

1. Open the Word of Truth to Acts 28:7. 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 Acts 28:6. When time expired we were in the process of analyzing Acts 28:7
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 28:1-6.

Expanded Translation

Acts 28:1 And after we had been washed safely to shore we discovered the name of the Island was Malta.

Acts 28:2 And the islanders were most welcoming, bestowing upon us significant kindnesses; they first built a warm fire around which we warmed ourselves; they also provided food, warm blankets and shelter from the rain and cold.

Acts 28:3 Paul gathered a pile of brushwood and, as he put it on the fire, a poisonous snake driven out by the heat fastened its fangs into Paul's hand.

Acts 28:4 And when the islanders saw the snake hanging from Paul's hand, they began to murmur among themselves "Clearly this man Paul is a murderer and though he has been delivered from the perils of the sea, our goddess of justice has determined he must die."

Acts 28:5 But Paul, contrary to what the islanders thought, shook off the poisonous snake into the fire and suffered no ill effects of the bite;

Acts 28:6 now the islanders fully well expected Paul's hand to swell and that he would *soon* fall to the earth dead, but after observing Paul for some time they noticed that nothing out of the ordinary had happened to Paul; so they quickly changed their minds and concluded he must be a god.

4. So far we have exegeted that portion of Acts 28:7 which in the KJV has been rendered "*In the same quarters were possessions ...*" noting it might better be translated "**Now nearby the beach there was a certain landed estate belonging ...**"

5. The entire verse has been translated:

KJV-New sentence

Acts 28:7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

6. I want to review some of that learned last week and then we will pick up with new material at point 4 below.

IN THE SAME QUARTERS ΔΕ ΕΚΕΙΝΟΣ ΕΝ Ο ΠΕΡΙ Ο ΤΟΠΟΣ

1. **De Ekeinos En Ho Peri Ho Topos** is better translated "Now nearby the beach ..."
2. The cryptic phrase **De Ekeinos En Ho Peri Ho Topos** describes a landed estate belonging to the chief official of Malta.

WERE POSSESSIONS **υπαρχω χωριον**

1. **Huparcho Chorion** is better "there was a certain landed estate belonging ..."
2. **Huparcho** means "to begin, to be, were, to come into existence" or "to be in possession."
3. **Chorion** means "a place, land, a spot, a farm" or "an estate."
4. When time expired last week we were about to see how John used **Chorion** in Joh 4:6. Let's review the story of the lady at the well.

Joh 4:3 He left Judaea, and departed again into Galilee.

Joh 4:4 And he must needs go through Samaria.

Joh 4:5 Then cometh he to a city of Samaria, which is called Sychar, near to the "**parcel of ground**" that Jacob gave to his son Joseph.

Joh 4:6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

Joh 4:7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

Joh 4:8 (For his disciples were gone away unto the city to buy meat.)

Joh 4:9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

Joh 4:10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water ...

Joh 4:25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

Joh 4:26 Jesus saith unto her, I that speak unto thee am he.

5. Now for the phrase "of the chief man."

OF THE CHIEF MAN **ο πρωτος**

1. **Ho Protos** is better "the procurator ..." or "the Roman administrator in charge ..." or "the chief man of the island ..."
2. **Protos** is a monadic noun declined as a dative singular.

3. **Protos** is translated in the KJV "chief, chiefest, first, before," or "former." Several uses found elsewhere in the New Testament are as follows:

Mat 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Mat 19:29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life.

Mat 19:30 But many that are "**first**" shall be last; and the last shall be "**first**."

Mat 20:27 And whosoever will be "**chief**" among you, let him be your servant:

Mat 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Mar 10:44 And whosoever of you will be the "**chiefest**," shall be servant of all.

Mar 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Joh 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Joh 1:15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred "**before**" me: for he was before me.

Joh 1:16 And of his fulness have all we received, and grace for grace.

Joh 1:17 For the law was given by Moses, but grace and truth came by Jesus Christ.

Acts 13:50 But the Jews stirred up the devout and honorable women, and the "**chief**" men of Antioch Pisidia, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

Acts 13:51 But they shook off the dust of their feet against them, and came unto Iconium.

Rev 21:4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the "**former**" things are passed away.

4. The chief man of the island is a good translation given the fact we cannot know for certain the meaning of **Protos**. The word **Protos** has been found in two inscriptions as a title for an official in the island. We do not know whether this chief man was a native official or a representative of Rome.

5. This man named or called Publius had an estate in the neighborhood, where he entertained Paul and his companions for three days, showing them gracious hospitality.

6. Now for the phrase "of the island."

OF THE ISLAND, ΝΗΣΟΣ

1. **Nesos** is better "of the island of Malta ..." or "as translated "of the island ..."
2. **Nesos** is an anarthrous noun declined as a genitive singular.
3. **Nesos** means "an island" or "isle." It occurs in Acts 13:6; 27:26 and 28:1, 7, 9, and 11 and in the Book of the Revelation in Rev 1:9; 6:14 and 16:20. There is the related word **Nesion** meaning a small island; **Nesion** appears only in Acts 27:16 where it is used of Cauda.

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

Acts 27:25 So keep up your courage, men, for I have faith in God that it will happen just as he told me.

Acts 27:26 Nevertheless, we must run aground on some "**island**."

