

Paul's Third Missionary Journey Continues

A short time before this uproar at Ephesus, which we have just studied, that took place in ACTS 19:23-41, we find the following statement recorded by Luke concerning the intentions of the Apostle Paul after he left Ephesus. ACTS 19:21 *...Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.* The reality of this statement is that it took the Apostle Paul the better part of a year before he would reach Jerusalem, and approximately the better part of three more years before he would reach Rome. That means that the events recorded in ACTS 20 through ACTS 27 occur in a four year period of time, which Luke continues to record chronologically here in ACTS.

ACTS 20:1 *And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.* Once again, even though at first glance it may not look like it, there is quite a bit of information contained in this verse. It is noted that Paul quickly left Ephesus, for *...Paul called unto him the disciples, and embraced them, and departed...*. No doubt after three years at Ephesus Paul would have many disciples to embrace, and we can only imagine the emotions that took place that day. No doubt many prayers were said by the faithful disciples on Paul's behalf, and vice versa. A few disciples, as we will see shortly, accompanied Paul as he journeyed.

In the last part of ACTS 20:1 we find Paul departing Ephesus and heading for Macedonia. Doubtless Gaius and Aristarchus, men of Macedonia, and traveling companions of Paul as noted in ACTS 19:29, traveled with him as he left Ephesus. Later in ACTS 20:4 we will find that Tychicus and Trophimus, men of Ephesus were also traveling with Paul. So there were several that were now accompanying Paul on this part of his third missionary journey. We will shortly see that he picked up some more traveling companions as he continued this third missionary journey.

Also in 1 CORINTHIANS 16, which was written a few short weeks before Paul would leave Ephesus, Paul wrote the following: 1 CORINTHIANS 16:5 *Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.* 6 *And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.* 7 *For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.* 8 *But I will tarry at Ephesus until Pentecost.* Pentecost was fifty days after Passover. Perhaps this uproar at Ephesus caused Paul to leave Ephesus before the time of Pentecost, causing him to arrive in Macedonia earlier than he planned, which on the surface doesn't look like any big deal, but it ended up causing the Apostle Paul a great deal of stress, as we will shortly see.

A journey from Ephesus into Macedonia would take the Apostle Paul along the east coast region of the Aegean Sea through Troas, however visiting Troas is not mentioned at all by Luke in his writing ACTS 20:1-4. However the Apostle Paul mentions going through Troas when he writes his second epistle unto the Corinthians, which he will pen from Macedonia a few weeks after the time frame of ACTS 20:1. 2 CORINTHIANS 2:12 explains some of the stress Paul felt upon his arrival at Troas, stating: *Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, 13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.* Thus we see that the Apostle Paul went from Ephesus to Troas, and then in a few weeks on into Macedonia. It seems that Paul arrived at Troas sooner than he expected to when he had last communicated with Titus. Titus didn't arrive when Paul expected he would, probably after Pentecost, which caused Paul some distress, while in the mean time a door was opened unto Paul, and he began to preach there at Troas. Recall from ACTS 16:8-12 how that on his second missionary journey Paul had once been to Troas, but not long enough to establish a church there, and probably not even long enough to preach a sermon there. ACTS 16:8 *And they passing by Mysia came down to Troas.* 9 *And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.* 10 *And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.* 11 *Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;* 12 *And from thence to Philippi,*

which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. This time Paul spent more time in Troas before he moved on and went into Macedonia. We will read in ACTS 20:6-12 of a yet future time when the Apostle Paul would once again return unto Troas, and preach a sermon there.

