

time introduced Saul of Tarsus to Philip. Of course the scripture doesn't specifically give us this information, but this seems quite possible. Perhaps maybe even Philip at that time helped old Saul of Tarsus get a ship from Caesarea unto Tarsus. We also find the Apostle Paul between his second and third missionary journeys briefly passing through Caesarea in ACTS 18:22, during which time he may have once again visited with Philip the evangelist.

## Philip the Evangelist

Philip was one of the outstanding seven men chosen and blessed by the twelve kingdom Apostles to serve tables and daily minister unto those who otherwise were neglected in the daily ministration. {See ACTS 6:1-5}. ACTS 6:3 tells us that the seven men chosen for this business were *...men of honest report, full of the Holy Ghost and wisdom...*. Of the seven men mentioned in ACTS 6:5, only two are mentioned more than once in scripture. Stephen is mentioned seven times, and Philip is mentioned sixteen times. Sixteen is the number of LOVE, and when we are done studying Philip I think you will have a greater appreciation of why the Holy Ghost inspired Luke to use Philip's name sixteen times.

Philip was not a novice, but rather a man *...of honest report, full of the Holy Ghost and wisdom...*. We are not told if he was a disciple of Jesus when He was on earth, or if he was one of the hundred and twenty noted in ACTS 1:15 who were filled with the Holy Ghost in ACTS 2. We do know that he was willing to serve tables, or whatever menial task needed done to be of service to the Lord. Thus we note his deep love for the Lord, and his willingness to do whatever he was asked to in his service to the Lord.

Luke calls Philip the evangelist in ACTS 21:8. An evangelist is one who is a preacher of the gospel, which is to say a messenger of the good news of the gospel proclaiming salvation through our Lord and Saviour Jesus Christ. In EPHESIANS 4:11 we read that Jesus *...gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.* Philip was an evangelist, and his progress as an evangelist is tracked for us in ACTS 8. We find Philip's name fourteen times in ACTS 8. Fourteen is the number that has to do with DELIVERANCE or SALVATION, and in studying Philip the evangelist in ACTS 8 we see that he preached a message of SALVATION, and that many were DELIVERED from various diseases.

In ACTS 8:1 we find *....that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.* Philip was one of the ones scattered abroad, and he went from serving tables to preaching the word. ACTS 8:4 *Therefore they that were scattered abroad went every where preaching the word.* 5 *Then Philip went down to the city of Samaria, and preached Christ unto them.* 6 *And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.* 7 *For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.* 8 *And there was great joy in that city.* In verse 5 we find Philip doing the work of an evangelist, which was to preach Christ unto them. Notice in verse 6 that all the people really "gave heed" to what Philip had to say, that is they really gave an effort to pay close attention to the Holy Ghost inspired words of Philip. And the reason they paid so close attention was because they were hearing and seeing things which proved that Philip was a man truly sent by God. In verse 12 we read: *But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.* Here again we see that Philip was doing the work of an evangelist, and we find that many believers were added to the church because of the evangelistic preaching of Philip. In ACTS 8:35 we find Philip continuing to do the work of an evangelist, for we see that once again *...Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.* In ACTS 8:40 we find that as Philip traveled, *...he preached in all the cities,...* continuing his work as an evangelist.

In doing his evangelistic work Philip became famous, for ACTS 8:14 tells how word of his preaching reached back to the apostles at Jerusalem. What we are going to see

next in ACTS 8 is that Philip was a humble man in spite of his fame, for in ACTS 8:26-40 the Lord sends him into a dry desert place for the purpose of preaching to just one man! So often in scripture the dry desert place is where great eternal treasure is found. Moses was inspired of God to lead the children of Israel while in the backside of the desert in EXODUS 3 & 4. The Apostle Paul received his gospel message from Jesus Christ Himself in the desert regions of Arabia, (study GALATIANS 1:11-17). Philip was willing to still do whatever menial task the Lord required him to do, even if it was to go into the desert and use his evangelistic skills to preach to just one man.

ACTS 8:26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. 27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, 28 Was returning, and sitting in his chariot read Esaias the prophet. (Reading from ISAIAH 53.) 29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot. 30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readeest? (Note here in verses 29 & 30 that Philip was very much in tune with the leading of the Holy Ghost, and when told to do something by the Spirit, Philip immediately ran after that opportunity. This again shows his willingness to do the will of the Lord.) 31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. 32 The place of the scripture which he read was this, (ISAIAH 53:7 & 8) He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: 33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. 34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? 35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. (Here we find Philip doing the work of an evangelist, which is preaching Jesus, not preaching politics, not preaching send me money, not preaching about self improvement, but simply preaching Jesus.) 36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? 37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. 38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

What happens next foreshadows, I believe, future events in Philip's life. ACTS 8:39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. 40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea. Here we find a mini translation, for Philip was "caught away" from the Ethiopian eunuch and was found some 34 miles away at Azotus. This phrase "caught away" is the same in the Greek as the translation spoken of 1 THESSALONIANS 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Note the last part of verse 40 ...and passing through he preached in all the cities, till he came to Caesarea. Here we find Philip continuing to do the work of an evangelist, which was preaching in all the cities. Luke doesn't tell us how long a time this took, so we have no idea how much time passes until Philip came to Caesarea. The last time we read of Philip the evangelist is in our text of ACTS 21:8-10.

