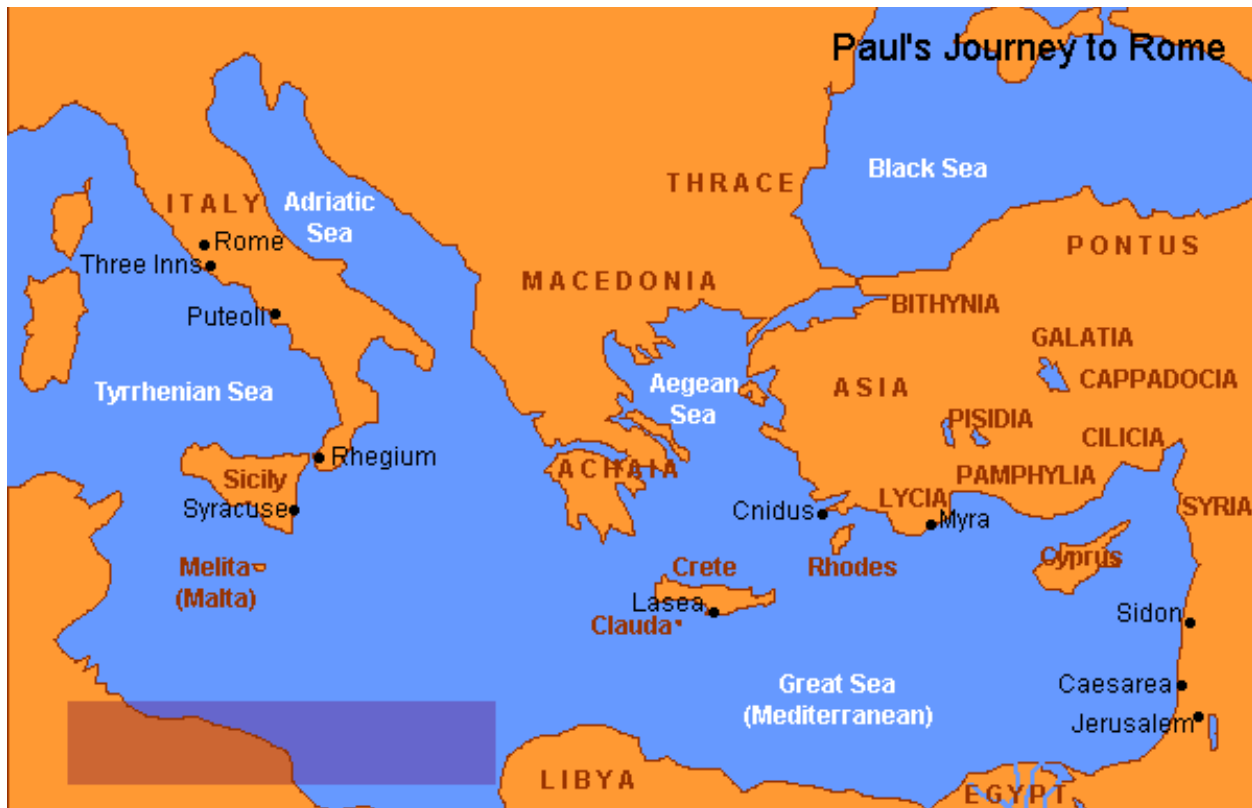


1. Open the Word of Truth to Acts 28:17. We are studying Paul's journey to Rome. Before we continue our Bible study you may want to take advantage of God's protocol for fellowship by silently naming your sins to God as we pray.
2. Last week I exegeted in part verse seventeen and when time expired we were about to analyze the phrase "he said unto them."
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 the chief of the Jews together: and when they were come together ..." noting it might better be translated "**after Paul had rested for the greater part of three days, he invited the leaders of the various synagogues there in Rome to come and visit with him; when they arrived at the villa ...**

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.

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. We have studied **Eimi** as the to be verb where it is generally translated "is, are, was, were" or "be."

3. **Ioudaios**, or one of its cognates appears more than 250 times in the New Testament; it is translated, "Jew, Jews, Judea, Judaea" and "Jewess."

4. **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.

AND WHEN THEY WERE COME TOGETHER ΔΕ ΑΥΤΟΣ ΣΥΝΕΡΧΟΜΑΙ

1. **De Autos Sunerchomai** is better translated "and when they arrived ..."

2. **Sunerchomai** is a compound verb consisting of **Sun** meaning, "together" or "together with" and **Erchomai** meaning, "to go" or "to come."

3. And now for new material and the phrase "he said unto them."

HE SAID UNTO THEM ΛΕΓΩ ΠΡΟΣ ΑΥΤΟΣ

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

2. **Lego** is a verb parsed as a 3rd person singular, present active imperative followed by the preposition **Pros** and the noun **Autos**, declined as an accusative plural.

