

the former Saul of Tarsus to stay in his house for several days! This could not be possible without the love of God being shed abroad in the hearts of both Philip, and the Apostle Paul by the Holy Ghost; {see ROMANS 5:5}, and their hearts being knit together in the love of our Lord and Saviour Jesus Christ, {see COLOSSIANS 2:2}. This LOVE shown by Philip here is full overcoming LOVE that all full overcomers must have.

We just mentioned that it had been nineteen or twenty years between the mentioning of Philip the evangelist arriving in Caesarea in ACTS 8:40, and the next time his name came up again in ACTS 21:8. Let's look at what we just read in ACTS 21:8 a little closer. ACTS 21:8 *And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.* How is it that Paul and his company came to the house of Philip the evangelist? Did Paul already know Philip the evangelist, or did someone else in his company know Philip? Luke gives us a trail of clues, so let's start with the statement "...we that were of Paul's company..."

ACTS 20:3-5 tells us who was in this company of ACTS 21:8. In ACTS 20:2 we find Paul was in Greece, and Corinth was in Greece, so this was where Paul was as we now read from ACTS 20:3 *And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria,...*

Let's pause here for a moment and refresh our memories. Paul was beginning to conclude his third major missionary journey, and ...*he was about to sail into Syria,...* . What was in Syria? The major city of Antioch where was located the church that had sponsored all of Paul's missionary journeys. It was Paul's intentions to return to Antioch, Syria at the conclusion of his third missionary journey, just like he did at the conclusion of his first, and second missionary journeys. I think this point gets over looked in reading and studying about the Apostle Paul. Paul's first missionary journey was with Barnabas, and is covered in what Luke wrote in ACTS chapter 13 & 14. Paul's first missionary journey ended like this: ACTS 14:23 *And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. 24 And after they had passed throughout Pisidia, they came to Pamphylia. 25 And when they had preached the word in Perga, they went down into Attalia: 26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. 27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. 28 And there they abode long time with the disciples.* Paul and Barnabas abode a long time with the disciples of Antioch, Syria, because this was the church who had recommended Paul and Barnabas, and had sponsored their missionary journey.

Now jump ahead to ACTS 18 where we will read the conclusion of Paul's second missionary journey, which was about three years long. This missionary journey had begun in ACTS 16 with Silas, and along the way Paul had established churches at Philippi, Thessalonica, Berea, had visited Athens, and stayed at Corinth about eighteen months. Now let read starting in ACTS 18:18 where Paul is still in Corinth: *And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow. 19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. 20 When they desired him to tarry longer time with them, he consented not; 21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus. 22 And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch. 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.* Luke crams a lot of information in these six verses. Basically Paul had left Corinth with Aquila and Priscilla, and came to Ephesus for the first time, but only stayed there long enough to visit the synagogue of the Jews there in Ephesus at least one time. Aquila and Priscilla stayed there in Ephesus, and Paul sailed to

Jerusalem. The closest seaport to Jerusalem was located at Caesarea. Who was living at Caesarea at this time? The answer is Philip the evangelist. Did Paul see Philip at this time, or did Paul even know Philip at this time? Luke doesn't tell us one way or the other. The reason Paul wanted to be at Jerusalem during the time of one of the Jewish feasts was because it gave him a greater opportunity to be a witness to many Jews at one time. Jews from all over the world would travel to Jerusalem to be at these Jewish feasts, just like the feast of Pentecost noted in ACTS 2. Paul later wrote in ROMANS 10:1 *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.* Again ACTS 18:22 reads: *And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.* Luke records nothing more here of Paul's time in Jerusalem other than he "saluted the church" at Jerusalem, meaning Paul greeted them, and then proceed on to Antioch, Syria where again was located the assembly that sponsored all of Paul's missionary journeys. ACTS 18:23 informs us that Paul spent some unknown time there, and started his third missionary journey from Antioch, Syria no doubt once again being encouraged, and sponsored by the church at Antioch. Luke records in ACTS 18:23 that Paul *...after he had spent some time there, (at Antioch, Syria) he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.* Paul's third missionary journey took him back to Ephesus by way of Galatia, and Phrygia as is also noted in ACTS 18:23, places he had previously visited on his first, and second missionary journeys. Who was with Paul on this third missionary journey? Good question, but probably Timothy was with Paul at this time. When Paul arrives back in Ephesus, he was there three years, and ACTS 20:1 tells us that Paul went from Ephesus west over to Macedonia, and back to Corinth in ACTS 20:2, which was where we were before we did this quick review.

