

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 "against the people."
3. Before we continue our analysis of verse seventeen, I want us to review an expanded translation of Acts 28:16.

**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 he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered ..." 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, Paul, with authority declared his innocence, "Men and brethren, leaders of the Jews here in Rome, I have done nothing against the Jewish people or their customs and yet I was arrested in Jerusalem and delivered ...**

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."
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."

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. **Legō** 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. **Legō** is used more like a declarative verb than a command, even though we find it in the imperative mood.

MEN AND BRETHREN, ἀνηρ ἀδελφός

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

2. **Aner** is a derivative of **Anthropos**. It more often than not emphasizes the noble nature of the man.

3. **Adelfhos** 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.

3.1 Luke often used **Adelfhos** in the book of Acts. Paul often used **Adelfhos** to describe brothers in Christ.

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

THOUGH I HAVE COMMITTED NOTHING ἐγὼ ποιεῶ οὐδέν

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. **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. **Ouden** is a negative adverb used to modify the verb **Poieo**.

AGAINST THE PEOPLE ἐναντίον ὁ λαός

1. **Enantion Ho Laos** is well translated "against the people ..."

2. **Enantion** means, "over against, contrary" or "opposite."

3. **Laos** is most often translated "people." It is so translated in the KJV and NIV.

OR CUSTOMS OF OUR FATHERS, **ἡ ὁ εθος πατηρ**

1. **E Ho Ethos Pater** is better translated "or the customs of our ancestors ..." or "of the protocol, liturgy and/or religious practices of our forefathers ..."
2. **Ethos** is variously translated "custom, useage, an institute, habit, manner" or "a rite."
3. **Pater** is used in this verse to describe the many ancestral customs and practices of the Jews. The emphasis is on the paternal customs, manner or practices.

YET WAS I DELIVERED **παραδιδομι**

1. **Paradidomi** is better translated "I was delivered over and arrested ..."
2. There is no Greek for "yet," it is simply implied from the context. What we do have is the simple statement from Paul detailing his arrest as a violator of the customs of the Jews.
3. **Paradidomi** is translated variously as "deliver, betray, arrested, gave" or "commit."
4. Now for new material and the phrase "prisoner from Jerusalem."

PRISONER FROM JERUSALEM **δεσμιοσ εκ Ιεροσολυμα**

1. **Desmios Ek Hierosoluma** is better translated "in Jerusalem as a prisoner ..."
2. **Desmios** is a noun declined as a nominative singular followed by the preposition **Ek** and the proper noun **Hierosoluma**, declined as a genitive plural.
3. **Desmios** is translated variously as "prison, prisoner" or "bonds." Several uses found elsewhere in our New Testament are as follows:

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.

Eph 3:1 For this cause I Paul, the "**prisoner**" of Jesus Christ for you Gentiles,

Eph 4:1 I therefore, the "**prisoner**" of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

Eph 4:2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

Eph 4:3 Endeavoring to keep the unity of the Spirit in the bond of peace.

## INTO THE HANDS ΕΙΣ Ο ΧΕΙΡ

1. **Eis Ho Cheir** is well translated "into the hands ..."
2. **Eis** is the preposition followed by the monadic noun **Cheir**, declined as an accusative plural.
3. **Cheir** has both literal and figurative meanings. It is most often translated simply as "hand" or "hands."

Mat 8:3 Jesus reached out his "**hand**" and touched the man. "I am willing," he said. "Be clean!" Immediately he was cured of his leprosy.

Mat 8:4 Then Jesus said to him, "See that you don't tell anyone. But go, show yourself to the priest and offer the gift Moses commanded, as a testimony to them."

Mat 8:14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

Mat 8:15 And he touched her "**hand**," and the fever left her: and she arose, and ministered unto them.

Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked "**hands**" have crucified and slain:

Acts 2:24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

Acts 5:18 And laid their "**hands**" on the apostles, and put them in the common prison.

Acts 5:19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

Acts 5:20 Go, stand and speak in the temple to the people all the words of this life.

1Ti 2:8 I will therefore that men pray every where, lifting up holy "**hands**," without wrath and doubting.

1Ti 4:14 Do not neglect your gift, which was given you through a prophetic message when the body of elders laid their "**hands**" on you.

1Ti 4:15 Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress.

## OF THE ROMANS. Ο Ρωμη,

1. **Ho Rome** is well translated "of the Romans,"
2. **Rome** is a monadic proper noun declined as a genitive plural.
3. Now let's see how our entire verse looks 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 against the Jewish people or their customs and yet I was arrested in Jerusalem and delivered over to the Romans as a prisoner,**

KJV-Sentence Continues

Acts 28:18 Who, when they had examined me, would have let me go, because there was no cause of death in me.

