious...*, and also notes that this highly educated man was doing all of this injury and persecuting and blasphemy *...ignorantly in unbelief.* Saul of Tarsus unbelief in Christ Jesus is what had made him so ignorant. He was ignorant of the truth. So many even today are ignorant of the truth. Ignorance is defined by Webster's Dictionary as a lack of knowledge. Amazing isn't it that someone could spend a lifetime being educated in the way of religion, like Saul of Tarsus was, and yet have a total lack of knowledge of the truth. EPHESIANS 4:21 tells us: *...the truth is in Jesus.* In JOHN 14:6 we read these true words spoken by Jesus: *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by (or through) me.* 1 TIMOTHY 2:4 refers to Jesus Christ our Saviour *...Who will have all men to be saved, and to come unto the knowledge of the truth.* Then 2 TIMOTHY 3:7 tells us that there are some who are *...Ever learning, and never able to come to the knowledge of the truth,* and from such we are instructed to turn away from. 2 TIMOTHY 3:8 further tells us that there are also those who *...resist the truth, men of corrupt minds, reprobate concerning the faith.* {Reprobate speaks here of men whose moral sense is perverted and whose minds are beclouded with their own speculations.} Jesus again tells us in JOHN 8:32 *And ye shall know the truth, and the truth shall make you free.* The last day of this self righteous sinful life came for Saul on the road to Damascus, where he was arrested by the Lord Jesus Christ, the truth, and the life, *...and given the opportunity of a lifetime, for life as he knew it for Saul of Tarsus was now over, one way or the other.* You see 2 Peter 3:9 states that *...The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.* Saul of Tarsus came to repentance in the presence of our Lord and Saviour Jesus Christ on the road to Damascus; a road that Saul thought was taking him to persecute more Christians. And how could you say no to the Lord Jesus Christ? ACTS 26:9-18 tells the incredible story of Paul getting saved on the road to Damascus in Paul's own words: *I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. 10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. 11 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. 12 Whereupon as I went to Damascus with authority and commission from the chief priests, 13 At midday, C king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. 14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me?* Let's pause here for a minute and think this through. Was Paul persecuting Christians, or was he persecuting Jesus Christ? You see Jesus was identifying Himself with the Christian. In the last part of ROMANS 8:9 we read: *Now if any man have not the Spirit of Christ, he is none of his.* Thus we see that if any man has accepted Jesus Christ as his personal Saviour, he has the Spirit of Christ, and has become members in particular in the body of Christ. {See 1 CORINTHIANS 12:27}. MATTHEW 25:31-45 deals with this subject, and in that portion we read of Jesus sitting on His throne in glory identifying Himself with those who had received Him as their personal Saviour; in other words they who had received the Spirit of Christ. Saul could have stated to the Lord,

“Lord I never persecutest you,” but the scripture doesn’t say this, for Saul of Tarsus knew in his heart that he was persecuting Jesus. Jesus identifies with the believers in MATTHEW 25:40 and answers questions like “Lord I never persecutest you” by stating: *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.* Saul of Tarsus knew now that the reality of the situation was that he had indeed been persecuting Jesus Christ when he was persecuting Christians. Let’s go back to our text of ACTS 26:14 and note again these words: *I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me?* There was no following argument from Saul for in verse 13 we find that Saul had now saw the One True Light from heaven, thus he, Saul of Tarsus, knew that when he had gone about persecuting Christians that he really was persecuting Jesus Christ. Why had he done this? Unbelief. Unbelief in Jesus Christ. Next in ACTS 26:14 we find Jesus Christ making this statement to Saul of Tarsus, and we must know that these words were spoken in the tenderest most loving tone: *Saul ...it is hard for thee to kick against the pricks.* One translation of this last phrase reads: *...it is not easy for you to kick against your own conscience.* Saul of Tarsus knew in his conscience that Stephen had spoken words of truth, and many of those whom Saul of Tarsus had persecuted had spoken to him words of truth; words which were sharper than any two edged sword; {HEBREWS 4:12 *For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*}; words which pricked his self-righteous conscience; words which burned holes in his unbelief of Jesus Christ. The blinding Light from heaven flooded through these holes of unbelief and filled his heart with the True Light from heaven causing Saul of Tarsus to state: *...15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.* ACTS 9:6 and ACTS 22:10 tells us what Saul of Tarsus did and said next. ACTS 9:6 tells us that Saul of Tarsus *...trembling and astonished said, Lord, what wilt thou have me to do?