

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

with this topic also, so please study these chapters on your own. In ROMANS 15, which was written from Corinth just before Paul most recently left there, Paul writes in ROMANS 15:25 *But now I go unto Jerusalem to minister unto the saints. 26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.* One more reference to this collection for the poor Saints at Jerusalem is found in what Luke recorded in ACTS 24:17 where Paul is presenting his own defence before Governor Felix a couple of weeks after his arrest in Jerusalem. ACTS 24:17 records Paul's own words where he tells the governor: *Now after many years I came to bring alms to my nation, and offerings.* This statement certainly got Governor Felix's attention for we read in ACTS 24:26 that Felix *...hoped also that money should have been given him of Paul, that he might loose him:...* . In other words the governor hoped for a bribe from Paul.

The point in reviewing all of this is to show that one of the main reasons Paul wished to go to Jerusalem at the end of his third missionary journey was to fulfill the promise that Paul had made to Peter, James and John in GALATIANS 2:10.

Now let's put all of this together as we read once again how this group of men traveling with Paul end up at the house of Philip the evangelist in ACTS 21:8. In ACTS 20:2 we find Paul was in Greece as he begins to conclude his third missionary journey, 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.* Again 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. Thus they surmise that Sopater was sent to Berea to gather the funds from the Bereans, and Aristarchus and Secundus were sent to finish the collection from the Thessalonians. Meanwhile Paul went up to Philippi where he once again met up with Luke. As for Timothy, and Gaius of Derbe, and the Ephesians Tychicus and Trophimus, it appears that they went unto Asia to finish gathering the collection from those of Asia for the poor Saints at Jerusalem. All of these seven were instructed to wait for Paul at Troas, which they did. We then find nine men at least, including Paul, and Luke, sailing with Paul, as he set sail for Syria as noted in ACTS 20:3. In ACTS 20:16 we read: *For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.* And keep in the back of your mind somewhere that Paul, and these eight others had with them a very large collection of money for the poor Saints at Jerusalem, which would be delivered unto the Apostle's at Jerusalem for distribution. ACTS 4:35 informs us that such funds were *...laid down at the apostles' feet: and distribution was made unto every man according as he had need.* Recall again that the Apostles, the twelve, resided in Jerusalem this whole time.

Paul's traveling plans were to be in Jerusalem for the celebration of Pentecost that year, which according to Coneybare and Howson's time-line would be the year 58 A.D. Let's consider here how it would be possible for the Apostle Paul to reach Jerusalem with this boat-load of money he was taking to the poor Saints of Jerusalem, and arrive there before the day of Pentecost. There are fifty days from Passover to Pentecost. The days of unleavened bread succeeded the Passover, and we find the Apostle Paul staying at Philippi at least seven days at Philippi after the Passover (ACTS 20:6). In ACTS 20:6 we also find that Paul and Luke spent five days on the passage to Troas. Twelve days out of the fifty have passed so far. Seven more days were spent at Troas, and four more days were occupied on the voyage from Chios to Miletus (verses 13-15 of ACTS 20) bringing to twenty three days accounted for up to this point in time of ACTS 20:16. Two to four days were spent at Miletus, making the total now as long as twenty-seven days since Passover. From Miletus in three days Paul

went from Coos, to Rhodes, and Patara (ACTS 21:1). Two more days would suffice for the voyage to Tyre (ACTS 21:2 & 3). Thirty-two days from Passover. In ACTS 21:4 we find Paul at Tyre for seven days, making it thirty-nine days since Passover. ACTS 21:7 Indicates that one day was spent in Ptolemais making it forty days since Passover. The next day Paul came to Caesarea and spent many days at the house of Philip the evangelist. And from Caesarea it was about a days journey to Jerusalem, meaning that Paul could have very easily have been in Jerusalem by the day of Pentecost, and he probably arrived there two or three days before Pentecost.

This brings us back to Philip the evangelist. 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. 9 And the same man had four daughters, virgins, which did prophesy. 10 And as we tarried there many days...* . We previously asked the question: 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? We looked at several clues that Luke left us about who in this group of nine men, the seven plus Luke, and Paul might have known Philip prior to this visit. And there is only one man of these nine, whom Luke records of having been in Caesarea previously. And that man was Paul!!! In the above discussion we found Paul passing through Caesarea in ACTS 18:22, but there was no mention of Paul seeing Philip at that time. Perhaps Paul did see Philip at that time, but there was an earlier time we didn't look at when Paul was also at Caesarea after getting saved. This takes us back to ACTS 9.

