

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 in part Acts 28:7. When time expired we were about to begin the exegesis of the phrase "three days courteously."
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 28:3-6.

Expanded Translation

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 of the chief man of the island, whose name was Publius; who received us, and lodged us ...*" noting it might better be translated "**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 ...**"

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 on page 3.

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."

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 translated in the KJV "chief, chiefest, first, before," or "former."
3. 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.

OF THE ISLAND, **νησος**

1. **Nesos** is better "of the island of Malta ..." or "as translated "of the island ..."
2. **Nesos** means "an island" or "isle."

WHOSE NAME WAS PUBLIUS; **ονομα Ποπλιος**

1. **Onoma Publios** is better "named Publius ..."
2. **Onoma** means name and is translated variously as "of the name, by the name, name" or "named."

Wycliffe in his dictionary writes of **Publius**: "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. **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."

AND LODGED US ΞΕΝΙΖΩ

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

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

THREE DAYS COURTEOUSLY. ΤΡΕΙΣ ΗΜΕΡΑ ΦΙΛΟΦΡΟΝΩΣ

1. **Treis Hemera Philophronos** is better translated "graciously for three days."

2. **Hemera** is the common Greek word for day or days. It can be found more than 400 times in the New Testament.

3. **Philophronos** is a compound adverb consisting of **Philos** meaning "loved one" or "friend" (it is always translated friend in the KJV) and **Phroneo** meaning "to think, to mind" or when used as a participle "the intellect." **Philophronos** is a hapaxlegomenon.

4. So Paul stayed three days at the estate of Publius where he and Luke and perhaps others were treated most courteously.

5. Publius has a problem and Paul has a solution.

KJV-New Sentence

Acts 28:8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

NIV

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.

AND IT CAME TO PASS, ΔΕ ΓΙΝΟΜΑΙ

1. **De Ginomai** is better translated "Soon Paul was advised ..."

2. **De** is a conjunction used as a simple connective followed by the deponent verb

Ginomai parsed as a 3rd person singular, aorist active indicative.

3. **Ginomai** is a deponent verb. A deponent verb is passive/middle in form but is to be translated in the active voice. The verb means "it came to pass, it was, it became" or "it is."

4. Four uses found elsewhere in the New Testament are as follows:

Mar 1:9 And "**it came to pass**" in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

Peter and John Before the Sanhedrin

Acts 4:1 And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,

Acts 4:2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

Acts 4:3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

Acts 4:4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

Acts 4:5 And "**it came to pass**" on the morrow, that their rulers, and elders, and scribes,

Acts 4:6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

1Co 3:13 Every man's work "**shall be**" made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

1Co 13:1 Though I speak with the tongues of men and of angels, and have not charity, "**I am become**" as sounding brass, or a tinkling cymbal.

THAT THE FATHER OF PUBLIUS ο Πατηρ ο Ποπλιος

1. **Ho Pater Ho Poplios** is better translated "that Publius's father ..."

2. **Pater** is a monadic proper noun declined as an accusative singular followed by the monadic proper noun **Poplios** declined as a genitive singular.

3. **Pater** is often used of our heavenly Father but more often in a familial sense, i.e., of the head of a human family. Let's review several uses found elsewhere in the New Testament. It is used of:

- Our heavenly Father

Mat 5:16 Let your light so shine before men, that they may see your good works, and

glorify your **Father** which is in heaven.

Mat 6:8 Be not ye therefore like unto them: for your **Father** knoweth what things ye have need of, before ye ask him.

Joh 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

Joh 14:13 And whatsoever ye shall ask in my name, that will I do, that the **Father** may be glorified in the Son.

- Herod the Great--father of Archelaus

Mat 2:22 But when he heard that Archelaus, Son of Herod the Great by the Samaritan woman Malthace; governor over Idumea, Judea, and Samaria (c. 4 B.C.-A.D. 6), was reigning in Judea in place of his **father** Herod, he was afraid to go there. Having been warned in a dream, he withdrew to the district of Galilee,

Mat 2:23 and he went and lived in a town called Nazareth. So was fulfilled what was said through the prophets: "He will be called a Nazarene."

- Older men as fathers

1Ti 5:1 Do not rebuke an older man harshly, but exhort him as if he were your **father**. Treat younger men as brothers,

1Ti 5:2 older women as mothers, and younger women as sisters, with absolute purity.

- Our forefathers

2Pe 3:4 And saying, Where is the promise of his coming? for since the **fathers** fell asleep, all things continue as they were from the beginning of the creation

- Paul as Timothy's spiritual father

Phi 2:19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

Phi 2:20 For I have no man like-minded, who will naturally care for your state.

Phi 2:21 For all seek their own, not the things which are Jesus Christ's.

Phi 2:22 But ye know the proof of him, that, as a son with the **father**, he hath served with me in the gospel.

Phi 2:23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

LAY ΚΑΤΑΚΕΙΜΑΙ

1. **Katakeimai** is better translated "was in bed ..." or "was confined to his bed ..."

2. **Katakeimai** is a deponent verb parsed as a present active infinitive.

3. **Katakeimai** means "to lie, to be in a recumbent position" or "to be laid down." It is also used of reclining at table, which was the customary way of eating during the time of Christ. Let's review several uses found elsewhere in the New Testament. It is used of:

- Peter's mother-in-law

Mar 1:30 But Simon Peter's wife's mother "**lay**" sick of a fever, and immediately they told Jesus about her.

Mar 1:31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

- The man sick in bed of the "palsy"

Mar 2:4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy "**lay**."

- Of Jesus reclining at table to eat

The Calling of Levi

Mar 2:13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

Mar 2:14 And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

Mar 2:15 And it came to pass, that, as Jesus "**sat**" at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

Mar 2:16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

Mar 2:17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

Mar 14:3 And being in Bethany in the house of Simon the leper, as "**he sat**" at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

Mar 14:4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

Mar 14:5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

Mar 14:6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

Mar 14:7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

Mar 14:8 She hath done what she could: she is come aforehand to anoint my body to the burying.

Mar 14:9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

End Lesson Taught 1-03-10