Meanwhile without Titus, Paul went on into Macedonia, and no doubt returned once again unto the Macedonian cities of Philippi, Thessalonica, and Berea. Earlier in this study we learned that the word Macedonia is found twenty-six times in scripture, all in reference to the Apostle Paul. Twenty-six is the number that has to do with GOOD NEWS or THE GOSPEL. The Apostle Paul wrote three epistles to the Saints of Macedonia; epistles which we know as 1 and 2 THESSALONIANS, and PHILIPPIANS; which is also to us GOOD NEWS and part of THE GOSPEL according to Paul. {Review page 318 of these notes.}

Conyebear and Howson in their book *The Life and Epistles of St. Paul* conclude that 2 CORINTHIANS was written from Philippi while Paul was now in Macedonia once again. Their argument for this fact stems from what Paul states in 2 CORINTHIANS 7. 2 CORINTHIANS 7:5 *For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. 6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; 7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.* (Note here that Titus once again was reunited with the Apostle Paul. No doubt Paul had left word in Troas for Titus that he had traveled on to Macedonia earlier than he originally planned.) Those of you who have, and use a Scofield Reference Bible, like I do, can also find in Scofield's introductory notes that 2 CORINTHIANS was written "probably from Philippi, after the events of ACTS 19:23-ACTS 20:1-3."

I am not going into a detailed study of 2 CORINTHIANS at this time. However we must note some of the things which the Apostle Paul wrote in 2 CORINTHIANS, were the things that were on his heart and mind at this time of ACTS 20:1-3. We have already studied some of the many trials he listed in 2 CORINTHIANS 11:16-33. {See again pages 79-85, and 570-574 of these notes.} And Paul was once again facing trials here at Philippi, trials like we just read of in 2 CORINTHIANS 7:5 *For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.* We also noted above how that in 2 CORINTHIANS 2:13 how Paul had stated when he came to Troas: *I had no rest in my spirit, because I found not Titus my brother....* . Again unto the Corinthians he wrote in 2 CORINTHIANS 1:8 *For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: 9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: 10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;...*

Now the purpose of Paul writing again unto those Saints in Corinth was not to list all of his problems unto them, but rather to give them instruction, wisdom, understanding, encouragement, exhortation, and strengthening words on what it takes to be the race course runner he encouraged them to be in his first epistle he wrote unto them, where he stated in 1 CORINTHIANS 9:24 *Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.* So Paul gives them a partial list of what was on his heart and mind, and the many kinds of trials, and suffering things he was facing, and had already faced. Then he writes unto them some words of comfort and consolation, like we find in the following passage: 2 CORINTHIANS 4:17 *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; 18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.*

The Apostle Paul had already given these Corinthian Saints comforting words of exhortation, that is instructions of encouragement in his opening words in the first chapter of 2 CORINTHIANS. 2 CORINTHIANS 1:3 *Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; 4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by*

the comfort wherewith we ourselves are comforted of God. 5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. 6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. 7 And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.

I remember Brother Hill giving a Bible study on this portion of scripture many, many years ago. He emphasized the fact that the words "comfort" or "consolation" are found ten times in 2 CORINTHIANS 1:3-7. Recall that the number ten has to do with RESPONSIBILITY ACCORDING TO ABILITY. Brother Hill also wrote the following commentary in his notes found in his Bible concerning verses 3 & 4 of 2 CORINTHIANS 1. Verses "3 & 4 shows one of the great secrets of great living... i.e., if we would help others efficiently we must recall how God helped us. Forgetfulness in one direction breeds selfishness in another. Where there is no sense of Divine mercy, there is never a big stream of beneficence" (the fact or quality of being kind or doing good; charity). "It is always the remembrance of Gods mercy that moves us to be merciful, and the same remembrance mingles our mercies with wise and intelligent sight. So what the Lord has done for us, teaches us what to do for others, and how He did it will move us to the same moods. "I forgave thee all thy debt, ought thou not therefore to have compassion on thy fellow servant." So our obligations are born in our blessings, and if we seriously consider the one, we shall undertake the other. So Paul here asks us to remember the Lords comforts. We are to retrace our steps down the old road, where stumbling in chains, and under an unbearable burden, He in grace, united us, and how again and again, when the road was steep, the burden heavy, and the way dark, He came, and whether it was sorrow, or pain, confusion or despair, He gave us His balms and wine, and that feeble flickering light, was fed and fanned into a cherry flame. We are to take all of these, and touch others, who are as we were. Oh what a need for such today." {End of quoting from Brother Hill's Bible.}