* You see here the changed heart attitude of Saul of Tarsus, for he has cried out from his heart in words of belief “Lord, what wilt thou have me to do?” ACTS 26:16-18 answer this question in Jesus own words to Saul: *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.* These wonderful and gracious words of Jesus found in ACTS 26:16 through 18 speak of the work whereunto I have called him, found mentioned in our text of ACTS 13:2. Let’s look at verses 16 through 18 from an expounded translation: *16 But get up and stand upright on thy feet: for I have shown myself to you for a reason, and that reason is to appoint thee to my service as a minister and a witness both to the things of what you have seen of me today, and of those things in which I will appear to you; 17 I will be thy Deliverer from the hands of thy people and of the Gentiles, for to the Gentiles I am sending you, 18 that their eyes may be opened, and that they may turn from darkness to light, and from the dominion of Satan unto God, so that they may have their sins forgiven, and take their place with those whose lives have been made holy by their faith in me.* There are many important points to note in these three verses. First let’s note that the Lord Jesus Christ personally appeared unto Paul here on the road to Damascus, and this was not the last time that He did so. Paul recalls this first appearance by the Lord Jesus Christ unto him this way in 1 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. 8 And last of all he was seen of me also,* (first on the road to Damascus) *as of one born out of due time. 9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.* Paul hints at other appearances of the Lord Jesus Christ unto himself in GALATIANS 1:11 *But I certify you,*

brethren, that the gospel which was preached of me is not after man. 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. Many other personal appearances by the Lord Jesus Christ unto Paul are found in the following scriptures if you want to study them out: ACTS 23:11; ACTS 14:19 with 2 CORINTHIANS 12:1-4; ACTS 27:23; and 2 TIMOTHY 4:17. Secondly we need to see that the Lord Jesus Christ personally appeared unto Paul here on the road to Damascus for two specific reasons. Reason number one was to get Saul of Tarsus out of the business of persecuting Christians, thus Jesus Christ Himself came and arrested Saul of Tarsus on the road to Damascus. If you look up the word "arrest" it means to take into custody by authority of the law. ROMANS 10:4 tells us: *For Christ is the end of the law for righteousness to every one that believeth.* When Saul of Tarsus was arrested by the Lord Jesus Christ on the road to Damascus it was the end of the law for Saul, and it was the beginning of eye opening grace for Saul. When Saul of Tarsus was arrested by the Lord Jesus Christ on the road to Damascus he became (willingly) the prisoner of Jesus Christ. {See EPHESIANS 3:1; 4:1; PHILEMON 1:1; and 1:9}. Specific reason number two that the Lord Jesus Christ personally appeared unto Paul here on the road to Damascus was to (of all things) make him a minister, a witness, an apostle for this church age, a willing vessel separated unto the gospel of God (ROMANS 1:1), a willing servant of Jesus Christ (ROMANS 1:1), and a willing prisoner of Christ Jesus (PHILEMON 1:1). Recall that scripture that we have many times referred to in past lessons: ISAIAH 55:8 *For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.* 9 *For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.* Back in ACTS 9:10 - 17 hours after the Lord arrested Saul of Tarsus on the road to Damascus, the Lord appeared unto Ananias, a devout disciple who no doubt was high on Saul of Tarsus' list of people to bring back to Jerusalem, and the Lord Himself to Ananias certain important things concerning Saul of Tarsus. We read this in ACTS 9:15 & 16: *But the Lord said unto him, (Ananias) Go thy way: for he (Saul) is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16 For I will shew him how great things he must suffer for my name's sake.* The third thing that I want us to note from ACTS 26:16-18 is a couple of irony's here. We have the greatest human persecutor of Christians recorded in scripture {see 1 TIMOTHY 1:15} here personally selected by the Lord Jesus Christ to be the Chiefest Apostle for this present Church Age {see 2 CORINTHIANS 11:5 and 12:11}. Only the Lord could do this. Another irony is that Saul of Tarsus was sent to Damascus with authority from the chief priests to seek out the likes of Ananias, and Ananias was sent to the house of Judas by the authority of the Lord Jesus Christ to seek out Saul of Tarsus. A third irony is that Saul of Tarsus eyes were now blinded by the light that he saw in the way on the road to Damascus {see ACTS 9:8 and 22:11}, but the Lord was sending him to the Gentiles to open their blind eyes to the truth of the gospel. Now returning to our text of ACTS 13:2 we again read: ... *Separate me Barnabas and Saul for the work whereunto I have called them,* and realize that the above prophecies of Ananias, and the instructions of the Lord Himself found mentioned in ACTS 26:16-18 were about to be fulfilled to the extent that the Lord Himself had said they would. Probably a dozen or so years have now passed since that day Saul of Tarsus met the Lord Jesus Christ that first time on the road to Damascus.

