

1. Open the Word of Truth to Acts 28:1. We are studying Paul's journey to Rome. Before we continue our Bible Study, you may want to take advantage of God's protocol for fellowship by silently naming your sins to God as we pray.
2. Last week I exegeted in part Acts 28:1 by way of a word study of **Epiginosko** translated "they knew." When time expired we were about to analyze the phrase "that the island."
3. Before we resume our analysis, I want us to take a look at a map of the journey to Rome and then review an expanded translation of Acts 27:42-44.

Expanded Translation

Acts 27:42 The Roman guards decided they should execute Paul and the other prisoners; they were fearful that some of them might swim away and escape;

Acts 27:43 but the centurion decided it would be best to save Paul and his fellow prisoners so he ordered his men to cease and desist, he then ordered all those onboard who could swim to dive into the water and make their way to shore;

Acts 27:44 and those who could not swim were ordered to get into the water and get to shore, some were able to float on the large boards torn from the cargo area and others made it to shore by holding to the larger pieces of flotsam separated from the disintegrating ship.

4. So far we have exegeted that portion of Acts 28:1 which in the KJV has been rendered "And when they were escaped then they knew ...," noting it might better be rendered "**And after we had been washed safely to shore we found out ...**,"
5. The entire verse has been translated:

KJV - New Sentence

Acts 28:1 And when they were escaped, then they knew that the island was called Melita.

6. And now for the phrase "that the island."

THAT THE ISLAND ΟΤΙ Ο ΝΗΣΟΣ

1. The phrase **Hoti Ho Nesos** is well translated "that the island ...," or "that the island upon which we had run-aground ...,"
2. **Hoti** is a causal conjunctive adverb followed by the monadic noun **Nesos** declined as a nominative singular.
3. **Hoti** is often translated "that" though it can also be rendered "because" or merely by

quotation marks.

4. **Nesos** describes any significant body of land surrounded on all sides by water. It is translated island in the NIV and isle in the KJV.

Acts 13:6 And when they had gone through the "**isle**" (NIV island) unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus:

Acts 28:7 There was an estate nearby that belonged to Publius, the chief official of the "**island**." He welcomed us to his home and for three days entertained us hospitably.

Acts 28:8 His father was sick in bed, suffering from fever and dysentery. Paul went in to see him and, after prayer, placed his hands on him and healed him.

Acts 28:9 When this had happened, the rest of the sick on the "**island**" came and were cured.

Acts 28:10 They honored us in many ways and when we were ready to sail, they furnished us with the supplies we needed.

Acts 28:11 After three months we put out to sea in a ship that had wintered in the "**island**." It was an Alexandrian ship with the figurehead of the twin gods Castor and Pollux.

Rev 1:9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the "**isle**" that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

4.1 In our verse it clearly refers to the island of Melita which is now called Malta.

WAS CALLED MELITA. **καλεω** **Μελιτη**.

1. **Kaleo Melite** is better translated "was named Melite." or "was Malta."

2. **Kaleo** is a verb parsed as a 3rd person singular present passive indicative followed by the proper noun **Melite** declined as a nominative singular.

3. **Kaleo** means "to call, to invite, to bid, to designate" or "to name." It is often found in Scripture. Four uses elsewhere are:

Mat 9:11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

Mat 9:12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

Mat 9:13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come "**to call**" the righteous, but sinners to repentance.

Mat 22:9 Go ye therefore into the highways, and as many as ye shall find, "**invite**" to the marriage.

Mat 22:10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

Rom 8:30 Moreover whom he did predestinate, them he also "**called**:" and whom he "**called**," them he also justified: and whom he justified, them he also glorified.

Rom 8:31 What shall we then say to these things? If God be for us, who can be against us?

Heb 11:8 By faith Abraham, when "**called**" to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going.

Heb 11:9 By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise.

Heb 11:10 For he was looking forward to the city with foundations, whose architect and builder is God.

4. Melita or Malta is one of several islands located in the Mediterranean Sea south of Sicily. It is the principle island in the Maltesian chain. The tiny island consists of only ninety-five square miles.