So we get a little glimpse into the mind set of the apostle Paul during this time in his life when he felt pressed out of measure, above strength, insomuch that he despaired even of life, during which time he also felt and received the comfort and consolation of the Lord. If you think about it, the Apostle Paul seemed to always focus on the Lord, and how it was the Lord who guided him through his everyday life. Our Lord and Saviour Jesus Christ will be the focus of all full overcomers all the time in their everyday life, especially if they follow Paul like he followed Christ. Remember that Paul had already written this statement unto the Corinthians in 1 CORINTHIANS 11:1 *Be ye followers of me, even as I also am of Christ.* Also we not that truly the Apostle Paul did "Rejoice evermore" as he had instructed those of Thessalonica to do in his very first epistle found in 1 THESSALONIANS 5:16. We follow the example left us of the Apostle Paul, and *...press toward the mark for the prize of the high calling of God in Christ Jesus...* (PHILIPPIANS 3:14), so that in the end we too may be a pillar in the temple of my God, and have written upon us His new name, and be the Bride of Jesus Christ! {Study REVELATION 3:12.}

Before we move on and consider Paul's journeyings beyond Macedonia as he continues this third missionary journey, let's consider once again who was also traveling with the Apostle Paul at this point in time, because it helps us understand a little more of his mission at this point in time of his life. We mentioned earlier that Gaius and Aristarchus, men of Macedonia, and traveling companions of Paul as noted in ACTS 19:29, traveled with him as he left Ephesus, and that ACTS 20:4 notes that Tychicus and Trophimus, men of Ephesus were now also traveling with Paul. In the passage we read above in 2 CORINTHIANS 7:6 we learn that Titus once again joins the Apostle Paul while he is at Philippi.

It's been a while since we considered Titus in this study, so let's refresh our minds about Titus. Titus is mentioned by name thirteen times in scripture, in the following books, 2 CORINTHIANS, GALATIANS, 2 TIMOTHY and TITUS. Note that Titus' name is not mentioned in the book of ACTS, and yet we will find that Titus was pretty much a constant travel companion of the Apostle Paul ever since he started his third missionary journey. (Though scripture doesn't mention it, there remains the possibility that Titus

may have even accompanied the Apostle Paul on his second missionary journey.) In TITUS 1:4 we read: *To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.* Paul here is referring to Titus in a similar manner as he did Timothy (see 1 TIMOTHY 1:2), *...mine own son after the common faith,...* showing that Titus became a believer because of the ministry of the Apostle Paul, probably at Antioch, Syria between Paul's first and second missionary journeys, but we have no way of knowing this as fact. Even though Titus' name is not mentioned at all in ACTS, the events surrounding ACTS 15 somewhat concern Titus, for GALATIANS 2:3 tell us that Titus, being a Greek, thus not a Jew, was not compelled to be circumcised. Jews from Jerusalem visited Antioch after Paul and Barnabas finished their first missionary journey, and taught the brethren, saying, "Except ye be circumcised after the manner of Moses, ye cannot be saved." (ACTS 15:1). ACTS 15:2 *When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.* One of the "certain other of them" was Titus, who was used as an example of what they were talking about. GALATIANS 2:1 confirms that Titus also went down to Jerusalem with Paul and Barnabas concerning this question. There was then a conference held at Jerusalem concerning this false teaching. The result of this conference is stated for us in ACTS 15:22-29 -- *Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: 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: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, Men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.* Then Paul and Barnabas, Silas and Judas chief men from Jerusalem, and Titus returned to Antioch with this epistle, and they stayed in Antioch, Syria for a good long period of time. At the conclusion of ACTS 15 Paul takes Silas with him and begins his second missionary journey. On this second missionary journey Silas and Timothy also become church apostles learning first hand Paul's gospel. At the conclusion of this second missionary journey we again find Paul at Antioch. From Antioch Paul starts a third missionary journey, the beginning of which we know very little about, just this: ACTS 18:23 *And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.* Probably Timothy was with Paul on this journey, for Paul visits Timothy's homeland, a point we have previously covered. It seems possible, and most probable, that Titus may have also accompanied Paul on this third missionary journey, but scripture doesn't confirm this, nor deny this as fact. Paul does mention Titus by name in his letter to the GALATIANS as if they may have known him, and, of course, if Titus was accompanying Paul on this third missionary journey, those at Galatia would have met Titus when Paul once again visited them early on his third missionary journey. For a fact we do know that while Paul was on his third missionary journey Titus met up with him. 2 CORINTHIANS chapters 7 & 8 point this out, which was written in the time frame of ACTS 20:1. In fact nine of the thirteen verses which mention Titus by name are found in 2 CORINTHIANS, because Titus' ministry was very important to Paul's ministry from this point on in Paul's life. However even before this point in time we know that Titus had become important to the ministry of Paul. Note this portion of 2 CORINTHIANS 8:23 -- *Whether any do enquire of Titus, he is my partner and fellowhelper concerning you... one of the ...messengers of the churches...* Paul was referencing here in this verse. Brother Copley also points out in his notes on the letters to the Corinthians that the Greek word for messengers here is apostles (apostolos). Thus

