

1. Open the Word of Truth to Acts 28:11. 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 28:11 and when time expired we were about to exegete the phrase "in the isle."
3. Before we resume that analysis, I want us to take a look at a map of the journey to Rome and then review an expanded translation of Acts 28:7-10.

### 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 welcomed us graciously entertaining us for three days.

**Acts 28:8** Soon Paul was advised that Publius's father was confined to his bed with a high temperature and a bad case of bacillary dysentery; so Paul upon arriving at Publius's home, entered into his father's room, and after praying, he laid his hands upon him and the old man was immediately healed.

**Acts 28:9** Now when the news of the healing spread throughout Malta, all those on the island suffering from various medical problems came to see Paul and were healed,

**Acts 28:10** the Maltesians honored us in many ways, and when we were about to set sail to Rome, they furnished us with the supplies needed for our journey.

4. So far we have exegeted that portion of Acts 28:11 which in the KJV has been rendered "And after three months we departed in a ship of Alexandria, which had wintered ..." noting it was well translated "**Now after three months we put out to sea in an Alexandrian grain ship which had wintered ... ..**"
5. The entire verse has been translated as follows:

#### KJV-New Sentence

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.

6. Let's review how I arrived at the expanded translation "**Now after three months we put out to sea in an Alexandrian grain ship which had wintered,**" and then we will begin new material at point 4 on page 3.

AND AFTER THREE MONTHS ΔΕ ΜΕΤΑ ΤΡΕΙΣ ΜΗΝ

1. **De Meta Treis Men** is well translated "And after three months ..."

2. It is clear from our opening phrase Paul and Luke stayed three months on the Island of Malta. **Treis** is the cardinal number three found more than fifty times in the New Testament and always translated three. It is used to modify days, nights, men, tabernacles and witnesses.

3. The noun **Men** is always translated month or months; the noun refers here and elsewhere to calendar months.

#### WE PUT OUT TO SEA **ΑΝΑΓΩ**

1. **Anago** is better translated "we sailed ..." or as translated, "we put out to sea ..."

2. **Anago** means "to conduct, to lead, to convey, to offer up, to set sail" or "to put out to sea."

#### IN A SHIP OF ALEXANDRIA, **ΕΝ ΠΛΟΙΟΝ Αλεξανδρινοσ**

1. **En Ploion Alexandrinos** is better "in an Alexandrian ship ..." or "in a ship registered in Alexandria Egypt ..."

2. **Ploion** appears 13 times in Acts chapter 27. It was there we learned **Ploion** could be used for both large and small boats.

3. In our verse 11, **Ploion** refers to a large vessel capable of regularly traveling from Alexandria, Egypt to Rome, Sardinia, Arabia and India. The ship sailed regularly from Alexandria, a bustling city and source of various agricultural exports.

#### WHICH HAD WINTERED **ΠΑΡΑΧΕΙΜΑΖΩ**

1. **Paracheimazo** is well translated "which had wintered ..."

2. **Paracheimazo** is a compound consisting of **Para** meaning, "along side" and **Cheimazo** meaning "to lay." Thus **Paracheimazo** came to mean to lay in port during the winter months when sailing was unsafe.

3. The noun form of **Paracheimazo** is **Paracheimasia** which appears only once in the New Testament in Acts 27:12. The verb **Paracheimazo** can be found two other places in the New Testament. 1Co 16:6 and Tit 3:12



4. Now we are ready for new material and the phrase "in the isle."

IN THE ISLE, **ΕΝ Ο ΝΗΣΟΣ**

1. **En Ho Nesos** is well translated "in the isle ..." or "in the island ..." or "on the island ..."
2. **En** is a preposition followed by the monadic noun **Nesos**, declined as a locative singular.
3. **Nesos** means "an island" or "isle." It occurs in Acts 13:6; 27:26, 28:1, 7, 9, and 11 and in the Book of the Revelation in Rev 1:9; 6:14 and 16:20.

4. Now for the phrase "whose sign was."

WHOSE SIGN WAS **παρασημος**

1. **Parasemos** is well translated "whose sign was ..." or "which sailed under the ensign of ..." or "who sailed under the flag of ..."
2. **Parasemos** is a noun declined as a dative singular.

3. **Parasemos** is a compound noun consisting of **Para** meaning, "alongside," and **Semon** meaning, "sign." **Parasemos** means, "a distinguishing mark, an ensign," or "an identification device of a ship." **Parasemos** is a hapaxlegomenon.

3.1 **Para** appears numerous places in Scripture however **Semos** like **Parasemos** is a hapaxlegomenon. The verb form of **Semos** however is **Semaino** and it does twice appear in the New Testament.

4. It might be helpful to look at a couple of uses of **Semaino** found in the New Testament.

Rev 1:1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and "**signified**" it by his angel unto his servant John:

Joh 12:32 And I, if I be lifted up from the earth, will draw all men unto me.

Joh 12:33 This he said, "**signifying**" what death he should die.

5. Now we are ready for the final phrase "Castor and Pollux."

## CASTOR AND POLLUX ΔΙΟΣΚΟΥΡΟΣ

1. **Dioskouros** is better translated "the sons of Jupiter ..." or as translated "Castor and Pollux ..." or "sons of Zeus by Leda ..."

2. **Dioskouros** is a proper noun declined as a nominative plural.