The reason that Philip became an evangelist in the first place was because he lost his job, so to speak, after the stoning of his good friend, and close companion Stephen. Saul of Tarsus was there at the stoning of Stephen, and was even consenting unto his death ACTS 8:1 tells us. Recall also from ACTS 8:1 that Philip was one of the ones scattered abroad after the stoning of Stephen. The stoning of Stephen became a pivotal measuring stick in the time line of the Apostles, and of the Saints at Jerusalem. Between the end of ACTS 8, and our text of ACTS 21:8-10 some where in the neighborhood of twenty years, more or less, have passed. During this time Saul of Tarsus gets saved, and goes on to become the Apostle Paul, the Apostle unto the gentiles. The Apostle Paul completes three missionary journeys, and has several traveling companions with him, including Luke, when we read the last account of Philip the evangelist in ACTS 21.

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,... . It seems here that Philip the evangelist had stopped being the traveling evangelist, and had settled down, and became an evangelist unto his own family. He had four wonderful daughters who loved the Lord also, who also were filled with the Holy Ghost, and had the gift of prophecy.

In ACTS 21:9 we can make a connection between Philip and Peter's sermon of ACTS 2, which Peter preached on the day of Pentecost. Perhaps Philip even heard this sermon. Perhaps Philip was one of the 120 not mentioned by name in ACTS 1:15. In ACTS 2 Peter, inspired by the Holy Ghost, preached a sermon after which approximately 3000 souls were saved. Peter explains in his sermon what had just taken place, for recall in the minutes leading up to his sermon the following had taken place.

ACTS 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? 8 And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. 12 And they were all amazed, and were in doubt, saying one to another, What meaneth this? 13 Others mocking said, These men are full of new wine.

Peter then begins his sermon, explaining what had just taken place. ACTS 2:14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: 15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day. 16 But this is that which was spoken by the prophet Joel; 17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:... . Here Peter was quoting from JOEL 2:28 & 29, which reads: And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

This brings us back to Philip's daughters spoken of in ACTS 21:9 ...the same man had four daughters, virgins, which did prophesy. Earlier in this study we also mentioned the difference between the interpretation of tongues, and prophecy. {Review page 498 of these notes}. Speaking in tongues is the sign of being filled with the Holy Ghost, but if none of us know the unknown tongue, then we have no idea what is being said, except if there be someone who can interpret this tongues message for us. Interpretation of tongues is one of the gifts of the Holy Spirit mentioned in 1 CORINTHIANS 12:10. Prophecy is another gift of the Holy Spirit mentioned in 1 CORINTHIANS 12:10. Prophecy is like an interpretation of tongues, only without the tongues, thus prophecy is spoken in the language we speak. In ACTS 2:6 & 7 & 11 we found that people from all over the world heard these Galilaeans speak in their own language the wonderful works of God. What was tongues to the Galilaeans was prophecy to those who understood what they were speaking.

All four of Philip's daughters had this gift of prophecy, and don't you know that this was manifest to the Apostle Paul, and Luke, and the rest of the faithful seven who spent these many days in the house of Philip. 1 CORINTHIANS 14:4 tells us: ...but he that prophesieth edifieth the church. Note that the purpose of prophesying is to speak unto

men words of edification, and words of exhortation, and words of comfort so that the church may receive edifying. Edify means to build up, and these daughters of Philip the evangelist were used of the Holy Ghost for this very purpose. There must have been some wonderful Pentecostal meetings in the house of Philip the evangelist!

What a wonderful testimony Philip had, but we are not yet through with him. In ACTS 21:8 we find Philip's name for the sixteenth time. Again sixteen is the number of LOVE. (1 CORINTHIANS 13, the LOVE chapter in the Bible, list sixteen points of LOVE.) In ACTS 21:8-10 we find Philip the evangelist inviting 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, also page 675 of these notes}. This LOVE shown by Philip here is full overcoming LOVE that all full overcomers must have.

In recent lessons we have gone over many of these very same scriptures along these very same lines concerning the kind of LOVE that all full overcomers must have. In JOHN 13:35 we read: *By this shall all men know that ye are my disciples, if ye have love one to another.* Philip is an excellent example to us of this fact, for he showed the love of God in his hospitality to the Apostle Paul and his traveling companions in ACTS 21. Note what is written in scripture concerning *...that ye love one another...* . JOHN 13:34 *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.* JOHN 15:12 *This is my commandment, That ye love one another, as I have loved you.* JOHN 15:17 *These things I command you, that ye love one another.* 1 JOHN 3:11 *For this is the message that ye heard from the beginning, that we should love one another.* 1 JOHN 3:23 *And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.* 1 JOHN 4:7 *Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.* 1 JOHN 4:11 *Beloved, if God so loved us, we ought also to love one another.* 1 JOHN 4:12 *No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.* 2 JOHN 1:5 *And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.* Note that all of these scriptures were penned by the Apostle John, and we must realize that Philip himself no doubt heard the Apostle John, who was one of the twelve, emphasize such statements many times in his teachings. Obviously Philip learned these lesson well! We know that by this time the Apostle Paul had already learned this very same lesson too, for he had already written his first epistles, and in 1 THESSALONIANS 4:9 he wrote: *But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.* Later in ROMANS 13:8 Paul would write: *Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.*

When Paul and Luke and those that were traveling with them came to the house of Philip the evangelist in ACTS 21:8 don't you know that Stephen's name came up? In fact Stephen's name nearly comes up in Luke's writing about it in 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.* The words "one of the seven" also references Stephen, who was the first of the seven mentioned by Luke in ACTS 6:5. ACTS 6:5 reads: *And the saying pleased the whole multitude: 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:...* . All of these seven men were honest men of high character, and are fine examples to us of what men full of the Holy Ghost can become, especially Philip, whom we know the most about, besides Stephen. ACTS 6:3 records that these seven men were to be *...men of honest report, full of the Holy Ghost and wisdom,...* .

