

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 in part Acts 28:14 and when time expired we were about to exegete the phrase "to Rome."
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. So far we have exegeted that portion of the verse which in the KJV has been rendered "Where we found brethren, and were desired to tarry with them seven days: and so we went ..." noting it might better be translated "**there at Puteoli we found several brothers and sisters in Christ who graciously invited us to spend the week with them; and after spending the week in Puteoli we began the long walk ...**"

5. The entire verse has been translated in the KJV:

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.

6. Let's first review how we arrived at our expanded translation.

WHERE WE FOUND BRETHREN, ΟΣ ΕΥΡΙΣΚΩ ΑΔΕΛΦΟΣ

1. **Hos Heurisko Adelphos** is better "there at Puteoli we found several brothers and sisters in Christ ..."
2. **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.

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

3. **Adelphos** was often used to describe both familial and spiritual relationships.

AND WERE DESIRED παρακαλεω

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

2. **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."

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 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."

3. 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.

SEVEN DAYS: επτα ημερα

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

2. 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 at Sidon.

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

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

4. And now for the exegesis of the phrase "toward Rome."

## TOWARD ROME εἰς ὁ Ρωμῆ

1. **Eis Ho Rome** is better "toward Rome."

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

3. Rome appears eight times in the New Testament where it is always translated Rome. The appearances are as follows:

Acts 18:2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from "**Rome:**") and came unto them.

Acts 19:21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see "**Rome.**"

Acts 19:22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

Acts 23:11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at "**Rome.**"

Act 28:15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

Acts 28:16 And when we came to "**Rome,**" the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

Rom 1:7 To all that be in "**Rome,**" beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Rom 1:14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

Rom 1:15 So, as much as in me is, I am ready to preach the gospel to you that are at "**Rome**" also.

Rom 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto

salvation to every one that believeth; to the Jew first, and also to the Greek.  
Rom 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

2Ti 1:16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

2Ti 1:17 But, when he was in "**Rome**," he sought me out very diligently, and found me.

2Ti 1:18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

4. Let's review the history of Rome, taken mainly from the *Wycliffe Bible Encyclopedia* and Michael Grant's books *The Twelve Caesars* and *The Army of the Caesars*.

## ROME-ROMAN EMPIRE

**Introduction**--Rome and her empire have meant many things to many people.

- To Constantine (306-337) it meant a restoration of greatness and a creation of a new Rome on the Bosphorus in ca. 325.
- To Charlemagne it meant establishment of a Holy Roman Empire in the image of the first Rome.
- To Innocent III, other popes and faithful Catholics through the ages the term has become synonymous with the mother church.
- To many contemporary students of prophecy, the Roman Empire is an object of speculation: when and how will it be restored?
- To most Romans of the 1st and 2nd century A.D. it was "the world," and the Mediterranean (*Mare Nostrum*--our sea).
- To the apostle Paul the empire meant a place to preach and to suffer; its citizenship meant protection from undue harassment and Rome a place to seek legal vindication, and eventually to die.
- For early Christians the empire was not only home but a persecutor for belief in Christ.

**Early Development**--Rome was strategically placed to dominate the Italian peninsula and Italy. It was also strategically located to dominate the Mediterranean world. The Mediterranean is surrounded by a rim of deserts and mountains and other natural barriers.



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This topography facilitated the unification of the land around the sea. In a very real sense Roman history began with the entrance of several Italic tribes into the peninsula from the north between 1000 and 750 B.C.

These peoples intermarried with the Mediterranean and Indo-European stock already in the land, and began settlements on the hills of Rome. Earliest settlements in the area of Rome were located on the Palatine Hill, where the Caesars later built their palaces. The ruins of these early palaces date back to 900 B.C. Visitors to Rome often visit the remnants of these excavated villages.

About 800 B.C. Etruscan peoples moved into west and northwest Italy, apparently from the Near East. The early Etruscans settled in what is today known as Tuscany. These people made numerous contributions to Roman civilization, not the least of which, was

urbanization of the city of Rome. The great Etruscan period at Rome occurred during the 6th century B.C. The Etruscans came from Etruria, an ancient country in central Italy coextensive with modern Tuscany but originally called Umbria.

During the 8th century B.C. Greek migrations began to hit the Italian mainland and continued for a couple of centuries. They located primarily in southwest Italy and Sicily.

Gauls or Celts moved into the Po Valley in the north of Italy at the end of the 6th century B.C. and posed a threat to the Romans for some three centuries thereafter. The Po Valley extends for some 405 miles following the Po River. The river begins in northern Italy flowing from the slopes of Mt. Viso just southwest of the Alps until it reaches the Adriatic Sea.

During her early centuries Rome was occupied by Latins (one of the Italic tribes) and the Etruscans, who apparently dominated Rome after c. 600 B.C. Kings ruled during these early years, assisted by their councils of nobles. Then, as the traditional view has it, around 500 B.C. the Latins successfully revolted against the Etruscans and set up a republic, ruled by consuls, a senate and an assembly.

The tendency now is to hold that the change from monarchy to republic was more evolutionary and required a considerable period of time. At any rate, Rome found herself almost incessantly at war with a variety of powers for hundreds of years.

There was nothing very planned about this struggle that eventually brought her control of the peninsula and thus the western basin of the Mediterranean. Every time she conquered a new tribe or city-state she faced new enemies; she never felt safe or secure until she reached natural boundaries of the sea or the Alps and had finally reduced the Carthaginians, her powerful opponents in the north of Africa. Even then her fears and insecurity and the insatiable greed of her ruling classes continued to drive her on until the entire Mediterranean world had been secured.

As already noted, Rome's first struggle was with the Etruscans. First wresting control of Rome from these people, the Latins of the city were forced to war upon them intermittently for about 200 years. During the early days of the Etruscan conflict, Romans were aided by a league of Latin towns. But ultimately these people felt that Rome was merely using them for her own advantage and rebelled against Roman leadership.

In the ensuing struggle the Romans were successful and absorbed the territory of Latium into the Roman state. Now Rome had new borders and became embroiled in struggles with neighboring Italic tribes. Meanwhile a new threat blew in from the north. Gauls descended from the Po Valley on the largely defenseless city in 390 B.C. The Romans ultimately got rid of them by paying a ransom. But the Gauls made an indelible impression, first by destroying all early records of the city and with them a factual knowledge of much of early Roman history, and second by instilling a fear and insecurity that would affect Roman affairs for a long time.

During the 4th century Rome overcame one after another of the Italic tribes of the peninsula. By the end of the century most of the peninsula was hers except the toe, heel and instep of the boot of Italy. In the process she had virtually brought to an end the Etruscan and Italian threats. Then as she sought to protect Italian allies in the south, Rome became embroiled in war with the Greeks of southern Italy early in the 3rd century B.C.

The struggle was fierce, especially because troops from Epirus (a region in north western Greece bordering on Ionian Sea) came in to help their Greek compatriots. But by 265 B.C. the Romans had taken control of the entire peninsula and had shut up the Gauls in the Po Valley.

Rome organized this territory in a threefold way. Some towns had full Roman citizenship and rights. Others were known as Latin allies and had lesser privileges. The vast majority, however, were Italian allies and had no special benefits except the Roman peace imposed on the peninsula, with the degree of prosperity and security which Roman control brought. All these peoples were confederated with Rome by a treaty relationship.

**End Lesson Taught 3-21-10**