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

Acts 28:7 In the same quarters were possessions of the chief man of the "**island**," whose name was Publius; who received us, and lodged us three days courteously.

Acts 28:9 So when this was done, others also, which had diseases in the "**island**," came, and were healed:

Acts 28:11 And after three months we departed in a ship of Alexandria, which had wintered in the "**isle**," whose sign was 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.

Rev 6:12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

Rev 6:13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

Rev 6:14 And the heaven departed as a scroll when it is rolled together; and every mountain and "**island**" were moved out of their places.

Rev 16:20 And every "**island**" fled away, and the mountains were not found.

Rev 16:21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Acts 27:16 And running under a certain "**island-Nesion**" which is called Clauda, we had much work to come by the boat:

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

Expanded Translation

Acts 28:7 Now nearby the beach there was a certain landed estate belonging to the Roman administrator in charge of the island ...

WHOSE NAME WAS PUBLIUS; ονομα Πυβλιος

1. **Onoma Publios** is better "named Publius ..."

2. **Onoma** is a noun declined as an instrumental singular followed by the proper noun singular **Publios**.

3. **Onoma** means name and is translated variously as "of the name, by the name, name" or "named." Several uses of **Onoma** found elsewhere in the New Testament are as follows:

Mat 1:21 And she shall bring forth a son, and thou shalt call his "**name**" JESUS: for he shall save his people from their sins.

Mat 1:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Mat 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his "**name**" Emmanuel, which being interpreted is, God with us.

Mat 1:24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

Mat 1:25 And knew her not till she had brought forth her firstborn son: and he called his "**name**" JESUS.

Acts 21:10 And as we tarried there many days, there came down from Judaea a certain prophet, "**named**" Agabus.

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.

Acts 21:12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

Rom 1:1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

Rom 1:2 (Which he had promised afore by his prophets in the holy scriptures,)

Rom 1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

Rom 1:4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

Rom 1:5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his "**name**:"

1Jo 5:13 These things have I written unto you that believe on the "**name**" of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the "**name**" of the Son of God.

4. The "chief [first] man" on the island of Malta who showed generous hospitality to Paul and his shipwrecked companions was named Publius. We know little of this man.

5. Wycliffe in his dictionary writes of **Publius** as follows: "Paul healed his father of a fever and dysentery. He was probably the leading official under the governor of Sicily responsible for any Roman soldiers and their charges who might land there. Tradition asserts he was the first bishop of the island and later became bishop of Athens. Jerome records a tradition that Publius was martyred.

WHO RECEIVED US, ΟΣ αναδεχομαι Εγω

1. **Hos Anadechomai Ego** is better "who graciously received us ..." or "who graciously welcomed us ..."

2. **Hos** is a relative pronoun declined as a nominative singular followed by the verb **Anadechomai** parsed as aorist middle participle. The object of the participle is **Ego** declined as an accusative plural.

3. **Anadechomai** means "to receive as opposed to being shunned, to receive hospitably" or "to receive graciously." **Anadechomai** is a compound consisting of **Ana** meaning "again, up, back" or "up" and **Dechomai** meaning "to embrace, to proffer" or "promise."

4. **Anadechomai** can be found one other place in the Scripture. Heb 11:17

Heb 11:17 By faith Abraham, when he was tried, offered up Isaac: and he that "**had received**" the promises offered up his only begotten son,

Heb 11:18 Of whom it was said, That in Isaac shall thy seed be called:

4.1 Several uses of **Dechomai** will help to make clear the meaning of **Anadechomai**.

Luk 9:51 As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.

Luk 9:52 And he sent messengers on ahead, who went into a Samaritan village to get things ready for him;

Luk 9:53 And they did not "**receive**" him, because his face was as though he would go to Jerusalem.

Luk 9:54 When the disciples James and John saw this, they asked, "Lord, do you want us to call fire down from heaven to destroy them?"

Luk 9:55 But Jesus turned and rebuked them,

Luk 9:56 and they went to another village.

Phi 4:18 But I have all, and abound: I am full, "**having received**" of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.

Jam 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and "**receive**" with meekness the engrafted word, which is able to save your souls.

Jam 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

Jam 1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

Jam 1:24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

Jam 1:25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

5. Again let's see what we have so far by way of an expanded translation.

Expanded Translation

Acts 28:7 Now nearby the beach there was a certain landed estate belonging to the Roman administrator in charge of the island whose name was Publius; he graciously welcomed us ...

AND LODGED US ξενιζω

1. **Xenizo** is better translated "and entertained us ..."

2. **Xenizo** is a verb parsed as a 3rd person singular, aorist active indicative.

3. **Xenizo** means "to receive as a guest, to entertain, to be entertained as a guest at a lodge" or "to reside with someone."

3.1 Several uses of **Xenizo** found elsewhere in the New Testament are as follows:

Acts 10:6 He "**lodgeth**" with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

Acts 10:18 And called, and asked whether Simon, which was surnamed Peter, "**were lodged**" there.

Acts 10:32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he "is **lodged**" in the house of one Simon a tanner by the sea side: who, when he cometh,

shall speak unto thee.

Heb 13:2 Do not forget to "**entertain**" strangers, for by so doing some people have entertained angels without knowing it.

Heb 13:3 Remember those in prison as if you were their fellow prisoners, and those who are mistreated as if you yourselves were suffering.

End Lesson Taught 1-3-10