In our introduction to this section we noted that of the seven listed here in ACTS 6:5 only Stephen and Philip are found mentioned more than once. However in studying about these seven men we continue to find excellent qualities of the full overcomer associated with each of these men. The meanings of all of their names show seven qualities found in the full overcomer. (1) Stephen's name means: "a crown", or "crowned." All full overcomers will have crowns! Stephen's crowning final statement really pricked the heart and conscience of old Saul of Tarsus: ACTS 7:60 *...Lord, lay not*

*this sin to their charge.* If this statement doesn't reflect the heart attitude of a full overcomer, then I don't know what does! (2) Philip's name means: "lover of horses," implying a lover of the race, in other words a race course runner. We also see in studying Philip that he is an excellent example of a New Testament race course runner, and a full overcomer. (3) Prochorus means: "leader of the chorus;" or "leader of praise." All full overcomers have a song in their heart and lead out in praise and worship of our Lord and Saviour Jesus Christ! {Study REVELATION 4:9 and 5:8-12}. (4) Nicanor's name means: "conqueror." Paul notes the cry of the full overcomer in ROMANS 8:37 stating: *Nay, in all these things we are more than conquerors through him that loved us.* (5) Timon's name means: "honourable." The full overcomers give all of their honour unto their precious Lord and Saviour Jesus Christ. REVELATION 19:7 *Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.* One of the things she did to make herself ready was to give honour unto Him while running that race course down here. (6) Parmenas means: "abiding." The full overcomers are abiding and confiding in Jesus and His word. (7) Nicolas name means: "victor of the people," or "conqueror of the people (as a whole)." I guarantee that all full overcomers will have a victory over all of the people who were a trial to them in their life. Study ROMANS 8:35-39 and see that this is true. Nicolas is noted as being from Antioch. This is a reference to Antioch, Syria, which itself speaks to us of qualities of the full overcomer; qualities that we have also previously noted, and will here list again. The name Antioch is found 19 times in scripture. Nineteen is the number of FAITH. Certainly the church at Antioch, Syria was a church of FAITH, and thus it is no wonder that we read in ACTS 11:26 that *...the disciples were called Christians first in Antioch.* The church in Antioch, Syria again was the one who sponsored all of the Apostle Paul's missionary journeys, and are a great part of why we have the gospel according to LUKE, and the book of ACTS.

Antioch has two meanings: "driven against," and "speedy as a chariot." Putting the two meanings together you get the picture of a driven speedy chariot faster than any mode of transportation of that day. Elisha in 2 KINGS 2:11 & 12 witnessed the fastest transportation that anyone has ever witnessed: 2 KINGS 2:11 *And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.* 12 *And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.* Obviously this is the time when Elijah was translated. The "driven speedy chariot" then is a symbol of translation. The Apostle Paul in his gospel has taught us about another soon coming translation in 1 THESSALONIANS 4:16-18: *For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words.*

Now back to the house of Philip here in ACTS 21:8-10, and the memories of Stephen, whose name certainly came up in the course of the conversation that took place between Philip and those traveling with Paul. Philip had his memories of Stephen, which included statements found in ACTS 6 stating that Stephen was *...a man full of faith and of the Holy Ghost...*, and that Stephen was *...full of faith and power, did great wonders and miracles among the people.* Paul had his memories of Stephen, which included a word for word recollection the powerful sermon of ACTS 7. Just think about this fact for a moment. How many sermons have you heard, and how many of them can you remember word for word? Stephen's sermon was remembered word for word by Saul of Tarsus, now the Apostle Paul! Stephen's sermon of ACTS 7 was a very powerful Holy Ghost inspired sermon, and in reality it closed out one age and set the stage for a new age, the church age, to be ushered in.

Stephen's sermon of ACTS 7 is certainly worthy of much study, which we won't take the time to do here. However there are several connections that can be made with Stephen's sermon, and the Apostle Paul. Stephen's sermon addressed the Jewish Sanhedrin, which consisted of Scribes, Pharisees, and Sadducees. The Apostle Paul often later addressed crowds in Jewish synagogues, which also consisted of Scribes, Pharisees,



and Sadducees. Stephen's sermon reviewed Jewish history from Abraham, through Moses, mentioning also David and Solomon, and making the connection between them and Jesus. In Paul's pattern sermon of ACTS 13 we find that he too reviewed Jewish history from Abraham to the time of Moses, continuing on with the judges, and the prophets, finally getting to their kings, including Saul, and David, through whose lineage came Jesus Christ, whom Paul then emphasized through the rest of his sermon. Stephen's sermon ended referencing Jesus Christ with these words found in ACTS 7:52 & 53: *Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: 53 Who have received the law by the disposition of angels, and have not kept it.* With these words "the Just One" we can connect the dots, and see how this statement affected the Apostle Paul.