We need to see something further here. The Lord Jesus Christ called Paul and Barnabas to be apostles, yet they instantly were not put into that position. It took years of preparation of the Lord, and the guidance of the Holy Ghost, to bring them to that position. Paul and Barnabas are first recognized as apostles in ACTS 14:4, and again in ACTS 14:14, yet they were called of the Lord to that position years before. The Kingdom Apostles didn't become apostles to men on the same day that Jesus told them to ... *Follow me, and I will make you fishers of men.* {MATTHEW 4:19}. It wasn't until after the day of Pentecost when they received the power and infilling of the Holy Ghost that they, and specifically Peter, became powerful apostles unto men. Stephen was not an apostle, but scripture records that he was a man full of faith and power and full of the Holy Ghost {see ACTS 6:5 and 8}, whose calling was to help the widows {see ACTS 6:1}, and not too long after this he ended up preaching a powerful sermon, which pricked the heart of Saul of Tarsus. So what we need to see here is that the timing of being placed into the ministry is the Lord's business. Saul of Tarsus was called into the ministry on the road to Damascus by the Lord Jesus Christ Himself, but he wasn't ready or prepared for that job

until he learned some important lessons from the Lord and the Holy Ghost. The first thing that Saul of Tarsus needed in order to meet the High calling was the infilling of the Holy Ghost. Ananias in ACTS 9:11 was told in a vision of the Lord to *...go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus...*, which Ananias did. Acts 9:17 tells us this stating: *And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.* Saul immediately received the Holy Ghost (verse 18 indicates this) *...And straightway he preached Christ in the synagogues, that he is the Son of God,* (verse 20 tells us this). But Saul wasn't yet ready for or prepared for the work whereunto the Lord had called him. He was still a novice, meaning: a new convert, a neophyte (one who has recently become a Christian). Late in life the experienced Apostle Paul wrote some Holy Ghost inspired advice unto the Apostle Timothy concerning bishops (meaning overseers) in the church. 1 TIMOTHY 3:1-7 states: *This is a true saying, If a man desire the office of a bishop, he desireth a good work. 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 4 One that ruleth well his own house, having his children in subjection with all gravity; 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?) 6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.* Next in 1 TIMOTHY the experienced Apostle Paul wrote some Holy Ghost inspired advice unto the Apostle Timothy concerning deacons. The Greek word used here for "deacon" translates into our English "minister". Here is what the Apostle Paul has to say next concerning ministers: 1 TIMOTHY 3:8 *Likewise must the deacons be grave {worthy of respect}, not doubletongued {not shifty and double talkers but sincere in what they say}, not given to much wine, not greedy of filthy lucre {craving wealth and resorting to ignoble (dishonorable) and dishonest methods of getting it}; 9 Holding the mystery of the faith in a pure conscience. 10 And let these also first be proved; then let them use the office of a deacon, being found blameless. 11 Even so must their wives be grave, not slanderers {gossips}, sober, faithful in all things. 12 Let the deacons be the husbands of one wife, ruling their children and their own houses well. 13 For they that have used the office of a deacon well purchase {gain} to themselves a good degree, and great boldness in the faith which is in Christ Jesus.* Again going back in time to the point where Saul of Tarsus was first saved and filled with the Holy Ghost there in Damascus we must note that he, at that point in time, wasn't yet ready for, nor prepared for the work whereunto the Lord had called him. ACTS 9:21 shows that immediately after getting saved and filled with the Holy Ghost, Saul of Tarsus when he preached left the hearers with a question in their minds of his motivation. ACTS 9:21 reads: *But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?* We must realize that Saul of Tarsus had just recently been told by the Lord Jesus on the road to Damascus: (ACTS 26:16-18) 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.* And furthermore Ananias has also told Saul of Tarsus these words, which were spoken unto him by the Lord in ACTS 9:15 & 16: *But the Lord said unto him, (Ananias) Go thy way: for he (Saul) is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16 For I will shew him how great things he must suffer for my name's sake.* What Saul need to realize here in Damascus was these two important points made by the Lord in His references about Saul: (1) *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;* and (2) *I will shew him how great*

