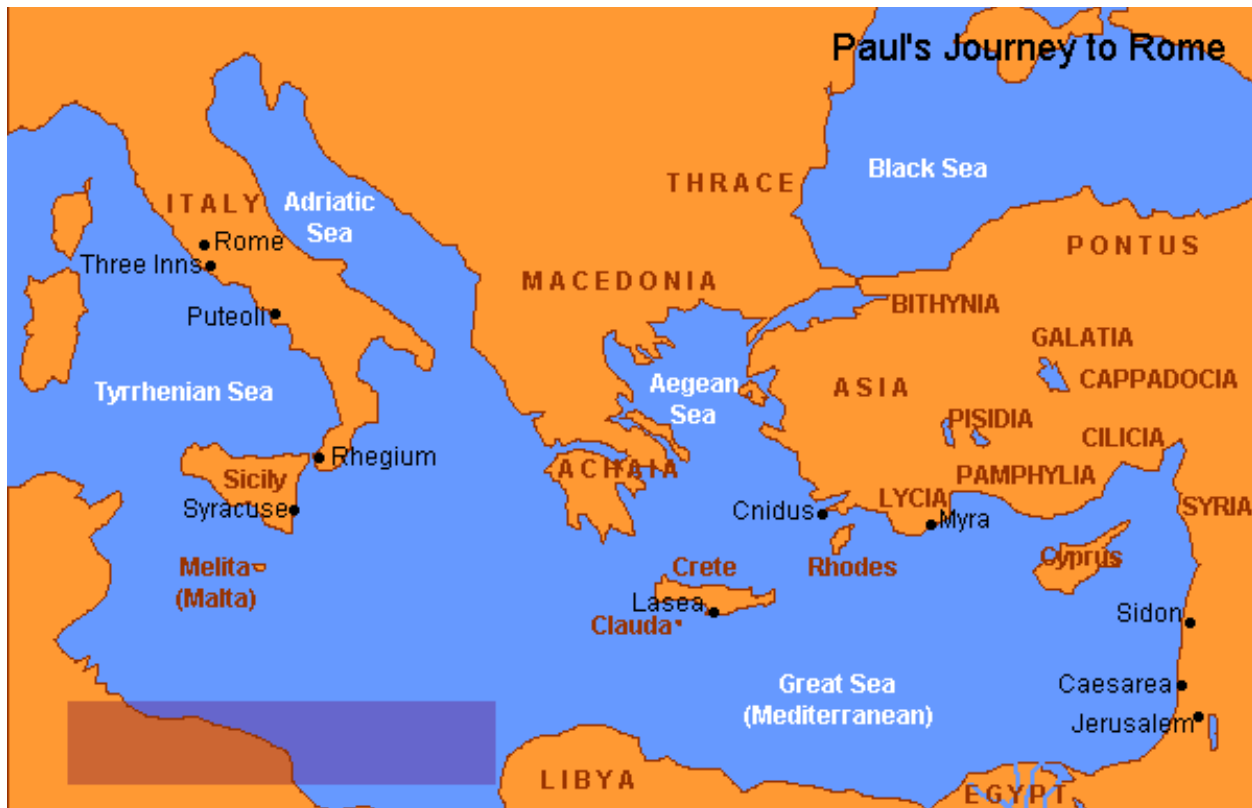


1. Open the Word of Truth to Acts 28:16. We are studying Paul's journey to Rome. Before we continue our Bible study you may want to take advantage of God's protocol for fellowship by silently naming your sins to God as we pray.
2. Last week I completed the exegesis of verse fifteen and when time expired I was in the process of analyzing Acts 28:16
3. Before we resume that study, I want us to take a look at a map of the journey to Rome and then review an expanded translation of Acts 28:12-15.



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 after conferring with the Centurion decided we should begin our journey north to the bay of Naples and the city of Puteoli,
Acts 28:14 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 to Rome.
Acts 28:15 Now when the brothers and sisters in Christ in Rome heard of all the things which had happened to Paul they left the city and came as far as

the Appii Forum; many, however, chose to wait at the Inn of Three Taverns. When Paul saw his fellow believers coming to greet him he was greatly encouraged and gave thanks to God.

4. So far we have exegeted that portion of verse sixteen which in the KJV has been rendered "*And when we came ...*" noting it might better be translated "**Now when we arrived ...**"

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

KJV-New Sentence

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.

6. And now for the phrase "to Rome."

TO ROME, εἰς Ῥώμην

1. **Eis Rome** is better translated "in the city of Rome ..." or "in Rome ..."

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

3. We earlier completed a study of the Roman Empire. Recall Rome and her empire has meant many things to many people.

3.1 To Constantine (306-377) it meant a restoration of greatness and a creation of a new Rome on the Bosphorus.

3.2 To Charlemagne (769-814) it meant establishment of a Holy Roman Empire in the image of the first Rome.

3.3 To Innocent III (1178-80), other popes and faithful Catholics through the ages the term has become synonymous with the mother church and the unlimited power of the pope.

3.4 To many contemporary students of prophecy, the Roman Empire is an object of speculation: when and how will it be restored?

3.5 To most Romans of the 1st and 2nd century A.D. it was "the world," and the Mediterranean Mare Nostrum, our sea.

3.6 To the apostle Paul the empire meant a place to preach and to suffer; its citizenship meant protection from undue harassment and its capital a place to seek legal vindication, and eventually to die.

3.7 For early Christians the empire was not only home but a persecutor for belief in Christ.

4. Now I want to briefly review a phrase that appears in the KJV but does not appear in the better manuscripts-- "the centurion delivered the prisoners to the captain of the guard but:" .