In ACTS 22:1-16 the Apostle Paul recalls his conversion, and uses the phrase "the Just One," which he first heard in Stephen's sermon. The words referencing Jesus, "the Just One," are only found twice in scripture. In ACTS 22:1-11 Paul gives his testimony of who he was, and how it was he got saved on the road to Damascus. He continues in ACTS 22:12 of what took place next when he got to Damascus. ACTS 22:12 *And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, 13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. 14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. 15 For thou shalt be his witness unto all men of what thou hast seen and heard.*

That Just One again is Jesus, whom Paul, as Saul of Tarsus, first heard Stephen preach about. That Just One, Jesus, is the very same One whom Paul heard Stephen say he saw in ACTS 7:56 *...Behold, I see the heavens opened, and the Son of man standing on the right hand of God.* These words really pricked the heart of old Saul of Tarsus, and he must have wondered at his statement until he too saw Jesus on the road to Damascus. Eight times in his writings the Apostle Paul makes reference to Jesus being at the right hand of God. {Study the following scriptures: ROMANS 8:34 *Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.* EPHESIANS 1:20 *Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,* COLOSSIANS 3:1 *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.* HEBREWS 1:3 *Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;* HEBREWS 1:13 *But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?* HEBREWS 8:1 *Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;* HEBREWS 10:12 *But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;* HEBREWS 12:2 *Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*}

Stephen made another statement that also really pricked the heart of old Saul of Tarsus, which is found in ACTS 7:60 *And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge.* This was the final statement of a full overcomer. Words which Saul of Tarsus heard, but didn't fully understand until after the day of his salvation. Stephen's final cry, his final prayer, was answered the day Saul of Tarsus finally got saved. One wonders how many hours were spent in the house of Philip discussing the mighty testimony of Stephen. Philip too had memories of what took place in his life after the death of Stephen, which included the facts found in ACTS 8, some of which we have already looked at above.

We are still not through considering Philip even though his name is not mentioned after ACTS 21, for Philip the evangelist, no doubt, became a fixture in the life of the Apostle Paul for the next couple of years. In the days following this visit by the Apostle Paul with Philip, Paul left Caesarea, and went up to Jerusalem where a few days

later he was arrested. After a short period of time Paul, now a prisoner of the Roman Empire, was transferred to Herod's judgment hall as a prisoner back here in Caesarea. A short while later Paul was brought before the governor Felix, where he spoke in his own defence. Then we read in ACTS 24:23 that Felix *...commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.* Who was Paul's acquaintance here at Caesarea? Was it not Philip the evangelist with whom he stayed in ACTS 21:8? ACTS 24:27 further tells us that Paul was kept there for two years! This means that Philip had the opportunity to learn first hand the gospel of Paul from Paul's own mouth for two whole years! Philip was one of those transition characters who lived through the transition time from the last age into this church age.

Let me throw Luke into the mix here during these two years Paul was at Caesarea. Luke was still Paul's traveling companion, but Luke was not being held prisoner like Paul was. Luke would have been one the acquaintance that was allowed to freely come and go, and visit with the Apostle Paul while he was held prisoner at Caesarea. Perhaps Luke stayed with Philip during these lengthy visits. It was during this period of time that Luke could obtain the facts contained in ACTS chapters 6 through 8. The facts of chapter 6, and chapter 8 could have very well been learned from Philip, for who else knew all of what went on in these two chapters better than Philip? The facts of ACTS 7, Stephen's sermon, could have been learned by Luke interviewing the Apostle Paul at length, perhaps while he was at Caesarea, or perhaps Luke knew these facts from his having spent so much time with the Apostle Paul previous to this time. Luke put this information in writing his two epistles, the gospel according to Luke, and the Acts of the Apostles. In LUKE 1:1-4 Luke tells why he took the time to write his record, stating: *Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, 2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; 3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, 4 That thou mightest know the certainty of those things, wherein thou hast been instructed.* The reason Luke had this perfect understanding of all things from the very first was because of his time he spent with the Apostle Paul, and because of the free time he would have during these two years while Paul was a prisoner at Caesarea to interview others, like Philip, and the Apostle Peter, and James the Lord's brother, and Mary the Mother of Jesus; all of whom would have filled him in on what took place when, since the birth of Jesus. No other gospel writer fills in gaps in this time line since Jesus birth like Luke does. Luke has already written, as we read above in LUKE 1:2, that he had these stories told to him of eyewitnesses, and certainly Mary the Mother of Jesus was an eyewitnesses to much. No doubt Mary told Luke the story of Zacharias and Elisabeth, the parents of John the Baptist. In my mind there is little doubt that Mary told Luke the story of how the angel Gabriel came unto her and explained about the birth of Jesus. No doubt it was Mary the Mother of Jesus who told Luke in LUKE 2:19 that she pondered the many things she heard about Jesus in her heart, for how would Luke know what thoughts were in her heart, unless she revealed them unto him? No doubt Mary told Luke the story of Jesus as a twelve year old in LUKE 2, and how again she kept all these sayings of Jesus as a twelve year old in her heart. Mary didn't ponder these things, or keep these sayings in her heart for the rest of her life, for she shared these thoughts of her heart with Luke, who wrote some of them down in his gospel records of LUKE, and THE ACTS. We wouldn't know that Mary the Mother of Jesus and His brothers were in the upper room with the Apostles had not Luke recorded this for us in ACTS 1:14. So we see that Luke got a lot of information about the life of Jesus from Mary the Mother of Jesus herself, and he had the time to do this while the Apostle Paul was being held prisoner at Caesarea.