3. **Dioskouros** is a compound consisting of **Dio** meaning, "god" and "**Kouros**" meaning, "youths."

4. Ancient ships took their names from their figureheads. This ship had as its figurehead or sign the **Dioskouros**, a term meaning the "sons of Zeus," designating Castor and Pollux, who were regarded as the patron deities of sailors. Zeus is the name of the Greek version and Jupiter is the Roman version.

4.1 Originally identified as a sky and weather god, Zeus had control over meteorological phenomena. His traditional weapon was the thunderbolt. Considered the "righteous governor of the world," Zeus saw all that humankind did and punished all wrongdoing.

4.2 In Roman mythology, Jupiter was the king of the gods and the lord of life and death. The Romans identified him with the Greek god Zeus, but he retained to some degree his own distinctive character.

4.3 Unlike Zeus, for example, he never came to visit humankind on earth. Jupiter was usually represented in art sitting on an ivory throne and holding a sheaf of thunderbolts. The eagle and the ox were sacred to him. His most celebrated temple was on the

Capitoline Hill in Rome.

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

### **Expanded translation**

**Acts 28:11 Now after three months we put out to sea in an Alexandrian grain ship which had wintered on the island; the vessel sailed under the ensign of Castor and Pollux, sons of Jupiter.**

6. Now let's see what we can learn from Acts 28:12.

KJV-New Sentence

Acts 28:12 And landing at Syracuse, we tarried there three days.

NIV

Acts 28:12 We put in at Syracuse and stayed there three days.

### AND LANDING **Και καταγω**

1. **Kai Katago** is better translated "And after landing ..."
2. **Kai** is a conjunction used as a simple connective followed by the verb **Katago**, parsed as an aorist active participle.
3. **Katago** is translated "to lead, to conduct down, to bring" or "brought." Several uses found elsewhere in the New Testament are as follows:

Acts 9:30 Which when the brethren knew, they "**brought him down**" to Caesarea, and sent him forth to Tarsus.

Before the Sanhedrin

Acts 22:30 The next day, since the commander wanted to find out exactly why Paul was being accused by the Jews, he released him and ordered the chief priests and all the Sanhedrin to assemble. Then he "**brought**" Paul and had him stand before them.

Acts 23:15 Now then, you and the Sanhedrin petition the commander "**to bring**" him "**before you**" on the pretext of wanting more accurate information about his case. We are ready to kill him before he gets here."

Luk 5:11 And when they had "**brought**" their ships to land, they forsook all, and followed him.

### AT SYRACUSE, **εις Συρακουσαι**

1. **Eis Surakousai** is well translated "at Syracuse ..."

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

3. A point are two about Syracuse is in order.

3.1 Syracuse was a city of eastern Sicily where Paul stopped en route to Rome. For three days his ship lay in the harbor waiting for favorable winds.

3.2 Nothing is said about Paul's preaching there. It is presumed by most church historians that Christianity spread to Sicily from the mainland at a later time.

3.3 Syracuse became one of the most magnificent Greek city states. Founded on the east coast of the island by colonists from Corinth in about 734 B.C., Syracuse grew rapidly, even founding the colony of Camarina, on the southern coast, in about 589 B.C.

3.4 It successfully fought off an Athenian expedition in one of the decisive battles of the Peloponnesian War (415-13 B.C.). The defeat of Athens by Sparta left Syracuse as a coveted ally of Greece's most powerful city-state--Sparta. Syracuse later became allied with Carthage, Rome's adversary in the Punic Wars. The city fell to Rome in 241 B.C. at the end of the First Punic War.

3.5 The city suffered terribly during the Roman civil wars of the 1st century B.C., but Augustus made efforts to restore it to its former place of prosperity.

3.6 Syracuse became the capital of the province of Sicily and enjoyed relative prosperity. It was ravaged by the Franks in A.D. 280, became Muslim in the 9th century, and was conquered by the Normans 200 years later.

3.7 Modern Syracuse is the capital city of Syracuse province. The older section is mostly on the small island of Ortygia, connected to the newer areas on Sicily by a causeway.

3.8 The city has two harbors and is a busy fishing port; other industries are salt processing, tourism, wine making, and petrochemicals.

4. Now for the phrase "we tarried there."

WE TARRIED THERE **ΕΠΙΜΕΝΩ**

1. **Epimeno** is better translated "we remained in the city ..."

2. **Epimeno** is a verb parsed as a 1st person plural, aorist active indicative. **Epimeno** is a compound consisting of **Epi**, meaning "upon" and **Meno**, meaning "to reside" or "abide." **Epimeno** is used

- of tarrying

Acts 10:48 And Peter commanded them to be baptized in the name of the Lord. Then prayed they him "**to tarry**" certain days.

- of abiding

Acts 15:34 Notwithstanding it pleased Silas "**to abide**" there at Antioch.

- of continuing

Joh 8:7 So when "**they continued**" asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

Acts 13:43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them "**to continue**" in the grace of God.

Acts 13:44 And the next sabbath day came almost the whole city together to hear the word of God.

Rom 11:22 Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you, provided that you "**continue**" in his kindness. Otherwise, you also will be cut off.

Rom 11:23 And if they do not persist in unbelief, they will be grafted in, for God is able to graft them in again.

Rom 11:24 After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, how much more readily will these, the natural branches, be grafted into their own olive tree!

End Lesson Taught 2-21-10