

1. Open the Word of Truth to Acts 28:13. 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 28:12 and when time expired we were in the process of analyzing verse thirteen.
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 28:7-12.

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.

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.

Acts 28:12 After landing at Syracuse the ship's captain decided to remain in port for three days hoping for favorable winds,

4. So far we have exegeted that portion of Acts 28:13 which in the KJV has been rendered "And from thence we fetched a compass, and came to Rhegium: and after one day..." noting it is better translated "**and from Syracuse, with some difficulty we made our way north to Rhegium. And the next day ...**"

5. Acts 28:13 has been translated in its entirety.

KJV-Sentence continues

Acts 28:13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

6. I want to review some of that learned and then return to our exegesis of the phrase "the south wind blew."

7. In the middle of verse thirteen we find the end of the sentence begun at verse twelve. A new sentence begins with the phrase "And the next day."

AND FROM THENCE ΟΘΕΝ

1. **Hothen** is better translated "And from there ..."
2. **Hothen** is an adverb variously rendered in the KJV "from thence, whereupon, where, whence, from whence, wherefore" or "whereby."

WE FETCHED A COMPASS, ΠΕΡΙΟΙΡΕΩ

1. **Periaireo** is better translated "we sailed north with some difficulty ..." or "we tacked back and forth using what little wind we could capture ..." or "after tacking back and forth we made our way north ..."
2. **Periaireo** means, "to take off, lift off, remove, to cast off, to cut off hope, to take away sin" or "remove the guilt of sin."
3. Wycliffe in his Bible Commentary writes of our phrase "fetched a compass." "From Syracuse, since the winds were not favorable, it was necessary to make a circuit or tack back and forth in order to reach Rhegium on the toe of Italy. The quaint archaism of "fetched a compass" has nothing to do with instruments of navigation."

AND CAME TO RHEGIUM: ΚΑΤΑΝΤΑΩ ΕΙΣ Ρηγιον.

1. **Katantao Eis Rhegium** is better translated "we arrived on the southern tip of Italy at the city of Rhegium ..." or "we made our way to Rhegium ..."
2. Rhegium is a city on the "toe" of the "boot" of Italy. It lies opposite Messina in Sicily. The name means "breach," which is a reference to the ancient belief that Sicily was rent from the continent by an earthquake.
3. Because of its strategic location, Rhegium has played a prominent role in history. It is now called Reggio, and is the capital of Calabria.
4. From Rhegium the ship's captain waited for a more favorable wind, and when the south wind arose on the next day, they easily came to Puteoli, on the bay of Naples, the regular port of arrival for grain ships coming from Alexandria.

New Sentence

AND AFTER ONE DAY και μετα μια ημερα

1. **Kai Meta Mia Hemera** is better translated "And the next day ..." or, "literally, we have "and after one day ..."

2. The new sentence begins with a description of the length of the ship's stay at Rhegium--one day.

3. Now for new material and the phrase "the south wind blew."

THE SOUTH WIND BLEW, ΝΟΤΟΣ ΕΠΙΓΙΝΟΜΑΙ

1. **Notus Epiginomai** is better translated "a south wind came up ..." or "a gentle wind from the south began to blow ..."

2. **Notus** is a noun declined as a genitive singular followed by the verb **Epiginomai**, parsed as an aorist active (deponent) participle.

3. **Notus** is translated "south, south wind" or "southern quarter of the heavens." Mat 12:42, Luk 11:31, 13:29 and Rev 21:13.

NIV

Mat 12:42 The Queen of the "**South**" will rise at the judgment with this generation and condemn it; for she came from the ends of the earth to listen to Solomon's wisdom, and now one greater than Solomon is here.

KJV

Luk 11:31 The queen of the "**south**" shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

Luk 13:29 And they shall come from the east, and from the west, and from the north, and from the "**south**," and shall sit down in the kingdom of God.

Luk 13:30 And, behold, there are last which shall be first, and there are first which shall be last. (*The phrase "there are last which shall be first, and there are first which shall be last" is an idiom for "there shall be many surprises."*)

Expanded Translation

Rev 21:10 And I was taken away in the Spirit to a great and high mountain where he pointed out the Holy City of Jerusalem, coming down from God out of Heaven.

Rev 21:11 The city glowed with the glory of God, its brilliance was like that of a single giant precious jewel, bright and clear like a transcendent prism.

Rev 21:12 The New Jerusalem had a high wall more than 200 feet; it had twelve gates and an angel sat atop each gate. On the gates were written the names of the twelve tribes of Israel in the following pattern: from the northwest corner, going from west to east, Levi, Judah, and Reuben; from the northeast corner, going from north to south, Joseph, Benjamin, and Dan; from the southeast corner, going from east to west, Naphtali, Asher, and Gad; from the southwest corner, going from south to north, Simeon, Issachar, and Zebulun.