So again in ACTS 20:2 we find Paul was in Greece, and Corinth was in Greece, so this was where Paul was as we now read from ACTS 20:3 *And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. 4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. 5 These going before tarried for us at Troas.* The "us" recorded here is Luke mentioning himself as being part of this group making at least eight men who were traveling with the Apostle Paul at this time. There are a couple of familiar names listed here, like Timotheus, who is Timothy, himself one of the Church Apostles by this time, and Aristarchus, who is called a Macedonian of Thessalonica in ACTS 27:2. (This means Aristarchus and Luke were with Paul during the tremendous storm of ACTS 27 that ended in shipwreck.) Aristarchus is mentioned in five verses of scripture, three times in ACTS; in PHILEMON 1:24 he is called one of Paul's fellowlabourers, and in COLOSSIANS 4:10 he is noted among the circumcision to be one of Paul's fellowprisoners. Sopater of Berea obviously was one of the ones noted in ACTS 17:11 who searched the scriptures daily, and with all readiness of mind to see whether or not what Paul told them about the Old Testament scripture was true. Sopater was probably a Jew. Secundus was a Roman name, and he was probably a Gentile. It is not recorded if Gaius of Derbe was a Jew or a Gentile. Tychicus is listed in COLOSSIAN 4:7 among the circumcision, meaning he was a Jew. And Trophimus, an Ephesian, is noted to be a Greek Gentile in ACTS 21:28 & 29. We have already discussed that Luke was a Gentile.

These seven men listed in ACTS 20:4 were found waiting for Paul at Troas, why? ACTS 20:3 indicates why. ACTS 20:3 *And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.* Coneybare and Howson note in their book on The Life and Epistles of St. Paul that the order in which these seven disciples are mentioned by Luke, may indicate the last minute change in plans that the Apostle Paul had to make after he found out about the plot to kill him there at Corinth. They speculate that Paul left Corinth sooner than intended, even before all the arrangements were complete for the collection for the poor Saints at Jerusalem.

Jerusalem after their first missionary journey of ACTS 13 & 14. The reason for their visit is explained in ACTS 15:1 & 2. And as we read this remember that Paul and Barnabas had been back in Antioch, Syria a long time according to ACTS 14:28, when the following happened. 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.* Read and study the rest of ACTS 15, and learn that the end result of that conference between the Apostles at Jerusalem with Paul and Barnabas ended with a letter written back to the Gentiles of Antioch, Syria, and everywhere else in the world, that they were never under the law in the first place, and that circumcision had nothing to do with one's salvation. Now we will read the first ten verses of GALATIANS 2, which is Paul filling in the details of what took place at that conference in Jerusalem. GALATIANS 2:1 *Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. 2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. 3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised: 4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: 5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. 6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: 7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; 8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) 9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. 10 Only they would that we should remember the poor; the same which I also was forward to do.* The emphasis here in verses 7-10 shows that Paul was the Apostle to the Gentiles, along with Barnabas, and Peter was the Apostle of the Jews, as was John, and James was one of the elders in Jerusalem, perhaps the Pastor of the church in Jerusalem. Peter, James, and John all acknowledged that Paul and Barnabas were sent unto the Gentiles. In verse 10 Peter, James, and John all requested that Paul, and Barnabas remember the poor Saint's of Jerusalem as they journeyed to the regions far beyond Jerusalem, which according to Paul on GALATIANS 2:10 *...I also was forward to do.*

The conference held at Jerusalem discussed in ACTS 15, and GALATIANS 2, which we just read occurred in 50 A.D. according to Conyebare and Howson's time-line. And Paul and his company arrive at the house of Philip the evangelist in 58 A.D. some eight years later, which was just a few short days before Paul's arrest in Jerusalem. This then would be the last time Paul visited Jerusalem, and Paul and his company of travelers were carrying with them a rather large sum of the collection for the poor Saints at Jerusalem, and Paul had even written about this in some of the epistles he had written by this time. Paul's epistles written by this time were 1 & 2 THESSALONIANS, 1 & 2 CORINTHIANS, GALATIANS, and most recently ROMANS. We just read in 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 Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. 10 Only they would that we should remember the poor; the same which I also was forward to do.* In 1 CORINTHIANS 16:1-4 Paul writes: *Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. 2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. 3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. 4 And if it be meet that I go also, they shall go with me.* 2 CORINTHIANS 8 & 9 deals