3. **Lego** is the common word for "speaking, praying" or "saying" and **Pros** literally means, "face to face" though it came to mean simply, "unto" or "to." In our verse the object of the preposition is **Autos**, an intensive pronoun used as a third person pronoun. The antecedents of **Autos** are the leaders of the Jews in Rome. **Lego** is used more like a declarative verb than a command, even though we find it in the imperative mood.

3.1 You often find **Lego** translated "said, were spoken" or "say." For example

Acts 28:4 And when the barbarians saw the venomous beast hang on his hand, "**they said**" among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

Acts 28:5 And he shook off the beast into the fire, and felt no harm.

Acts 28:6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and "**said**" that he was a god.

Acts 28:24 And some believed the things which **were spoken**, and some believed not.

Acts 28:25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

Acts 28:26 Saying, Go unto this people, and **say**, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

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

#### **Expanded Translation**

**Acts 28:17 after Paul had rested for the greater part of three days, he invited the leaders of the various synagogues there in Rome to come and visit with him; when they arrived at the villa, Paul, with authority declared his innocence ..."**

MEN AND BRETHREN, ανηρ αδελφος

1. **Aner Adelphos** is better translated "men and brethren, leaders of the Jews of Rome ..."

2. **Aner** is a noun declined as a nominative plural followed by the noun **Adelphos**, also declined as a nominative plural.

3. **Aner** is a derivative of **Anthropos**. It more often than not emphasizes the noble nature of the man. A few examples will illustrate.

Mat 1:19 Then Joseph her "**husband**," being a just man, and not willing to make her a public example, was minded to put her away privately.

Acts 13:22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a "**man**" after mine own heart, which shall fulfill all my will.

Acts 16:9 And a vision appeared to Paul in the night; There stood a "**man**" of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

Eph 5:22 Wives, submit yourselves unto your own "**husbands**," as unto the Lord.

Eph 5:23 For the "**husband**" is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

Eph 5:24 Therefore as the church is subject unto Christ, so let the wives be to their own "**husbands**" in every thing.

Eph 5:25 "**Husbands**," love your wives, even as Christ also loved the church, and gave himself for it;

Gal 4:27 For it is written: "Be glad, O barren woman (Sarah), who bears no children; break forth and cry aloud, you who have no labor pains; because more are the children of the desolate woman (Sarah) than of her who has a "**husband**."

3.1 In Gal 4:27, Paul quotes Isaiah as foreseeing glory and triumph for Israel on the basis of the expiatory work of the Suffering Servant after the barrenness of the days of siege and captivity (Isa 54:1).

3.2 This change of fortune is put in language that reflects the history of Sarah, who, though barren at first and apparently forsaken in favor of another, came into her own, in God's good time, with a greater progeny greater than that of Hagar.

3.3 The church was enjoying a rapid increase in apostolic days, whereas Judaism was largely static and was even losing ground because of the witness of Jewish believers to their faith in Christ.

4. **Adelphos** very often is used of "brothers in Christ, brothers in a familial sense" or "brothers in an ethnic sense" as we find in our verse seventeen.

4.1 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.'"

4.2 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.

4.3 Jude used **Adelphos** in the familial sense to describe himself as James's brother and therefore, indirectly, as Jesus' 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. Now for the phrase "though I have committed nothing."

THOUGH I HAVE COMMITTED NOTHING ΕΓΩ ΠΟΙΕΩ ΟΥΔΕΝ

1. **Ego Poieo Ouden** is better translated "I have certainly done nothing ..." or literally "I have not done anything ..." or "I have done nothing ..."

2. **Ego** is a 1st person pronoun, declined as a nominative singular followed by the verb **Poieo**, parsed as a present active participle modified by the negative adverb **Ouden**.

3. **Poieo** means "to do, to produce, to manufacture" or "to make." In our verse Luke uses **Poieo** in quoting Paul who is denying that he has violated any of the protocols demanded by Jewish rules, protocol, laws or customs. It is a very common verb used often in the New Testament.

Jam 2:8 If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbour as thyself, "**ye do**" well:

Jam 2:9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

Jam 2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

Jam 2:11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

Jam 2:12 So speak ye, and "so do," as they that shall be judged by the law of liberty.

Jam 2:13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

Jam 3:10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

Jam 3:11 Doth a fountain send forth at the same place sweet water and bitter?

Jam 3:12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both "**yield**" salt water and fresh.

1Pe 2:20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

1Pe 2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

1Pe 2:22 Who "**did**" no sin, neither was guile found in his mouth:

1Pe 2:23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

1Pe 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

1Pe 2:25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

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

### **Expanded Translation**

**Acts 28:17 after Paul had rested for the greater part of three days, he invited the leaders of the various synagogues there in Rome to come and visit with him; when they arrived at the villa, Paul, with authority declared his innocence, "Men and brethren, leaders of the Jews here in Rome, I have done nothing ..."**

End Lesson Taught 5-30-10