5. Today the island is blessed with many churches honoring the Apostle Paul. It was originally occupied by the Greek Sea peoples and later the Phoenicians somewhere around the 10th century B.C. The island later became a Roman province.

6. We are now ready for Acts 28:2 and a description of the reception received by the Islanders.

KJV-New Sentence

Acts 28:2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

NIV

Acts 28:2 The islanders showed us unusual kindness. They built a fire and welcomed us all because it was raining and cold.

AND THE BARBAROUS PEOPLE **Τε ο βαβαρος**

1. The phrase **Te Ho Babaros** is better translated "And the islanders ...,"

2. **Te** is a conjunction used as a simple connective followed by the monadic noun **Barbaros** declined as a nominative plural.

3. Wycliffe has written of the Barbarians in his encyclopedia:

3.1 "The word Barbarian is not found in the Old Testament, though the LXX uses it. ... It is used five times in the New Testament. "Barbarian" may be a repeated syllable

imitative of a foreigner, "bar bar."

3.2 Similarly Egyptians called non-Egyptians "Berbers." So it may simply mean "those speaking an unintelligible tongue." (1Co 14:11)

1Co 14:11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a "**barbarian**," and he that speaketh shall be a "**barbarian**" unto me.

3.3 Plato divided this world into barbarians and Hellenes. The word may therefore mean non-Greek of both language and culture. Luke does not in any derogatory way call the ... Maltese, barbarians, that is, non-Greeks, natives (RSV), in Acts 28:2 & 4.

Acts 28:2 And the **barbarous** people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

Acts 28:3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

Acts 28:4 And when the "**barbarians**" saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

3.4 After the Persian War (493-479 B.C.) the Greeks came to use "barbarian" with the sense of rough and crude. So Rom 1:14 may mean that Paul is "debtor to those who speak Greek and to those who do not, and (so) to the cultured and to the uncultured."

Rom 1:14 I am debtor both to the Greeks, and to the "**Barbarians**;" both to the wise, and to the unwise.

3.5 **Barbaros** is also used by Paul in Col 3:11 to describe those who did not speak Greek.

Col 3:11 Here there is no Greek or Jew, circumcised or uncircumcised, "**barbarian**," Scythian, slave or free, but Christ is all, and is in all.

3.5.1 The unity referenced in Col 3:11 is one which transcends differences and works within them. But never a unity which ignores or denies these differences. Accordingly it does not necessarily seek to erase such differences. Christians in foreign lands have varying cultures but one Savior.

3.5.2 In Christ there are no ethnic, economic or gender distinctions.

Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

3.5.3 Paul's message in Col 3:11 and Gal 3:28 clearly teaches there are no ethnic distinctions in Christ.

4. Now for the phrase "showed us."

SHOWED US **παρεχω εγω**

1. **Parecho Ego** are better "bestowed upon us ...," or "were most gracious to us showing ...,"
2. **Parecho** is a verb parsed as a 3rd person plural imperfect active indicative followed by the pronoun **Ego** declined as a dative plural.
3. **Parecho** means "to hold beside, to hold out to, to offer, to present" or "to render." This verb is a compound consisting of **Para** meaning "alongside" and **Echo** meaning to "have and to hold."
4. **Parecho** in our verse refers to the kindness enjoyed by Paul and his fellow passengers. The kindness provided by the islanders most likely involved providing food, water, blankets, shelter and the warmth of a campfire. Four other uses of **Parecho** are:

Luk 6:28 Bless them that curse you, and pray for them which despitefully use you.
Luk 6:29 And unto him that smiteth thee on the one cheek "**offer**" also the other; and him that taketh away thy cloak forbid not to take thy coat also.

Acts 22:1 Men, brethren, and fathers, hear ye my defense which I make now unto you.
Acts 22:2 (And when they heard that he spake in the Hebrew tongue to them, they "**kept**" the more silence: and he saith,)

Col 4:1 Masters, "**give**" unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

Tit 2:7 In everything "**showing**" yourself an example by doing what is good. In your teaching show integrity, seriousness
Tit 2:8 and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us.

5. Let's see how our verse looks so far by way of an expanded translation.

Expanded Translation

Acts 28:2 And the islanders bestowed upon us ...,

End Lesson Taught 10-4-09