things he must suffer for my name's sake. Had the Lord yet showed Saul of Tarsus anything except that He was is the Son of God? (See ACTS 9:20). No, not really, not yet anyway. Let's read an expounded translation of what the Apostle Paul had to say concerning the calling that each and every Christian has on his own life, {see also 1 CORINTHIANS 1:26}. 1 CORINTHIANS 7:17 (expounded version) *I would add this -- that each one should fill the place that God has assigned to him and to which the Lord has called him. This is the rule that I lay down in every Church.* 18 *Was a man called with the marks of circumcision on him? Let him not seek to remove the marks of circumcision. Was any one at the time of his call uncircumcised? Let him not seek circumcision.* 19 *For neither circumcision counts for anything nor uncircumcision, all that matters is keeping God's commands.* 20 *Whatever be the condition of life in which he was called, in that let him continue.* 21 *Were you a slave when you became a Christian? Stop letting that annoy you: even if you can gain your freedom, make the most of your present condition instead.* 22 *For a slave who has been called to union with the Lord is a freedman of the Lord, Likewise when a free man is called he becomes the Lord's slave.* 23 *You have been redeemed, at tremendous cost; stop becoming slaves to men.* 24 *My brothers, let every one of us continue to live his life with God in the state in which he was when he was called.* So we see that Saul of Tarsus knew he was called for a specific and special purpose, but the Lord had not revealed unto him, yet, the gospel that he was to preach. His gospel was so much greater than just preaching that Jesus is the Son of God, and yet Jesus is the foundation where all preaching must begin. 1 CORINTHIANS 3:11 *For other foundation can no man lay than that is laid, which is Jesus Christ.* PHILIPPIANS 3:14 speaks of a ...*high calling of God in Christ Jesus...*, and Saul of Tarsus hasn't had this high calling yet revealed unto him, so he could not yet preach this to anyone. Between ACTS 9:21 and ACTS 9:22 the following events happened unto Saul of Tarsus: GALATIANS 1:11 *But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. 13 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: 14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. 15 But when it pleased God, who separated me from my mother's womb, and called me by his grace, 16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: 17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.* After some time in Arabia where Saul received the gospel which he would preach having been personally taught it by the revelation of Jesus Christ, he returned not to Jerusalem his most recent home, but unto Damascus where he had first preached that Jesus is the Son of God. ACTS 9:22-24 fills in the gap as to what took place next. ACTS 9:22 *But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. 23 And after that many days were fulfilled, the Jews took counsel to kill him: 24 But their laying await was known of Saul. And they watched the gates day and night to kill him.* You see the Jews, who once before looked upon Saul of Tarsus as some sort of Jewish icon when he was persecuting Christians, now looked to kill him because he was now himself a professed believer on Jesus Christ. His former friends were now his enemies, and his former enemies were now his friends. 2 CORINTHIANS 11:32 and 33 fills in the details as to what happened next to Saul of Tarsus. 2 CORINTHIANS 11:32 *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.* ACTS 9:25 and 26 continues Saul's story: 25 *Then the disciples took him by night, and let him down by the wall in a basket. 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 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.* GALATIANS 1:18 and 19 explains more details of what Saul of Tarsus did after he escaped Damascus: *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.* Apparently Saul was at Jerusalem, his former

residence, only a short time (fifteen days) before he again was pursued by those who wanted to kill him. ACTS 9:28-30 tells us what took place next: *And he was with them coming in and going out at Jerusalem. 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.* GALATIANS 1:20 - 24 covers some of this journey from Jerusalem to Tarsus, stating: *Now the things which I write unto you, behold, before God, I lie not. 21 Afterwards 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.* It is important to note here that after Saul was sent from Caesarea towards Tarsus that he also *...came into the regions of Syria and Cilicia.* Tarsus was located in Cilicia, {see ACTS 22:3} so we gather that Saul probably went by ship from Caesarea north on the Mediterranean Sea to some other sea port(s) of the regions of Syria first of all, and then by land or by sea he came into the regions of Cilicia, which would include his boyhood home of Tarsus. He must have spent some time away from Tarsus in the regions round about Tarsus establishing some small assemblies of Christians. Scripture doesn't give us much more than a hint of Saul's activities before Barnabas came and got him again in ACTS 11:25 & 26. These years of silence and spiritual growth of Saul of Tarsus are hinted at in the scriptures in the following discussion. ACTS 15:23 and 41 are the only two other scriptures which mention Syria and Cilicia together, and these two scriptures indicate that there were churches in Syria and Cilicia. ACTS 15:23 & 41: *23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:41 And he went through Syria and Cilicia, confirming the churches.