So this meeting back here in ACTS 21:8-10 with Philip the evangelist becomes one of huge importance in the life of Luke. Probably Luke has not met to meet Philip up until this point in time. Yet this friendship between Philip and Luke leads to many chapters written by Luke in the New Testament. Meanwhile Luke can also teach Philip some more of Paul's gospel, and Philip can teach Luke some more about Peter's

preaching, which Luke records in ACTS chapters 1 through 12. No wonder that Luke *...had perfect understanding of all things from the very first...* (LUKE 1:3).

Perhaps Philip's importance in Luke's life is the reason Philip the evangelist is mentioned by name here in ACTS 21 when no other disciples were previously mentioned by name in the five cities Paul and this group had already visited in this same chapter.

Back to Philip. Philip is a great example to us of a New Testament full overcomer, and one who displays the love of God. I think that the Holy Spirit left us an example of the fact that Philip ended up in this church age, in catching away Philip from one place and transporting him to another in an instant, as a figure of the outward translation that will take place at the end of this church age. {See again ACTS 8:39 & 40}. Philip's name means "lover of horses," showing that he loved the race, and figuratively speaking, the Apostle Paul was one of the best race course runners to be associated with. Philip's association with the Apostle Paul is one of the main reasons that Philip is an excellent example to us of a New Testament full overcomer. When Paul wrote IN EPHESIANS 4:11 that Jesus *...gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers...* one of the primary evangelists that came to his mind was, no doubt, Philip. Perhaps Philip also came to his mind when Paul wrote HEBREWS 13:1 & 2, which reads: *Let brotherly love continue. 2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.*

There were some other things that happened at the house of Philip the evangelist while the Apostle Paul and his faithful seven were there, which are recorded for us in ACTS 21:10-14. ACTS 21:10 *And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus. 11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. 12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. 13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. 14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.*

This text has raised a lot of questions, which we will try to answer here. The first thing we need to consider here is how did Agabus know that the Apostle Paul was staying at the house of Philip the evangelist in the first place? What we need to realize in answering this question is that there was a well traveled road between Caesarea and Jerusalem, a distance of approximately sixty-five miles. Philip the evangelist no doubt had visitors all the time, and news that the Apostle Paul was staying with him would have traveled fast to Jerusalem. Agabus heard this news, and was moved of the Holy Ghost to go unto the Apostle Paul while he was still staying at the house of Philip the evangelist.

We have read of Agabus before. Agabus is mentioned by name twice in scripture; once here in ACTS 21:10, and once in ACTS 11:28. ACTS 11:27-30 records: *And in these days came prophets from Jerusalem unto Antioch. 28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. 29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: 30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.*

Of the prophets mentioned in ACTS 11:27 & 28, only Agabus is mentioned by name, thus we see his importance magnified here a little in scripture. Perhaps this was because Luke got to meet him here at the house of Philip, thus making Agabus stand out more than these other unnamed prophets. This record in ACTS 11, no doubt, is when Agabus first met the future Apostle Paul. Agabus prophesied on his visit to Antioch, *...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.* What then cemented a strong relationship between Agabus and the Apostle Paul was the fact that both Barnabas and Paul brought relief, in the form of money, from Antioch unto the poor Saints of Jerusalem, and then Paul and Barnabas spent a great deal of time there getting better acquainted with these poor Saints. Certainly Agabus and Paul got to know each other



very well during this period of time, which was about fifteen years before the time frame found in ACTS 21.

So we note that Agabus and the Apostle Paul were old familiar friends. Once again here in ACTS 21 Paul is headed for Jerusalem with a great deal of money for the relief of the poor Saints at Jerusalem, yet this time Agabus warns against his coming there. Kind of ironic isn't it? Here again is what Agabus did when he got to the house of Philip in ACTS 21:11 *And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.*

Was Agabus prophecy correct here in ACTS 21:11? Yes, because his words were given him of the Holy Ghost, and it did come to pass that the Jews of Jerusalem did have the Apostle Paul arrested a few days later. Agabus was also correct in prophesying of the "*great dearth throughout all the world*" in ACTS 11:28, for once again it was the Holy Ghost who inspired his words.

This brings us to once again seeing the heart attitude of the Apostle Paul during this particular point in his life. Paul himself had a few days earlier stated unto the Ephesian elders in ACTS 20:22-24 these words: 22 *And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:* 23 *Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.* 24 *But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.* Obviously the Holy Ghost had revealed unto Paul that bonds and afflictions await for him if he continues to Jerusalem. In ACTS 21:4 we find the Apostle Paul staying seven days with some Saints of Tyre, who prophesied unto him: *...that he should not go up to Jerusalem.* Perhaps even the four daughters of Philip the evangelist had prophesied similar things, (study ACTS 21:9).