we have noted in past studies that Titus was one of the church Apostles. The question can be asked: When did Titus become Paul's partner and fellowhelper? Probably long before this third missionary journey, and by now he was an important helper and partner in the spreading of the gospel along with the Apostle Paul. 2 CORINTHIANS 12:18 tells us that Paul and Titus walked in the same steps, in other words they had spent much time together in the gospel. The Apostle Paul had enough love and respect of Titus, and confidence of his knowledge in the gospel to send him to several different places as an Apostle by this point in time.

Corinth was one of those places, thus we can add Titus' name to the long list of Apostles which preached at Corinth. This in turn gives yet more emphasis to the statement that the Lord spoke to Paul at night by a vision in ACTS 18:10 referencing those of Corinth: *...for I have much people in this city.* In reality this is what took place to those at Corinth. First the Apostle Paul came and preached to them, but if they didn't receive his message the Lord next sent the Apostles Silas and Timothy to preach unto them, and if those at Corinth still didn't receive this good news, the Lord then sent the eloquent Apostle Apollos to preach to them, then the Apostle Peter, and if this wasn't enough the Lord (it seems) sent the Apostle Barnabas, and then the Apostle Erastus, and now the Apostle Titus to preach the good news of the gospel of Jesus Christ unto the many different people in the city of Corinth. Truly those at Corinth, like no where else, were without excuse for not hearing the gospel, and especially Paul's gospel.

After the mention of Titus during the time frame of the writing of 2 CORINTHIANS and GALATIANS there is a gap of nearly ten years before Titus name again comes up in Paul's writings.

So here is our list of current traveling companions with the Apostle Paul has he finishes writing 2 CORINTHIANS from Macedonia: Gaius and Aristarchus of ACTS 19:29 fame; Tychicus and Trophimus, men of Ephesus, (see ACTS 20:4); and from 2 CORINTHIANS 7:6 we learn that Titus once again joins the Apostle Paul. Additionally in his opening statements in 2 CORINTHIANS 1, Paul acknowledges that Timothy is once again reunited with Paul. 2 CORINTHIANS 1:1 *Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia: 2 Grace be to you and peace from God our Father, and from the Lord Jesus Christ.* As we read this recall also from ACTS 19:22 that the Apostle Paul had *...sent into Macedonia two of them that ministered unto him, Timotheus and Erastus,...* so we would also assume that Erastus also would now also be rejoining the Apostle Paul, and would travel with him and all of these we have just mentioned as they journey on to Corinth. Remember that Erastus was a chamberlain of the city of Corinth, and a close follower of the Apostle Paul, who had traveled to Ephesus to learn more of Paul's doctrine from the mouth of the Apostle Paul himself, so Erastus would be most willing to return back to his home town of Corinth with the Apostle Paul.