Those of you familiar with the events Luke recorded in ACTS 9 know that this is where the conversion of Saul of Tarsus is first recorded. Saul of Tarsus, who is our Apostle Paul, first preached in Damascus. Luke records in ACTS 9:20-22. ACTS 9:20 *And straightway he preached Christ in the synagogues, that he is the Son of God. 21 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? 22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.* It is not obvious from a causal reading of ACTS 9 that there is about a three year gap from ACTS 9:22 to ACTS 9:23, but the Apostle Paul in GALATIANS 1 fills in this gap. Let's read starting 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. 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. 18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.* Paul was back in Damascus after these three years when we read in ACTS 9:23 *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. 25 Then the disciples took him by night, and let him down by the wall in a basket.* The many days of ACTS 9:23 were the three years of GALATIANS 1:18. In 2 CORINTHIANS 11:32 & 33 Paul once again writes of escaping Damascus. 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 9:26 tells what happened next. ACTS 9:26 *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.* Remember that Saul of Tarsus was there in Jerusalem at the stoning of Stephen, and had subsequently created havock of the church there in Jerusalem, even having both men and women arrested because of their love for Jesus Christ, this according to ACTS 8:3. Saul of Tarsus was famous, especially in

Jerusalem as a terrorist, a mighty persecutor of Christians. In ACTS 22:4 we read the Apostle Paul in his own words describing his actions at that time in his life: *And I persecuted this way unto the death, binding and delivering into prisons both men and women.* No wonder then when we read these three plus years after he was saved that *...they were all afraid of him, and believed not that he was a disciple...* we can very much appreciate why this was. Luke then tells us the following in ACTS 9:27 & 28 about what happened next. ACTS 9:27 *But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.* 28 *And he was with them coming in and going out at Jerusalem.* All of Jerusalem didn't receive Saul of Tarsus with open arms, but there were three who did, Barnabas, Peter, and James the Lord's brother. GALATIANS 1:18 *Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.* 19 *But other of the apostles saw I none, save James the Lord's brother.* It was with these three that Saul of Tarsus was *...with them coming in and going out at Jerusalem.*

Now note the next two verses of ACTS 9. ACTS 9:29 *And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.* 30 *Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.* Saul of Tarsus spake boldly there in Jerusalem, and they went about to slay him, so the brethren, probably Peter, James, and Barnabas brought him down to Caesarea, where resided Philip the evangelist. All of these three certainly knew Philip the evangelist, and while they were at Caesarea do you think there was a possibility that they introduced Saul of Tarsus to Philip the evangelist? Remember Philip the evangelist was part of the inner circle (so to speak) of the church at Jerusalem, who back in ACTS 6 was chosen to assist the twelve Apostles of the Lamb with the daily ministration to the Grecian widows. And one would think that Peter would have wanted to visit Philip since he was bringing Saul of Tarsus down to Caesarea to ship him off to Tarsus. And Barnabas wasn't an unknown to Philip the evangelist either, for ACTS 4:36 and 37 inform us: *And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, 37 Having land, sold it, and brought the money, and laid it at the apostles' feet.* Why did Barnabas do this? Because of what is told us in ACTS 4:32-35: *And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.* 33 *And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.* 34 *Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, 35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.* This was why Peter had requested to Paul in GALATIANS 2:10 *...that we should remember the poor.*

So when the brethren, Probably Peter, James, and Barnabas *...brought him* (Saul of Tarsus) *down to Caesarea, and sent him forth to Tarsus...* in ACTS 9:30 the possibility exists that Philip the evangelist was introduced to Saul of Tarsus at that time. Here again scripture doesn't say one way or the other, for Luke never mentioned it, but the clues are there in scripture. And if you really think about it, it does seem possible that Saul of Tarsus, our Apostle Paul may have first met Philip the evangelist at that time. Thus the Apostle Paul may have also paid a short visit to Philip the evangelist in ACTS 18:22 between his second and third missionary journeys. Again scripture doesn't tell us one way or the other, but by the time Paul, and the eight men traveling with him in ACTS 21 get to Caesarea, Philip the evangelist had them stay with him. Certainly Philip the evangelist knew who the Apostle Paul was, and whether it was by testimony of Barnabas, or Peter, or James, or even Paul himself, by the time of ACTS 21 Philip the evangelist had no problem inviting these nine men to stay at his house for several days!

The whole point of reviewing all of this information is to show the character of Philip; that he was a man of honest report, full of the Holy Ghost like ACTS 6:3 stated, and that he had a heart attitude just like Stephen his coworker, who had stated in his final words here on earth: "Lord lay not this sin to their charge," ACTS 7:60. We mentioned here in Sunday School that both Stephen, and