

1. Open the Word of Truth to Acts 28:14. 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 28:13 and when time expired we were in the process of analyzing verse fourteen.
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 28:11-13.

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.

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

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,

4. There were believers in Puteoli who provided hospitality to Paul and his entourage.

KJV-Sentence Continues

Acts 28:14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

NIV

Acts 28:14 There we found some brothers who invited us to spend a week with them. And so we came to Rome.

WHERE WE FOUND BRETHREN, **ὅσ εὕρισκω ἀδελφός**

1. **Hos Heurisko Adelphos** is better "there at Puteoli we found several brothers and sisters in Christ ..."
2. **Hos** is a relative pronoun declined as an ablative singular followed by the verb **Heurisko**, parsed as an aorist active participle and the noun **Adelphos**, declined as an accusative plural.
3. **Heurisko** means to find or to discover. In this particular verse it describes an action by Paul or one of his companions. There were several believing families in Puteoli who

desired Paul and his friends to spend time with them for seven days.

3.1 **Heurisko** can be found more than 150 times in the New Testament where it is translated "discover, find, findeth" and "perceived."

3.2 Three citations of **Heurisko** will illustrate how Luke used the verb.

Luk 23:1 And the whole multitude of them arose, and led him unto Pilate.

Luk 23:2 And they began to accuse him, saying, "**We found**" this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

Luk 23:3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

Luk 23:4 Then said Pilate to the chief priests and to the people, "**I find**" no fault in this man.

Luk 23:14 and said to them, "You brought me this man as one who was inciting the people to rebellion. I have examined him in your presence and **have found** no basis for your charges against him.

Luk 23:15 Neither has Herod, for he sent him back to us; as you can see, he has done nothing to deserve death.

Luk 23:16 Therefore, I will punish him and then release him."

Acts 23:29 Whom "**I perceived**" to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

Acts 23:30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him.

4. Luke often used **Adelphos** in the book of Acts.

Acts 22:1 "**Brothers**" and fathers, listen now to my defense."

Acts 22:2 When they heard him speak to them in Aramaic, they became very quiet. Then Paul said:

Acts 22:3 "I am a Jew, born in Tarsus of Cilicia, but brought up in this city. Under Gamaliel I was thoroughly trained in the law of our fathers and was just as zealous for God as any of you are today.

Acts 22:4 I persecuted the followers of this Way to their death, arresting both men and women and throwing them into prison,

Acts 22:5 as also the high priest and all the Council can testify. I even obtained letters from them to their "**brothers**" in Damascus, and went there to bring these people as prisoners to Jerusalem to be punished.

Acts 22:10 "'What shall I do, Lord?' I asked. "'Get up,' the Lord said, 'and go into Damascus. There you will be told all that you have been assigned to do.'

Acts 22:11 My companions led me by the hand into Damascus, because the brilliance of the light had blinded me.

Acts 22:12 "A man named Ananias came to see me. He was a devout observer of the law

and highly respected by all the Jews living there.

Acts 22:13 He stood beside me and said, '**Brother Saul**,' receive your sight!' And at that very moment I was able to see him.

Acts 22:14 "Then he said: 'The God of our fathers has chosen you to know his will and to see the Righteous One and to hear words from his mouth.'

Acts 23:1 Paul looked straight at the Sanhedrin and said, "**My brothers**," I have fulfilled my duty to God in all good conscience to this day."

Acts 23:2 At this the high priest Ananias ordered those standing near Paul to strike him on the mouth.

Acts 23:3 Then Paul said to him, "God will strike you, you whitewashed wall! You sit there to judge me according to the law, yet you yourself violate the law by commanding that I be struck!"

Acts 23:4 Those who were standing near Paul said, "You dare to insult God's high priest?"

Acts 23:5 Paul replied, "Brothers, I did not realize that he was the high priest; for it is written: 'Do not speak evil about the ruler of your people.'"

4.1 Paul often used **Adelphos** to describe brothers in Christ.

1Th 1:2 We give thanks to God always for you all, making mention of you in our prayers;

1Th 1:3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

1Th 1:4 Knowing, "**brethren**" beloved, your election of God.

2Th 2:1 Concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, "**brothers**,"

2Th 2:2 not to become easily unsettled or alarmed by some prophecy, report or letter supposed to have come from us, saying that the day of the Lord has already come.

2Th 2:3 Don't let anyone deceive you in any way, for that day will not come until the rebellion occurs and the man of lawlessness is revealed, the man doomed to destruction.

4.2 Jude used **Adelphos** in the familial sense to describe himself as James's brother and therefore, indirectly, as Jesus's half-brother.

Jude:1 Jude, a servant of Jesus Christ and a "**brother**" of James, To those who have been called, who are loved by God the Father and kept by Jesus Christ:

5. And now for the phrase "and were desired."

AND WERE DESIRED παρακαλεω

1. **Parakaleo** is better translated "who were very gracious and invited us ..."

2. **Parakaleo** is a verb parsed as a 1st person plural, aorist passive indicative.

3. Literally we have "we were called to come alongside ..." however, given our context it is better "who (the brothers in Christ) graciously invited us ..."