To recap from ACTS 20:1, Paul left Ephesus, *...and departed for to go into Macedonia,...* which he did first with, no doubt, a brief stop over at Troas. We then find Paul at Philippi, where he writes 2 CORINTHIANS, and is rejoined by Titus. It seems from studying 2 CORINTHIANS, and ACTS 20:4, that the Apostle Paul now had with him Timothy, Erastus, Titus, Gaius and Aristarchus, Tychicus and Trophimus; seven devout men, of honest report, and full of the Holy Ghost, much like the seven men of like report noted in ACTS 6. Three of Paul's traveling companions here are themselves called Apostles; Timothy, Erastus, and Titus, but that is another study in itself. We must also note that there may have been others too traveling with Paul at this time, of whom we know nothing about. One thing seems certain, the Apostle Paul had much help as he finished this third missionary journey. Perhaps he needed much help at this point in time of his life, for we read this statement in GALATIANS 6:11 (from Conybeare's translation) "Observe the size of the characters in which I write to you with my own hand." Scofield notes here that "the apostle (Paul) was, it appears from many considerations, afflicted with ophthalmia," (a severe inflammation of the eyeball), "a common disease in the East, to the point almost of total blindness... ." Scofield then references GALATIANS 4:13-15, which reads: *Ye know how through infirmity of the flesh I preached the gospel unto you at the first. 14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. 15 Where is then the*

blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. Thus it seems likely that the Apostle Paul would need much assistance in getting around, and he certainly wasn't alone in his travels as he finishes this third missionary journey.

Then we read ...ACTS 20:2 *And when he had gone over those parts, and had given them much exhortation, he came into Greece, 3 And there abode three months.* This statement of Luke's again agrees with what Paul himself had previously written in 1 CORINTHIANS 16:5 *Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. 6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.* A winter a Corinth would account for the three months Luke mentions here in ACTS 20:3.

The Collection for the Poor Saints at Jerusalem

A lot of things take place in the Apostle Paul's life during this winter in Corinth, which we can learn about in some of Paul's epistles. We have previously briefly discussed some of these points, but not in the detail that we will now go into. One of the major reasons the Apostle Paul was once again revisiting these different cities he had already visited was to fulfill a promise he had made during the conference of Jerusalem, which took place during the time frame of ACTS 15. This promise Paul made is found in GALATIANS 2:10, where Paul told James, Peter, and John that he would remember the poor Saints of Jerusalem. The Apostle Paul years earlier had already been a part of such a missionary journey when he and Barnabas took a collection from the church at Antioch, Syria unto the poor Saints of Jerusalem in ACTS 11:27-30. ACTS 11:27 *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.* Paul and Barnabas returned to Antioch from Jerusalem after they had delivered this first collection for the poor Saints at Jerusalem, as noted in ACTS 12:25 *And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.*

While Paul spent this winter in Corinth, he would pen his epistle unto the GALATIANS, and his epistle unto the ROMANS. The importance of GALATIANS chapter 2, besides it's doctrinal teachings, is that it fills in a lot of information that Luke left out when he wrote the book of ACTS, chapter 15. Again the conference of ACTS 15 coincides with the time frame mentioned in GALATIANS 2. In the early verses of ACTS 15 we find Paul and Barnabas having returned to Antioch, Syria from their first missionary journey, and Luke records: ACTS 15:1 *And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. 2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.* After this is when the conference of ACTS 15 took place. The purpose of the conference was to once and for all settle the matter if it was necessary for a Gentile to be circumcised in order to be saved. It turns out that Titus, a Gentile Christian, was the focal point of this whole conference, but ACTS 15 doesn't mention this fact. At the end of the conference in ACTS 15 we found that an agreement was reached concerning the fact that Gentiles are not under the law, and a letter was drafted stating such. This letter, or epistle, is recorded in ACTS 15:23-29, and was delivered unto the various assemblies by the various apostles. The Kingdom Apostles delivered this letter primarily unto the Jews, to whom they were sent. The Church Apostles delivered this letter primarily unto the Gentiles, to whom they were sent. GALATIANS 2:1-9 helps point this out. GALATIANS 2:10 also points out a request that was made by the Kingdom Apostles James, Cephas (Peter), and John unto the Church Apostles Paul and Barnabas during the time of the conference at Jerusalem of ACTS 15. GALATIANS 2:9 & 10 – *And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and*