Paul had already expressed his intentions on traveling to Jerusalem in a couple of places. One of them was in his most recent letter of ROMANS, which was written within the preceding six months. ROMANS 15:23 *But now having no more place in these parts, and having a great desire these many years to come unto you;* 24 *Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.* 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.* 27 *It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.* 28 *When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.* 29 *And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.* Another scripture that even more recently expressed his intention to be in Jerusalem on the day of Pentecost is found in ACTS 20:16 *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.* Paul had also written in ROMANS his strong desire for Israel, stating in ROMANS 10:1 *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.* This is the main reason Paul wanted to be in Jerusalem on the day of Pentecost, for many more Jews came to Jerusalem at that time of year from all over the world, and perhaps Paul could preach to them. In fact he got his opportunity in ACTS 22, however it was not anything like he imagined it to be.

So we appear to have a conflict of interest here between the Apostle Paul, and everyone else concerning his going on to Jerusalem. This is where questions arise concerning who was right. Was the Apostle Paul right, and following the leading of the Holy Ghost in his desire to go to Jerusalem, and be there during that most busy time of Pentecost? Were the Saints of Tyre correct in telling him *...that he should not go up to Jerusalem...* ACTS 21:4? Was Agabus wrong in warning Paul against going to Jerusalem in ACTS 21:11? Were those in the house of Philip, including the faithful seven, wrong in persuading the Apostle Paul not to go up to Jerusalem in ACTS 21:12? Who was wrong? And who was right? The correct answer is all of the above were right! Let me explain.

Remember in the back of your mind that the book of ACTS should more properly be thought of as the ACTS of the HOLY GHOST, for the power of the Holy Ghost is really

emphasized in the book of ACTS. Was the Holy Ghost wrong in leading Agabus to tell Paul what he did in ACTS 21:11? No, because in fact this is exactly what did happen. Were the Saints of Tyre wrong in telling the Apostle Paul that he should not go up to Jerusalem in ACTS 21:4? No, for the same reason, because Paul would be delivered into the hands of the Gentiles at Jerusalem. Was Paul wrong in stating to the Ephesian elders in ACTS 20:23 *...that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me...?* No for in fact this was the case. Paul even stated here in ACTS 21:13 *...I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.* These words manifest the convictions of the heart of the Apostle Paul, and since none of the above mentioned were Apostles, they wouldn't have the same convictions.

Even though the Apostle Paul was the Apostle unto the Gentiles, and anointed such by the Lord Jesus Christ Himself, he still was a Jew by birth, and had this strong desire, as noted above in ROMANS 10:1 *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.* Paul then went on to write in ROMANS 10:2-4 his reasons for feeling this way. ROMANS 10:2 *For I bear them record that they have a zeal of God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 4 For Christ is the end of the law for righteousness to every one that believeth.* Paul wrote again in ROMANS 11:25 *For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.* Paul wanted to be a testimony to those Jews in Jerusalem, and as we see above, there was no persuading him otherwise on his going to Jerusalem.

ACTS 21:14 reflects the long discussion that Paul, and those who were surrounding him had at this time. Keep in mind that all of these people were looking out for the Apostle Paul, but didn't have his same calling on their own lives. So we read in ACTS 21:14 *And when he would not be persuaded, we ceased, saying, The will of the Lord be done.*

Brother Copley wrote a very good commentary about the discussion noted above. He writes: "The prophet Agabus (meaning grasshopper), leaped down from Jerusalem and showed the Apostle how he would be bound if he went thither. His fellow journey men and the disciples there sought to dissuade him from going to the city; but he would not be hindered. Does verse 4 contradict verse 14? (ACTS 21:4 *And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. ...14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.*) Apparently, it does. Sometimes the Lord seems to set before us two objects of choice, informing us of the outcome of both. He lets us take either one, not condemning us, whichever one we choose. In either case, we would move in God's will. Paul would have been in God's will if he had yielded to the pulling back of the Spirit through disciples in Tyre. He would have reached Rome, no doubt, without the two years' imprisonment in Caesarea. But who dare arise and condemn Paul? Sometimes God speaks through abject silence. Moreover, God's word to Ananias was thus fulfilled -- ACTS 9:15 & 16 *...Go thy way: for he 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.* {Please note that it was the Lord who was going to show the Apostle Paul these things.} Neither did the Lord condemn, nor censure the Apostle for his visit to Jerusalem, and for his conduct there; but He comforted him -- ACTS 23:11 *And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.* The attitude of Luke and the other workers who traveled with Paul is a fine example for us. They said "The will of the Lord be done." Agabus signified what suffering and persecution Paul would have to endure if he persisted in going to Jerusalem; but Paul knew that for greater suffering, and for hotter persecution, he would obtain a greater reward; therefore he would not be dissuaded from going thither. When we do not understand; when we cannot quite agree, let us say as they, "The will of the Lord be done;" for we might be wrong. How much trouble and strife will then be avoided." {End of quote from Brother Copley, with some added comments of my own in parentheses.}

One of the points Brother Copley mentioned above is the statement that received Ananias received from the Lord, found in ACTS 9:15 & 16 above, which reads: *...he is a chosen vessel unto me, to bear my name before the Gentiles, and kings...* . Has the Apostle Paul spoken to any kings yet? Not to our knowledge according to scripture. He has spoken to some governors and the like, but not any kings, yet. He will get his opportunity shortly after his arrest in Jerusalem. Obviously the Lord isn't through with the Apostle Paul at this time. And let's suppose that the Apostle Paul was persuaded by all of these who rightfully didn't want him to proceed to Jerusalem. Would we have any other of his epistles written? The Lord only knows the answer to such questions.