* The question remains who established these churches? It is quiet possible and even probable that Saul of Tarsus helped established these assemblies before he began *...the work where unto I have called...* him, which is mentioned in our text of ACTS 13:2. In 2 CORINTHIANS 11:22 through 11:27 we read of some startling suffering events that have taken place in Saul of Tarsus' life since he has become a Christian, and many of these events are not recorded any other place in scripture. Let me give you this portion from Conybeare's translation, which reads: *22 Are they Hebrews? so am I. Are they sons of Israel? so am I. Are they the seed of Abraham? so am I. 23 Are they servants of Christ? (I speak as though I were beside myself) such, far more am I. In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. 24 (Five times I received from Jews the forty stripes save one; 25 thrice I was scourged with the Roman rods; {one was at Philippi see ACTS 16:22 & 23} once I was stoned; {at Lystra see ACTS 14:19} thrice I suffered shipwreck; {and this was written well before the time recorded in ACTS 27} a night and a day have I spent in the open sea.) {possibly in a small boat} 26 In journeyings often; in perils of rivers; in perils of robbers; in perils from my countrymen, {numerous scriptures point this fact out} in perils from the heathen; in perils in the city; in perils in the wilderness, in perils in the sea; in perils among false brethren. 27 In toil and weariness, often in sleepless watchings; in hunger and thirst, often without bread to eat; in cold and nakedness.* So we see that before Saul of Tarsus became the Apostle Paul he had to get a proper education from the Holy Ghost, and learn to *...endure hardness, as a good soldier of Jesus Christ.* {2 TIMOTHY 2:3} We see that Saul of Tarsus had begin to learn the truth of what Ananias was foretold of him by the Lord in ACTS 9:16 -- *For I will shew him how great things he must suffer for my name's sake.* The main point that we want to notice here is that the majority of these suffering events seemed to have happened prior to the time frame of ACTS 13 for most of them are not recorded by Luke in ACTS, nor by Paul in other scriptures. Further we need to see that all of the above mentioned suffering events were a large part of the preparation used of the Lord to make Saul of Tarsus ready for that first missionary journey, and to prepare Saul of Tarsus to become the Apostle Paul, and further to prepare the Apostle Paul to become a full overcomer, and our best example of what a New Testament full overcomer is. It is after all of this preparation and suffering training that the Apostle Paul with confidence was able to leave us these important scriptures: ROMANS 8:17 *And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 18 For I reckon that the sufferings of this*

present time are not worthy to be compared with the glory which shall be revealed in us. 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. 1 THESSALONIANS 3:4 For verily, when we were with you, we told you before that we should suffer tribulation... 2 TIMOTHY 2:12 If we suffer (with Him), we shall also reign with him: if we deny him, (the right to suffer with Him) he also will deny us (the right to rule and reign with Him):... 2 TIMOTHY 3:12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

Hopefully all of this background information has been helpful to our understanding a little better of what took place in the lives of Barnabas and Saul up to this point in time to bring them to the point where they are now ready to be separated unto the work whereunto the Holy Ghost has called them. ACTS 13:1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. 2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Note what ACTS 13:3 states happened next: 3 And when they {the five mentioned in ACTS 13:1} had fasted {see the paragraph that starts on page 54 and ends of page 55 of these notes} and prayed, and laid their hands on them, they sent them away. As we look at what was taking place here in the church that was at Antioch we see five very dedicated men spending their time before the Lord in worship; ...they ministered to the Lord, and ...they ...fasted and prayed. In other words we see here these five ...prophets and teachers..., the leaders of the church at Antioch, spending their time before the Lord seeking His guidance and leadership, for they knew that they needed the Lord's guidance and leadership for direction in their lives. And we too must learn from their example, and the example of many others before them, that we too need to wait upon the Lord for His guidance and leadership in our lives. ISAIAH 40:31 But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. In ACTS 13:2 we see that the Holy Ghost), the Comforter sent from God the Father by request of our Saviour Jesus Christ to guide us into all truth {see JOHN 