Rev 21:13 There were three gates on the east side, three on the north, three on the **south** and three on the west side.

Rev 21:14 The wall of the city had twelve foundations stationed under each gate, and on

each foundation were the names of the twelve original disciples minus Judas Iscariot plus Paul.

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

Acts 28:13 and from Syracuse with some difficulty we made our way north arriving on the southern tip of Italy at the city of Rhegium. And the next day a gentle wind from the south began to blow ...

AND WE CAME **ερχομαι**

1. **Erchomai** is better translated "so we set out to sea ..."

2. **Erchomai** is a deponent verb parsed as a 1st person plural, aorist active indicative. **Erchomai** is translated variously in the New Testament.

2.1 It usually means, "to come, to go" or "he or she went." Uses elsewhere in the New Testament are as follows: Mat 2:2, 8:28 & 29, Luk 17:20-22 & Acts 11:12.

Mat 2:2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and "**are come**" to worship him.

The Healing of Legion

Mat 8:28 And "**when he was come**" to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

Mat 8:29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? "**art thou come**" hither to torment us before the time?

Luk 17:20 And when he was demanded of the Pharisees, when the kingdom of God "**should come**," he answered them and said, The kingdom of God cometh not with observation:

Luk 17:21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

Luk 17:22 And he said unto the disciples, The days "**will come**," when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

Acts 11:10 And this was done three times: and all were drawn up again into heaven.

Acts 11:11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.

Acts 11:12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren "**went with me**," and we entered into the man's house:

Acts 11:13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

Acts 11:14 Who shall tell thee words, whereby thou and all thy house shall be saved.

Acts 11:15 And as I began to speak, the Holy Spirit fell on them, as on us at the beginning.

THE NEXT DAY ΔΕΥΤΕΡΑΙΟΣ

1. **Deuteraios** is better translated "and on the next day ..."
2. **Deuteraios** is a hapaxlegomenon though it is closely related to **Deuteros** meaning that which is after the first thus the second. A review of **Deuteros** indicates it is used often in Scripture. Luk 6:1, Acts 12:10, Tit 3:10 and Jude 1:5.
3. Soon after our arrival at Rhegium, the wind began to blow from the south. The next day the captain decided he should take advantage of the southerly wind and sail for Puteoli.

Luk 6:1 And it came to pass on the second sabbath "**after the first**," that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

Luk 6:2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

Luk 6:3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

Luk 6:4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

Luk 6:5 And he said unto them, That the Son of man is Lord also of the sabbath.

Acts 12:10 They passed the first and "**second**" guards and came to the iron gate leading to the city. It opened for them by itself, and they went through it. When they had walked the length of one street, suddenly the angel left him.

Acts 12:11 Then Peter came to himself and said, "Now I know without a doubt that the Lord sent his angel and rescued me from Herod's clutches and from everything the Jewish people were anticipating."

Acts 12:12 When this had dawned on him, he went to the house of Mary the mother of John, also called Mark, where many people had gathered and were praying.

Tit 3:10 Warn a divisive person once, and then warn him a "**second time**." After that, have nothing to do with him.

Tit 3:11 You may be sure that such a man is warped and sinful; he is self-condemned.

Jude 1:4 For certain men whose condemnation was written about long ago have secretly slipped in among you. They are godless men, who change the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord.

Jude 1:5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, "**afterward**" destroyed them that believed not.

Jude 1:6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

Jude 1:7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Jude 1:8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

Jude 1:9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

Jude 1:10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

TO PUTEOLI. ΕΙΣ ΠΟΤΙΟΛΟΥΣ

1. **Eis Potiolous** is well translated "arrived at Puteoli ..."
2. **Eis** is the preposition followed by the proper noun singular **Potiolous**, declined as an accusative.
3. Puteoli was a harbor on the Bay of Naples. The city was on one of the best harbors on the Italian coast and had been established centuries earlier by the Greeks.
4. Because it was a great trading center, many Jews lived there; and a Christian church was already established when Paul arrived.
5. A part of the pier where Paul may have landed is still to be seen in the modern Pozzuoli. After seven days, Paul and the others set out to walk to Rome. It was approximately 100 miles from Puteoli to Rome, at twenty miles a day the trip would have taken about five days.



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

Expanded Translation

Acts 28:13 and from Syracuse, with some difficulty we made our way north arriving on the southern tip of Italy at the city of Rhegium. And the next day a gentle wind from the south began to blow so the captain of the ship decided we should begin our journey north to the bay of Naples and the city of Puteoli.

End Lesson Taught 3-7-10