Let's discuss some more ACTS 21:14 *And when he would not be persuaded, we ceased, saying, The will of the Lord be done.* What we have here in this verse is a conflict of wills. And the question we should ask is not who is right, but rather what is the right thing to do? We have already answered the question who is right, in noting that they all were right is stating what they did. Those who wanted the Apostle Paul not to go up to Jerusalem were right in thinking like they did, for in fact everything that the Holy Ghost inspired those to prophesy against Paul's going to Jerusalem, came to pass. They were right. When Paul stated in verse 13: *...What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus...* he was right too! And he nearly did die at Jerusalem, and would have except for the fact that the Lord wasn't through with him yet. So we note all parties involved here were right in stating what they did.

Yet the question who is right fades into a proper perspective when all the parties involved here agree to rest in this ultimate test of wills: *The will of the Lord be done.* This is a wonderful place of agreement to come to: *The will of the Lord be done.* Even Jesus Himself as a man here on earth had to come to this same place: *The will of the Lord be done.*

Let's look at some scriptures that further illustrate this point. Jesus told his disciples in JOHN 4:34 *...My meat is to do the will of him that sent me, and to finish his work.* Here we see Jesus wanting to do the will of God the Father. The same is true in these next two scriptures, where we again find Jesus saying: JOHN 5:30 *I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.* JOHN 6:38 *For I came down from heaven, not to do mine own will, but the will of him that sent me.* This is the way Jesus felt during His time on earth. He wanted to submit to the will of God the Father! Then came the time of His last night here on earth at the garden of Gethsemane, where we read in MATTHEW 26:39 *And he went a little further, and fell on his face, and prayed, saying, C my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.* LUKE 22:42 records the same event, recording Jesus words this way: *...Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.* Perhaps it appears here that there is a conflict of wills between what Jesus wanted, and what God the Father wanted, yet Jesus submitted unto the will of God the Father, stating that He was in agreement with what was about to be done by using these words: *...nevertheless not as I will, but as thou wilt.* Within an hour we find Jesus again expressing His desire: MATTHEW 26:42 *He went away again the second time, and prayed, saying, C my Father, if this cup may not pass away from me, except I drink it, thy will be done.* So we again see that our Lord and Saviour Jesus Christ was in total agreement with God the Father, and expressed His desire that *...The will of the Lord be done...* and it took Him a little time to come to this. Perhaps this brings more meaning to what we read in HEBREWS 4:15 *For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.* HEBREWS 10:7 and 10:9 goes on to note that Jesus expressed His agreement with accepting the will of God by stating: *...Lo, I come to do thy will, C God...* which is a statement quoted from PSALMS 40:8.

The Apostle Paul wrote this statement to the Ephesians in EPHESIANS 5:17 *Wherefore be ye not unwise, but understanding what the will of the Lord is.* By the time he wrote this the events of ACTS 21 were long past, but we see here in ACTS 21:14 that all of the parties involved here at the house of Philip the evangelist also agreed that the right thing to do was to understand what the will of the Lord is, and come to this

acknowledgment: *...The will of the Lord be done.* PHILIPPIANS 2:13 states it like this: *For it is God which worketh in you both to will and to do of his good pleasure.* Perhaps they then dismissed in prayer here in ACTS 21:14, expressing the thought found in 1 THESSALONIANS 5:18 *In every thing give thanks: for this is the will of God in Christ Jesus concerning you.*

ACTS 21:15 *And after those days we took up our carriages, and went up to Jerusalem.*

The statement "*after those days*" references the "*many days*" of verse 10 during which time Paul, and his faithful seven got well aquatinted with Philip the evangelist, and the many Saints that were at Caesarea. Perhaps Cornelius of ACTS 10 fame was still in Caesarea and got to meet the Apostle Paul before he left Caesarea. If not, there may have been some of the Gentiles who first got filled with the Holy Ghost at the house of Cornelius in ACTS 10:44-46 still living in Caesarea, who now got to meet the Apostle Paul during the "*many days*" Paul was staying at the house of Philip the evangelist.

The word "*carriages*" in the Greek is not meant the same as we think of it. We think of "*carriages*" as a vehicle of transportation. "*Carriages*" as used here simply means they put their baggage in order, and made ready for the final leg of their journey. No doubt their luggage was significant, and had up to this part of the journey been transported by ship, but now these final 65 to 75 miles up to Jerusalem would be over land. And verse 16 tell us that there were certain other disciples of Caesarea who also went up to Jerusalem with them, perhaps in part, to help them with their luggage.

ACTS 21:16 *There went with us also certain of the disciples of Caesarea,...* Let's consider this part of verse 16 first. We have already noted that one of the reasons that certain of the disciples of Caesarea went up to Jerusalem with Paul, and his company, was to be of assistance to him, at least in some part.