16:13}), has stated ...Separate me Barnabas and Saul for the work whereunto I have called them. Saul we know specifically has been told by the Lord Jesus Christ Himself what "the work" was "whereunto I have called" him, for the Lord told him on the road to Damascus: (ACTS 26:16-18) 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. One definition of this word "work" is business, employment, that which any one is occupied, and we know from scripture that Saul of Tarsus was occupied from that day on the road to Damascus with accomplishing the Lord's business. The Lord's business is the Lord's business, and He is not interested in making a lot of money in His business, for His business is in changing lives. Twelve year old Jesus told his parents in LUKE 2:49 ...that I must be about my Father's business. In JOHN 10:10 Jesus stated: I am come that they might have life, and that they might have it more abundantly. And in JOHN 12:46 Jesus stated: I am come a light into the world, that whosoever believeth on me should not abide in darkness. JOHN 1:11 & 12 states: He came unto his own, and his own received him not. 12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:... The Father's business in this church age is best explained in a nutshell in ACTS 15:14, which reads: Simeon {Peter} hath declared how God at the first {for the first time} did visit the Gentiles, to take out of them a people for his name. It was to this business, this work, to which Saul of Tarsus was called: ...for I have appeared unto thee for this purpose, to make thee a minister and a witness... to ...the Gentiles, unto whom now I send thee, 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. {ACTS 26:16-18}. The Apostle Paul writes in EPHESIANS 4: 11 & 12 And he gave some,

apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:... . It was to this work of the ministry, for the edifying of the body of Christ, to which Saul of Tarsus was called. And he did a good job in this work whereunto he was called. The Apostle Paul wrote in COLOSSIANS 3:23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;..., and he certainly led by example. 1 CORINTHIANS 15:58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. 1 CORINTHIANS 16:10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do. So we see that Saul of Tarsus was faithful to do the work whereunto the Lord had called him to do. There is a reward for doing the work that the Lord has called you to do, and it is best summarized in REVELATION 22:12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

ACTS 13:3 again reads: And when they {the five mentioned in ACTS 13:1} had fasted and prayed, and laid their hands on them, they sent them {Barnabas and Saul} away. ACTS 13:3 shows that these five devoted and dedicated leaders of the church at Antioch were in agreement with the Lord and the Holy Ghost for they ...laid their hands on them, {Barnabas and Saul} they sent them away. The Apostle Paul after years of experience as an Apostle wrote the following Holy Ghost inspired advice unto the Apostle Timothy in 1 TIMOTHY 5:22 Lay hands suddenly {hastily} on no man,... and we observe that they didn't lay hands suddenly on Barnabas and Saul, but rather it was after that they spent much time ministering unto the Lord, and fasting and praying that they ...laid their hands on them, they sent them away. Let's not pass over lightly the subject of laying on of hands and praying for someone. The subject of the laying on of hands is a big one, and a worthwhile study to do on your own. I will give a few thoughts about this subject in this section. The hand is a symbol of skill, energy, power and action, so to be in the hand of any one is to be in his power. In EXODUS 13:14 we read this phrase: By strength of hand the LORD brought us out from Egypt, from the house of bondage. (A similar statement is also made in EXODUS 13:3 and 16). The hand of God is the strongest hands anyone could ever symbolically hold. Enoch walked with God, figuratively hand in hand, and God one day, having the strong upper hand, just pulled Enoch up to Him in a swift act of translation. The act of laying on of hands dates back to the time of GENESIS. In GENESIS 48 we find Jacob (Israel) reunited with his son Joseph, and Joseph is with his two young sons Ephraim and Manasseh. Joseph has brought His young sons before His father Israel, and in GENESIS 48:13-16 we see Israel blessing Ephraim and Manasseh by laying his hands upon them. GENESIS 48:13-16 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. 14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. 15 And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, 16 The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. So here we see the laying on of hands for a blessing, and specifically a blessing unto the Lord. In NUMBERS 8 we find the Levites being separated from among the children of Israel, cleansed, and brought before the Lord. NUMBERS 8:10 & 11 tells us: And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites: 11 And Aaron shall offer the Levites before the LORD for an offering of the children of Israel, that they may execute the service of the LORD. Note that the Levites were to be separated unto the Lord ... that they may execute the service of the LORD. The Lord in his instructions concerning the Levite goes on to state in NUMBERS 8:14 and 16: 14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine. ...16 For they are wholly given unto me from among the children of Israel; instead of such as open every womb, even instead of the firstborn of all the children of Israel, have I taken them unto me. So we see that by the laying on of hands

