

1. Open the Word of Truth to Acts 21:8 as we look further at the Third Missionary Journey. Before we do let's remember the application of 1Jo 1:9 as may or may not be necessary.
2. Last week we completed the exegesis of Acts 21:7 and when time expired I was in the process of exegeting Acts 21:8.
3. Before continuing that study we need to review an expanded translation of Acts 21:4-7.

Expanded Translation

Acts 21:4 And after searching diligently Paul found several of the Tyrians who had earlier accepted Christ as Savior under his ministry; we stayed there in Tyre for a week and it was during that week that certain of the Tyrian disciples, under the direction of God the Holy Spirit, urged him not to continue his trip to Jerusalem.

Acts 21:5 And when the ship's captain determined it was time to go we left the city and made our way down to the water's edge where our ship awaited; many of the disciples with their wives and children accompanied us until we reached the outskirts of the city where we knelt beside the sea and prayed;

Acts 21:6 and after saying goodbye to one another, we boarded our vessel and the Tyrian believers with their families returned to their homes.

Acts 21:7 Now after completing our voyage we landed at Ptolemais where we greeted our brothers and sisters in Christ staying with them for only one day.

4. The entire verse has been translated in the KJV:

KJV- New Sentence

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.

5. So far we have exegeted that portion of the verse which in the KJV has been rendered "And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into ..." noting it might better be translated "**And the next day Paul and I, and those traveling with us, left the city of Ptolemais on our way south to Caesarea; when we arrived in the city we made our way ...**"

6. Now for the phrase "into the house."

INTO THE HOUSE ΕΙΣ Ο ΟΙΚΟΣ

1. **Eis Ho Oikos** is better “to the home ...”

2. **Eis** is a preposition followed by the monadic noun **Oikos** declined as an accusative singular.

3. **Oikos** is the common Greek word for house, household or home.

Mat 9:6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.
Mat 9:7 And he arose, and departed to his **house**.

Mat 12:1 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn and to eat.

Mat 12:2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

Mat 12:3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

Mat 12:4 How he entered into the "**house**" of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

1Ti 3:4 One that ruleth well his own **house**, having his children in subjection with all gravity;

1Ti 3:5 (For if a man know not how to rule his own **house**, how shall he take care of the church of God?)

OF PHILIP THE EVANGELIST, ΦΙΛΙΠΠΟΣ Ο ΕΥΑΓΓΕΛΙΣΤΟΣ

1. **Philippos Ho Euaggelistos** is well translated “of Philip the Evangelist.”

2. **Philippos** is a proper noun declined as a genitive singular followed by the monadic noun **Euaggelistos** declined also as a genitive singular.

3. **Philip** the evangelist was a resident of Caesarea (Acts 21:8 our verse) and father of four virgin daughters who prophesied in the early church (Acts 21:9).

Acts 21:9 And the same man had four daughters, virgins, which did prophesy.

3.1 Along with Stephen, he was one of the most prominent of the seven deacons appointed originally to care for needy widows in the church in Jerusalem. He is described as one of good report, full of the Spirit and of wisdom.

3.2 During the persecution under Saul of Tarsus Philip was forced to flee Jerusalem and

went to Samaria, proclaiming the Christ ("Messiah") to the Samaritans (Acts 8:5).

Acts 8:5 Then **Philip** went down to the city of Samaria, and preached Christ unto them.

3.3 He had a successful ministry there, even influencing Simon Magus to believe and receive Christian baptism (Acts 8:9-13).

Simon the Sorcerer

Acts 8:9 But there was a certain man, called Simon, which before time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

Acts 8:10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

Acts 8:11 And to him they had regard, because that of long time he had bewitched them with sorceries.

Acts 8:12 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.

Acts 8:13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

3.4 Later he went down toward Old Gaza and led an Ethiopian official to faith in Jesus (Acts 8:27-39).

Acts 8:27 And he arose and went: and, behold, a man of Ethiopia (S. Nubia), an eunuch of great authority under Candace queen of the Ethiopians (Numidians), who had the charge of all her treasure, and had come to Jerusalem for to worship,

Acts 8:28 Was returning, and sitting in his chariot read Esaias the prophet.

Acts 8:29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

Acts 8:30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

Acts 8:31 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.

Acts 8:32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

Acts 8:33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

Acts 8:34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

Acts 8:35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

Acts 8:36 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?

Acts 8:37 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.

Acts 8:38 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.

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.

3.4.1 Candace was the Queen of ancient Ethiopia or Cush, (mentioned in Acts 8:27). Her kingdom should not to be confused with modern Ethiopia, it was the area known today as Sudan.

3.4.2 The writings of Strabo, Dio Cassius, and Pliny, and the inscriptions of pyramid tombs indicate that Candace was a common title (not name) used by a number of reigning queen-mothers between c. 300 B.C. and A.D. 300. The occasion for the reference in Acts was the conversion, under Philip, of the treasurer of one of these queens, a eunuch who may well have been a proselyte to Judaism returning from a Jewish feast.

4. Now let's see how our verse looks so far by way of an expanded translation.

Expanded Translation

Acts 12:8 And the next day Paul, myself and those traveling with us left the city of Ptolemais on our way south to Caesarea; when we arrived in the city we made our way to the home of Philip the evangelist ...

WHICH WAS εἰμι

1. **Eimi** is better “who was ...”
2. **Eimi** is a verb parsed as a present active participle.
3. **Eimi** is the verb to be and is therefore translated is, are, was, were etc.

ONE OF THE SEVEN μίᾱ ἐκ ὀ ἑπτά

1. **Mia Ek Ho Hepta** is better “who was one of the original seven chosen to serve tables at the first New Testament Pentecost ...”

Acts 6:1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

Acts 6:2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

Acts 6:3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

Acts 6:4 But we will give ourselves continually to prayer, and to the ministry of the word.

Acts 6:5 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:

Acts 6:6 Whom they set before the apostles: and when they had prayed, they laid their hands on them.

2. **Mia** is the cardinal number one followed by the preposition **Ek**; next follows the monadic noun/adjective **Hepta** used as a substantive.

3. Literally we have: “one out from the seven.”

AND ABODE WITH HIM ΜΕΝΩ ΠΑΡΑ ΑΥΤΟΣ

1. **Meno Para Autos** is better “and it was there we stayed.”

2. **Meno** is a verb parsed as a 1st person plural aorist active indicative followed by the preposition **Para**; next follows the pronoun **Autos** used as the object of the preposition and declined as a dative singular.

3. **Meno** we have just seen in verse seven where Luke used it to report they stayed one day in Ptolemais. Recall **Meno** means to live, to stay, to abide or in the past tense it is often translated abode.

4. Now let’s see how our entire verse looks by way of an expanded translation.

Expanded Translation

Acts 12:8 And the next day Paul, and I and, those traveling with us, left the city of Ptolemais on our way south to Caesarea; when we arrived in the city we made our way to the home of Philip the evangelist who was one of the seven original deacons.

5. Luke now adds a further description of Philip.

End Lesson Taught 12-23-2007