We must remember that one of the reasons they were going to Jerusalem in the first place was to be there during the time the Jews celebrated Pentecost. The feast of Pentecost was one of the three feasts a year which the children of Israel, the Jews, observed. Study LEVITICUS 23 for a detailed explanation of this fact. Recall from ACTS 2:5 and 9-11 how that during the time of Pentecost there were Jews from all over the world who came to Jerusalem to celebrate this feast. The reasons the Apostle Paul wanted to be in Jerusalem during the time of Pentecost were three fold. First of all he was bring alms and offerings from the Corinthians, and Macedonians, and others, to his nation, the Jews, a fact he recalls in ACTS 24:17. (ACTS 24:17 *Now after many years I came to bring alms to my nation, and offerings.*) Second, Paul went to Jerusalem at this time to worship, which was the intention of most all of the Jews who came here during this time of Pentecost. Paul notes this reason for coming to Jerusalem at this time in ACTS 24:11. (ACTS 24:11 *Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.*) A part of this worship would be a recollection among the Christians of the fact the Holy Ghost was first given to them on the day of Pentecost, when *...they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.* {ACTS 2:4} The third reason, and perhaps the main reason, that the Apostle Paul wanted to be in Jerusalem on the day of Pentecost was to tell the good news of Jesus Christ, and His salvation, to as many of the Jews as he could, and this feast of Pentecost gave him the best opportunity to speak to Jews from all over the world as he would ever get. On the day of Pentecost in ACTS 2 when the gift of the Holy Ghost was poured out, and don't you suppose that this most remarkable event was remembered every year during the feast of Pentecost? I am sure it was, and certainly many asked question about is event, and the Apostle Paul wanted to be there to help answer such inquiries.

Meanwhile back in Caesarea, as Paul and his company get set to leave, don't you know that there have been people, Jews and disciples of Christ from all over the world, who have been passing through Caesarea at an increasing rate every day on their way to this feast of Pentecost at Jerusalem. Perhaps many other people had visited Philip the evangelist during the "*many days*" Paul had been stay at Caesarea, and so now there was a larger group heading to Jerusalem than just Paul, and his faithful seven whom we have been focusing upon. Thus Luke makes special mention of this fact, and the considerable baggage that was involved here in ACTS 21:15 & 16.

ACTS 21:16 *There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.* This brings us to consider Mnason of Cyprus. Perhaps he was one of Barnabas' old acquaintances. Maybe even a convert to Christianity because of Barnabas, however we don't know this for sure, because the scripture doesn't tell us any more than we read here in verse 16. The term "old disciple" doesn't necessarily mean he was aged, but rather means that he was among the first converts to Christianity. Whether this means he was a disciple of Jesus, we are not told. Perhaps he was among the three thousand who got saved on the day of Pentecost in ACTS 2, but again we are not told this information concerning him in scripture. Certainly he was a seasoned Christian. In fact the only things we no of Mnason is what we read of him here in ACTS 21:16. We know he was from Cyprus, as was Barnabas. We know he had a place in Jerusalem big enough to accommodate the Apostle Paul, and his group. And it appears from reading this scripture that Mnason traveled from Caesarea to Jerusalem as a part of this group of disciples that went with Paul. We do know from this verse that Paul and his group did stay at the house of Mnason when they got to Jerusalem.

Traveling with that many people made the 65 to 75 mile journey pass quickly. Perhaps two days journey time was all that was necessary, but again we don't know for the scripture doesn't tell us. Certainly had there been any perils along the way, Luke would have mentioned them. The last thing Luke mentions in this verse is that Paul and his company were to lodge in the house of Mnason while staying in Jerusalem.

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

In ACTS 21:17 we find the Apostle Paul, and those traveling with him arriving safely in Jerusalem, no doubt a few short days before Pentecost. ACTS 21:17 *And when we were come to Jerusalem, the brethren received us gladly.*

This is the fifth time the Apostle Paul gets to visit Jerusalem after being saved, and this will be his last visit there. Those of you who have an old Scofield reference Bible will find that he only mentions four of the visits in his footnote three (3) from ACTS 9:26. Let's quickly review where to find the previous four visits Paul made back to Jerusalem, before we begin to study about this his fifth visit here after being saved. This may help bring our thinking as to where he is in his life back into a better perspective.

Recall in Paul's early life that he left Tarsus, and furthered his education in Jerusalem at the feet of Gamaliel. Gamaliel was a famous Jewish Rabbi doctor of the law of Moses, who is noted in history to also have born the title of "Rabban," meaning he was the head of the Jewish Sanhedrin. As a Pharisee, and a doctor of the law, Gamaliel was held in high esteem among the Jews of Jerusalem. It truly was a feather in the Apostle Paul's cap (so to speak) to be able to learn the law of Moses at the feet of Gamaliel. This helped Paul become a leading Pharisee as a young man. It also helped his worldly esteem that Paul was the son of a Pharisee, (ACTS 23:6). Thus we have found early in this study how it was that Saul of Tarsus, who now is the Apostle Paul, became a prominent leader in Jerusalem before his getting saved. He was well known among the Sanhedrin before he got saved. However after Paul got saved he became a marked man, and a wanted man by those religious Jews of Jerusalem. Thus he wasn't able to return to his Jerusalem home for approximately three years. Remember how Paul after he got saved on the road to Damascus, was a man really without a home. But the Lord Jesus Christ Himself revealed Himself unto him as he spent some time in the desert of Arabia, and returned again unto Damascus. These facts are recorded for us in GALATIANS 1, and ACTS 9.

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*