the Levites were separated unto the Lord, and wholly given unto the Lord, to do the service of the Lord. Furthermore we note that those who laid their hands upon the Levites were also in agreement with the Lord, as were the Levites. The laying on of hands then was like a contract between all parties involved. In NUMBERS 27:15-23 we find the Lord instructing Moses to lay his hands on Joshua, thus turning the leadership of the children of Israel from Moses to Joshua, both men who were walking hand in hand with God. NUMBERS 27:15 *And Moses spake unto the LORD, saying, 16 Let the LORD, the God of the spirits of all flesh, set a man over the congregation, 17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd. 18 And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; 19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. 20 And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient. 21 And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. 22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: 23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.* DEUTERONOMY 34:9 *And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.* Now if you read the above verses carefully you will note that Joshua was full of the spirit of wisdom before Moses laid his hands on him: the laying on of Moses hands upon Joshua was to be done in the sight of the congregation of Israel so that they would honour him like they had Moses. Thus we see that the laying on of hands by Moses unto Joshua was a blessing from the Lord to show the children of Israel that Joshua was wholly given unto the Lord, thus walking hand in hand with the Lord, showing them that he would be able to lead the children of Israel, for he was holding onto the strong hand of the Lord.

We see in all of the above examples that the laying on of hands was symbolic in one way or another of showing that these believers were in agreement with God. We know that Jesus was in agreement with God, and JOHN 3:35 tells us: *The Father loveth the Son, and hath given all things into his hand.* JOHN 13:3 further states that: *Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God.* The following scriptures point out a little of what is recorded in the gospel records concerning the touch of the Masters hand. MATTHEW 8:1-4 and MARK 1:40-45 and LUKE 5:12-16 all record the same story. Reading first from MATTHEW 8:1 *When he was come down from the mountain, great multitudes followed him. 2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. 3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. 4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.* How could the former leper not tell what Jesus had done for him? MARK 1:45 tells us that he didn't hold his peace, stating: *But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.* LUKE 5:15 and 16 goes on to record: *But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. 16 And he withdrew himself into the wilderness, and prayed.* A similar story is told in MARK 7:31-37 -- *And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. 32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. 33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; 34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. 35 And straightway his ears were opened, and the string of his tongue was loosed, and he*

spake plain. 36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; 37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak. Another similar story is told in MARK 8:22-26 -- And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. 23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. 24 And he looked up, and said, I see men as trees, walking. 25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. 26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town. Going to LUKE 4:40 we read: Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. In LUKE 7:11-15 we read: And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. 12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 14 And he came and touched the bier {coffin}: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. 15 And he that was dead sat up, and began to speak. And he delivered him to his mother. In LUKE 13 we read: 10 And he was teaching in one of the synagogues on the sabbath. 11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. 12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. 13 And he laid his hands on her: and immediately she was made straight, and glorified God. There are many other examples of the Masters healing touch which you can research out on your own, but I want to go back to MARK 6 for our final scripture on the subject of the touch of the Master's hand. MARK 6:1 And he went out from thence, and came into his own country; and his disciples follow him. ...5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. 