NIV

Acts 28:18 They examined me and wanted to release me, because I was not guilty of any crime deserving death.

WHO, WHEN THEY HAD EXAMINED ME, ΟΣ ΑΝΑΚΡΙΝΩ ΜΕ

1. **Hos Anakrino Me** is better translated "while examining me ..." or "after several "trials" in Jerusalem and Caesarea ..."
2. **Hos** is a relative pronoun declined as a nominative plural followed by the verb **Anakrino** parsed as a present active participle and the pronoun **Ego**, declined as an accusative singular.
3. The antecedent of **Hos** is to be looked at as several examinations rolled up into one ball of wax i.e. the "trials" of Paul before the captain of the guard at Fort Antonia, before Felix, Festus and Agrippa.
  - 3.1 The present participle stresses how Paul's innocence became obvious even after several extensive investigations and "trials". Since all of Paul's "trials" were before Roman "magistrates," the intent of the Jewish authorities was to obtain a writ of capital punishment. In each trial Paul alleges not a single Roman "judge" found enough evidence to support the Jewish allegations.
4. **Anakrino** means "to examine, to judge, to scan, to scrutinize, to pass judgment" or "to closely review." Let's take a look at how it is translated elsewhere in Scripture.

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.

Acts 24:5 "We (Turtullus speaking on behalf of Ananias) have found this man to be a troublemaker, stirring up riots among the Jews all over the world. He is a ringleader of

the Nazarene sect

Acts 24:6 and even tried to desecrate the temple; so we seized him ...

Acts 24:8 By "**examining**" him yourself (Felix) you will be able to learn the truth about all these charges we are bringing against him."

Acts 24:9 The Jews joined in the accusation, asserting that these things were true.

1Co 10:25 Whatsoever is sold in the shambles, that eat, "**asking**" no question for conscience sake:

1Co 10:26 For the earth is the Lord's, and the fulness thereof.

1Co 10:27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, "asking" no question for conscience sake.

1Co 14:21 In the Law (Isa 28:11-12) it is written: "Through men of strange tongues and through the lips of foreigners I will speak to this people, but even then they will not listen to me," says the Lord.

1Co 14:22 Tongues, then, are a sign, not for believers but for unbelievers; prophecy, however, is for believers, not for unbelievers.

1Co 14:23 So if the whole church comes together and everyone speaks in tongues, and some who do not understand or some unbelievers come in, will they not say that you are out of your mind?

1Co 14:24 But if an unbeliever or someone who does not understand comes in while everybody is prophesying, he will be convinced by all" that he is a sinner and "**will be judged**" by all,

1Co 14:25 and the secrets of his heart will be laid bare. So he will fall down and worship God, exclaiming, "God is really among you!"

5. **Ego** is the 1st person pronoun, which in this case is declined as an accusative singular, the antecedent being Paul.

6. Now for the phrase "would have let me go."

WOULD HAVE LET ME GO, βουλομαι απολυω

1. **Boulomai Apoluo** is well translated "would have let me go ..." or "wanted to release me ..."

2. **Boulomai** is a deponent verb parsed as a 3rd person plural, imperfect active indicative followed by another verb **Apoluo**, parsed as an aorist active infinitive.

3. **Boulomai** can be found more than thirty times in the New Testament where it is variously translated "to be willing, to be disposed toward, to intend, to desire, to choose, to be pleased, to will, to counsel, to decree, to mind, to want" or "to decide." Several uses found elsewhere in the New Testament are as follows:

Acts 27:43 But the centurion, "**willing**" to save Paul, kept them from their "purpose;" (*Boulema*) and commanded that they which could swim should cast themselves first

into the sea, and get to land:

Acts 27:44 And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

2Co 1:14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.

2Co 1:15 And in this confidence I "**was minded**" to come unto you before, that ye might have a second benefit;

2Co 1:16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judaea.

2Co 1:17 When I therefore was thus "**minded**," did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

1Ti 5:14 So "**I counsel**" younger widows to marry, to have children, to manage their homes and to give the enemy no opportunity for slander.

1Ti 6:7 For we brought nothing into the world, and we can take nothing out of it.

1Ti 6:8 But if we have food and clothing, we will be content with that.

1Ti 6:9 People "**who want**" to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction.

1Ti 6:10 For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.

2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not "**willing**" that any should perish, but that all should come to repentance.

2Pe 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

2Pe 3:11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

2Pe 3:12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

End Lesson Taught 6-13-10