4. **Parakaleo** is a compound verb consisting of **Para** meaning "alongside and **Kaleo** meaning "to call." **Parakaleo** came to mean "to comfort, to beseech, to pray, to intreat" or "to exhort."

5. Luke uses it in his gospel of "exhortation, beseeching, comforting," and "intreating."

- exhorting

Luk 3:18 And with many other words John the Baptist "**exhorted**" the people and preached the good news to them.

Luk 3:19 But when John rebuked Herod the tetrarch because of Herodias, his brother's wife, and all the other evil things he had done,

Luk 3:20 Herod added this to them all: He locked John up in prison.

- beseeching

Luk 8:31 And they "**beseeched**" him repeatedly not to order them to go into the Abyss.

Luk 8:32 A large herd of pigs was feeding there on the hillside. The demons "begged" Jesus to let them go into them, and he gave them permission.

- comforting

Luk 16:25 "But Abraham replied, 'Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is "**comforted**" here and you are in agony.

Luk 16:26 And besides all this, between us and you a great chasm has been fixed, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.'

- intreating

Luk 15:28 "The older brother became angry and refused to go in. So his father went out and "**intreated**" with him.

Luk 15:29 But he answered his father, 'Look! All these years I've been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends.

Luk 15:30 But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!'

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

Acts 28:14 there at Puteoli we found several brothers and sisters in Christ who graciously invited us ...

7. And now for the phrase "to tarry with them."

TO TARRY WITH THEM **ΕΠΙΜΕΝΩ ΠΑΡΑ ΑΥΤΟΣ**

1. **Epimeno Para Autos** is better translated "to stay with them ..." or "to abide with them ..."

2. **Epimeno** is a verb parsed as an aorist active infinitive followed by the preposition **Para** and the pronoun **Autos**, declined as a dative plural.

3. **Epimeno** is a compound consisting of **Epi** meaning "upon" and **Meno** meaning to abide, to live, to stay to tarry" or "to reside." **Epimeno** came to mean "to continue, to abide" or "to remain." In our context it clearly means to stay in someone else's home."

- continue

Rom 6:1 What shall we say then? Shall "**we continue**" in sin, that grace may abound?
Rom 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

- abide

Rom 11:23 And they also, if "**they abide not**" still in unbelief, shall be grafted in: for God is able to graft them in again.

Rom 11:24 For if thou were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

- remain

Phi 1:23 I am torn between the two: I desire to depart and be with Christ, which is better by far;

Phi 1:24 but it is more necessary for you that "**I remain**" in the body.

Phi 1:25 Convinced of this, I know that I will remain, and I will continue with all of you for your progress and joy in the faith,

Phi 1:26 so that through my being with you again your joy in Christ Jesus will overflow on account of me.

4. The prepositional phrase "**Para Autos**" is well translated "with them." The antecedent of them being some one or perhaps several families desirous of housing Paul and his friends for the week.

5. And now for the phrase "seven days."

SEVEN DAYS: **ΕΠΤΑ ΗΜΕΡΑ**

1. **Hepta Hemera** is well translated "seven days; ..." though it could also be rendered "a week; ..."

2. **Hepta** is the cardinal number seven followed by the noun **Hemera**, declined as an accusative plural. At the end of this phrase there appears in the Greek a semicolon thus connecting two independent clauses. We have most recently analyzed the word **Hemera**, noting it usually referred to a twenty-four hour period. This certainly seems to be the case here in our verse fourteen.

3. Apparently Julius, the centurion in charge of the prisoners, had official business that detained him in Puteoli. The delay permitted Paul's visit with his new found friends. Similar permission had been granted in Sidon. (Acts 27:3).

Acts 27:3 The next day we landed at Sidon; and Julius, in kindness to Paul, allowed him to go to his friends so they might provide for his needs.

AND SO WE WENT ΚΑΙ ΟΥΤΩΣ ΕΡΧΟΜΑΙ

1. **Kai Houtos Erchomai** is better "and after visiting for a week in Puteoli we began the long walk ..."

2. **Kai** is a conjunction used as a simple connective followed by the adverb **Houtos** and the deponent verb **Erchomai**, parsed as a 1st person plural, aorist active indicative.

3. **Erchomai** means "to come, to go" or "he or she went."

4. In this case **Erchomai** describes what happened after Paul's seven day stay with a Christian family or families in Puteoli.

5. **Erchomai** can be found more than 700 times in the New Testament where it is variously translated "are come, may come, came, when he came, will come" or "cometh."
Examples

- are come

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.

- may come

Mat 2:8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I "**may come**" and worship him also.

- came

Mat 2:9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till "**it came**" and stood over where the young child was.

- cometh

Mat 3:11 I indeed baptize you with water unto repentance: but he that "**cometh**" after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

- brought

Mar 4:21 He said to them, "Do you bring in a lamp to put it under a bowl or a bed? Instead, don't you put it on its stand?"

Mar 4:22 For whatever is hidden is meant to be disclosed, and whatever is concealed is meant "**to be brought**" out into the open.

- went

Acts 4:23 And being let go, Peter and John "**went**" to their own company, and reported all that the chief priests and elders had said unto them.

End Lesson Taught 3-14-10