

1. Open the Word of Truth to Acts 28:17. 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 verse seventeen and when time expired we were about to analyze the phrase "the chief of the Jews together."
3. Before we continue our analysis of verse seventeen, I want us to review a map of the journey to Rome and an expanded translation of Acts 28:12-16.



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.

Acts 28:16 Now when we arrived in Rome, Paul was permitted to dwell near the palace with a member of the Praetorian Guard to both protect and guard him.

4. So far we have exegeted that portion of verse seventeen which in the KJV has been rendered "And it came to pass, that after three days Paul called ..." noting it might better be translated "**after Paul had rested for the greater part of three days, he invited ...**

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

KJV-New Sentence

Acts 28:17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

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

AND IT CAME TO PASS, THAT δε Γινομαι

1. **De Ginomai** is well translated "And it came to pass, that ..." or as we find in the NIV, it could just be omitted.

2. **Ginomai** has been variously translated in Scripture. Its basic meaning is "to become," however, it is often used as the "to be" verb.

AFTER THREE DAYS μετα τρεις ημερα

1. **Meta Hemera Treis** is well translated "after three days ..."

2. **Meta** with a genitive as its object is to be translated "with" or "in"; whereas **Meta** with the accusative (as in our case) is to be translated "after." Thus it is after three days rather than with or in three days.

3. The noun **Hemera** most often refers to a twenty-four hour period.

PAUL CALLED συγκαλεω αυτος

1. **Sugkaleo Autos** is better translated "Paul called together unto him ..." or literally it is rendered "He, Paul, called together to him ..."

2. **Sugkaleo** is a compound verb consisting of **Sun** meaning, together and **Kaleo** meaning, to call. Let's look at several places where the verb is found elsewhere in Scripture.

3. Now for new material and the phrase "the chief of the Jews together."

THE CHIEF OF THE JEWS TOGETHER: Ο ΕΙΜΙ Ο ΙΟΥΔΑΙΟΣ ΠΡΩΤΟΣ

1. **Ho Eimi Ho Ioudaios Protos** is better translated "those who were the leaders of the Jews ..." or literally "those ones who were the Jewish leaders ..."

2. **Ho** is the definite article used as a substantive and declined as an accusative plural; it is followed by the verb **Eimi**, parsed as a present active participle and monadic proper noun **Ioudaios** declined as a genitive plural modified by the noun **Protos** which is also declined as a genitive plural.

3. We have studied **Eimi** as the to be verb where it is generally translated "is, are, was, were" or "be." Accordingly I will give you only a couple of other uses where it is uniquely translated "am."

Rev 1:8 "**I am**" Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Rom 7:14 For we know that the law is spiritual: but "**I am carnal**," sold under sin.

Rom 7:15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

Rom 7:16 If then I do that which I would not, I consent unto the law that it is good.

Rom 7:17 Now then it is no more I that do it, but sin that dwelleth in me.

Rom 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

Rom 7:19 For the good that I would I do not: but the evil which I would not, that I do.

Rom 7:20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

Rom 7:21 I find then a law, that, when I would do good, evil is present with me.

Rom 7:22 For I delight in the law of God after the inward man:

Rom 7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Rom 7:24 O wretched man that I am! who shall deliver me from the body of this death?

Rom 7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Rom 8:1 There is therefore now no condemnation to them which are in Christ Jesus.

4. **Ioudaios**, or one of its cognates appears more than 250 times in the New Testament; it is translated, "Jew, Jews, Judea, Judaea" and "Jewess." Several uses found elsewhere in the New Testament are as follows:

Rom 2:9 Tribulation and anguish, upon every soul of man that doeth evil, of the "**Jew**" first, and also of the Gentile;

Rom 2:10 But glory, honour, and peace, to every man that worketh good, to the "**Jew**" first, and also to the Gentile:

Rom 2:11 For there is no respect of persons with God.

Rom 3:9 What then? are we better than they? No, in no wise: for we have before proved both "**Jews**" and Gentiles, that they are all under sin;

Rom 3:10 As it is written, There is none righteous, no, not one:

Rom 3:11 There is none that understandeth, there is none that seeketh after God.

Rom 3:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Rom 3:13 Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips:

Rom 3:14 Whose mouth is full of cursing and bitterness:

Rom 3:15 Their feet are swift to shed blood:

Rom 3:16 Destruction and misery are in their ways:

Rom 3:17 And the way of peace have they not known:

Rom 3:18 There is no fear of God before their eyes.

Rom 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Rom 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

Col 3:11 Where there is neither Greek nor "**Jew**," circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

Gal 3:28 There is neither "**Jew**" nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Acts 13:5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they also had John Mark with them.

Acts 13:6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a "**Jew**," whose name was Barjesus:

Acts 16:1 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a "**Jewess**," and believed; but his father was a Greek:

Acts 16:2 Which was well reported of by the brethren that were at Lystra and Iconium.

5. **Protos** is translated "chief" in the KJV though we find some translations where **Protos** is translated first. In our verse it clearly refers to the leaders in the Jewish synagogues at Rome. Elsewhere in the New Testament it describes political leaders; in one case **Protos** describes Paul as the chief or worst of all sinners.

Acts 28:7 There was an estate nearby that belonged to Publius, the "**chief**" official of the

island. He welcomed us to his home and for three days entertained us hospitably.

Acts 13:50 But the Jews at Antioch stirred up the devout and honorable women, and the "**chief**" men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

Acts 13:51 But they shook off the dust of their feet against them, and came unto Iconium.

1Ti 1:15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am "**chief**."

AND WHEN THEY WERE COME TOGETHER ΔΕ ΑΥΤΟΣ ΣΥΝΕΡΧΟΜΑΙ

1. **De Autos Sunerchomai** is better translated "and when they arrived ..."
2. **De** is an adversative conjunction followed by the intensive pronoun **Autos** used as a 3rd person and declined as a genitive plural; next follows the verb **Sunerchomai** parsed as an aorist active participle.
3. **Sunerchomai** is a compound verb consisting of **Sun** meaning, "together" or "together with" and **Erchomai** meaning, "to go" or to come."
4. Several uses of **Sunerchomai** found elsewhere in Scripture are as follows:

Acts 1:6 When they therefore "**were come together**," they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

Acts 1:7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Acts 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

Acts 15:36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

Acts 15:37 And Barnabas determined to take with them John, whose surname was Mark.

Acts 15:38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and "**went not with them**" to the work.

Acts 15:39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

Acts 15:40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

1Co 11:17 Now in this that I declare unto you I praise you not, that ye "**come together**" not for the better, but for the worse.

1Co 11:18 For first of all, when "**ye come together**" in the church, I hear that there be divisions among you; and I partly believe it.

HE SAID UNTO THEM λεγω προς αυτος

1. **Lego Pros Autos** is well translated "he said unto them ..." or "Paul then declared unto them ..."

End Lesson Taught 5-23-10