THE CENTURION Ο ΕΚΑΤΟΝΤΑΡΧΟΣ

1. **Ho Ekatontarchos** is not found in the better manuscripts. I will briefly comment on what we find in the inferior manuscripts. The monadic noun **Ekatontarchos**, as earlier studied, means an officer over a hundred men. In this case it refers to Julius, the Roman officer who was assigned the task of supervising some number of soldiers who guarded Paul and the prisoners traveling with him.

2. For our purposes, we need not exegete further.

DELIVERED THE PRISONERS παρεδωκε τους δεσμιους

1. **Paredoke** means "to give alongside"; **Paradoke** is well translated "delivered." **Desmious** is an accusative plural and is well translated "prisoners."

2. Again, for our purposes, we need not exegete further.

TO THE CAPTAIN OF THE GUARD BUT: Ο στρατοπεδαρχω δε

1. **Stratopedarcho** is declined as a monadic dative singular and means "a commandant of a camp, a Tribune" or "the head of the **Praetorian** Guard located in Rome." **De** is used in the inferior manuscript as an adversative conjunction. An adversative communicates a contrast, thus Paul's fellow prisoners were delivered to the **Stratopedarcho** whereas, in contrast Paul was simply placed under house arrest, with a single guard.

2. Again, for our purposes we need not exegete further. Now let's see what we do find in the manuscript.

PAUL WAS SUFFERED Ο Παυλος επιτρεπω

1. **Ho Paulos Epitrepo** is better translated "but Paul in contrast was permitted ..."

2. **Paulos** is a monadic proper noun followed by the verb **Epitrepo** parsed as a 3rd person singular, aorist passive indicative.

3. **Epitrepo** is a compound consisting of **Epi** meaning "upon" and **Trepo** meaning "to

give over, have proper style, deportment or character, to permit" or "to manage."
Epitrepo here means "to leave" or "permit in the sense of being left to do a certain thing."

4. Let's look at five other uses of **Epitrepo** found elsewhere in our New Testament.

Mat 8:31 So the devils besought him, saying, If thou cast us out, "**suffer**" us to go away into the herd of swine.

Mar 5:13 And forthwith Jesus gave them "**leave**." And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

Mar 5:14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

Acts 21:39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, "**suffer**" me to speak unto the people.

Acts 21:40 And when he had given him "**license**," Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

1Ti 2:12 But I "**suffer**" not a woman to teach, nor to usurp authority over the man, but to be in silence.

TO DWELL BY HIMSELF ΜΕΝΩ ΚΑΘΟΣ ΕΑΥΤΟΥ

1. **Meno Kathos Heautou** is well translated "to dwell by himself ..." or "to live by himself in Rome ..."

2. **Meno** is a verb parsed as a present active infinitive followed by the preposition/adverb **Kathos** and the reflexive pronoun **Heautou**, declined as an accusative singular.

3. **Meno** means "to abide, to stay, to live" or "to take-up residence."

3.1 Five uses of **Meno** found elsewhere in the New Testament are as follows:

Mat 26:38 Then he said to them, "My soul is overwhelmed with sorrow to the point of death. "**Stay**" here and keep watch with me."

Mat 26:39 Going a little farther, he fell with his face to the ground and prayed, "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will."

Acts 27:31 Then Paul said to the centurion and the soldiers, "Unless these men "**tarry**" with the ship, you cannot be saved."

2Ti 2:13 If we believe not, yet he "abideth" **faithful**: he cannot deny himself.

1Co 3:14 If what he has built "**survives**," he will receive his reward.

1Co 3:15 If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames.

Rom 9:11 Yet, before the twins were born or had done anything good or bad-- in order that God's purpose in election "**might stand**:"

Rom 9:12 not by works but by him who calls-- she was told, "The older will serve the younger."

Rom 9:13 Just as it is written: "Jacob I loved, but Esau I hated."

4. **Kathos** as a preposition is usually translated "by" or "by means of." As an adverb it is translated "as we ought, as," or "according as."

5. **Heautou** is a reflexive pronoun variously translated "himself, herself, their self" or "themselves." The pronoun functions like its name "it reflects back to self."

5.1 In this case Paul, unlike the other prisoners is permitted to live in a residence with a soldier as his protector and guard.

WITH A SOLDIER ΣΥΝ Ο ΣΤΡΑΤΙΑ

1. **Sun Ho Stratia** is better translated "with a member of the Praetorian ..." or "with a member of the Praetorian Guard."

2. **Sun** is a preposition followed by the monadic noun **Stratia**, declined as a locative singular.

3. **Stratia** has varied meanings: "a soldier, an army, a host" or even "stars." In Rome where the Praetorian Guard was stationed, it most likely refers to a trusted member of the praetorian.

3.1 Let me give you several other uses of **Stratia** and then we will review the Doctrine of The Praetorian Guard.

Mat 8:5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

Mat 8:6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

Mat 8:7 And Jesus saith unto him, I will come and heal him.

Mat 8:8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

Mat 8:9 For I am a man under authority, having "**soldiers**" under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

2Ti 2:3 Thou therefore endure hardness, as a good "**soldier**" of Jesus Christ.

2Ti 2:4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a "**soldier**."

Acts 7:42 Then God turned, and gave them up to worship the "**host**" of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?

Luk 2:13 And suddenly there was with the angel a multitude of the heavenly "**host**" praising God, and saying,

Luk 2:14 Glory to God in the highest, and on earth peace, good will toward men.

Luk 2:15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

Luk 2:16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

3.2 In the Old Testament the word host can be found more than 450 times, a translation of **Tsava**.

3.2.1 **Tsava** in *Strong's Dictionary of Biblical Terms* is defined as: "a mass of persons figuratively or literally of those persons organized for war (an army); by implication a military campaign ..."

End Lesson Taught 5-2-10