6 And he marvelled because of their unbelief. (Here Jesus marvels at their unbelief, and in MATTHEW 8:10 and in LUKE 7:9 he marvels at the great faith displayed by the centurion). Jesus Himself gave instruction unto His disciples after His resurrection, an event recorded for us in the last chapter of MARK, which is MARK 16. MARK 16:14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. 15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. 17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. 19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. Note the instructions from Jesus found in verse 18, ...they shall lay hands on the sick, and they shall recover. Again going back to our earlier statement concerning the hand, we note that the hand is a symbol of skill, energy, power and action, so to be in the hand of any one is to be in his power. The power of God is manifest unto us by His Holy Spirit. ACTS 1:8 tells us: But ye shall receive power, after that the Holy Ghost is come upon you:..., and look what happened by the hands of the Apostles after the day of Pentecost when they were filled with the Holy Ghost. ACTS 3:1 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. 2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; 3 Who seeing Peter and John about to go into the temple asked an alms. 4 And Peter, fastening his eyes upon him with John, said, Look on us. 5 And he gave heed unto them, expecting to receive something of them. 6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. 7 And he took him by the right

hand, and lifted him up: and immediately his feet and ankle bones received strength. 8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. Peter goes on to explain to the multitude why it was that they could lay hands on the sick, and they were healed by stating in verse 16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. In ACTS 5 we get a further snap shot picture of what was taking place with the Holy Ghost filled disciples, who were now well practiced in following the instructions of the Lord given to them in MARK 16:18 ...they shall lay hands on the sick, and they shall recover. ACTS 5:12 And by the hands of the apostles were many signs and wonders wrought among the people;... 15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. 16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one. In ACTS 8:14-17 we read: Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: 15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost: 16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) 17 Then laid they their hands on them, and they received the Holy Ghost. In ACTS 9:17 & 18 we find the devout disciple Ananias being sent by the Lord unto Saul of Tarsus to lay his hands upon him that he might receive his sight. ACTS 9:17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. 18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized {with water}. An important lesson was learned here by Saul of Tarsus concerning the laying on of hands, for Saul of Tarsus natural eyes again received sight after Ananias prayed for him, but more importantly his spiritual eyes also received sight, for he was filled with the enlightening guiding power of the Holy Ghost. Many times later in his ministry we read of the Apostle Paul laying his hands on someone and praying for them. ACTS 19 gives a couple of examples of this. ACTS 19:6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. ...11 And God wrought special miracles by the hands of Paul: 12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. All this background information brings us back to our text of ACTS 13:3 -- And when they {the five mentioned in ACTS 13:1} had fasted and prayed, and laid their hands on them {Barnabas and Saul}, they sent them {Barnabas and Saul} away. We have previously noted that Barnabas and Saul are men full of the Holy Ghost. Going back to ACTS 6 we see what happened the last time that devoted men, after seeking the Lord's guidance, prayed and laid their hands on men full of the Holy Ghost: ACTS 6:5 ...and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6 Whom they set before the apostles: and when they had prayed, they laid their hands on them. 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. 8 And Stephen, full of faith and power, did great wonders and miracles among the people. ...10 And they were not able to resist the wisdom and the spirit by which he spake. If the last time that scripture records men full of the Holy Ghost being prayed for while having devoted men laying their hands on them, and the next thing we read is that the word of God increased, and a great number of disciples were added unto the ranks of the believing including even some of the religious priests, then what should we expect next of the ministry of Barnabas and Saul? Much increase from the Lord, along with much resistance from Satan, and in a nut shell this summarizes the future for Saul of Tarsus, and Barnabas.