

1. Open the Word of Truth to Acts 28:18. 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 began the exegesis of verse seventeen and when time expired we were in the process of analyzing the phrase "let me go."
3. Before we continue our analysis of verse eighteen, I want us to review an expanded translation of Acts 28:16-17.

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,

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,

4. So far we have exegeted that portion of verse eighteen which in the KJV has been rendered "*who when they had examined me they would have...*" noting it might better be translated "**after several trials in Jerusalem and Caesarea they wanted to ...**"
5. The entire verse has been rendered in the KJV.

KJV-New Sentence

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

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

WHO, WHEN THEY HAD EXAMINED ME, ΟΣ ΑΝΑΚΡΙΝΩ ΜΕ

1. **Hos Anakrino Me** is better translated "who while examining me ..." or "who 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 examinations of Paul at first Jerusalem and then at Caesarea.

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."

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

WOULD HAVE βουλομαι

1. **Boulomai** is well translated "would have ..." or "they wanted to ..."

2. **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."

3. Now for new material and the phrase "let me go."

LET ME GO, απολυω

1. **Apoluo** is better translated "to release me ..."

2. **Apoluo** is a verb parsed as an aorist active infinitive.

3. **Apoluo** appears more than seventy times in the New Testament where it is variously translated "to loose, to release, to divorce, to remit, to forgive, to liberate, to discharge" or "to dismiss." Let's see how it is translated elsewhere in the New Testament.

Mat 27:15 Now at that feast the governor was wont "**to release**" unto the people a prisoner, whom they would.

Mat 27:16 And they had then a notable prisoner, called Barabbas.

Mat 27:17 So when the crowd had gathered, Pilate asked them, "Which one do you want me "**to release**" to you: Barabbas, or Jesus who is called Christ?"

Mat 27:18 For he knew it was out of envy that they had handed Jesus over to him.

Joh 19:10 "Do you refuse to speak to me?" Pilate said. "Don't you realize I have power either "**to free**" you or to crucify you?"

Joh 19:11 Jesus answered, "You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin."

Joh 19:12 And from thenceforth Pilate sought "**to release**" him: but the Jews cried out, saying, If thou let this man "go," thou art not Caesar's friend: whosoever maketh himself

a king speaketh against Caesar.

Acts 26:32 Agrippa said to Festus, "This man could have been **"set free"** if he had not appealed to Caesar."

Acts 28:25 They disagreed among themselves and began **"to leave"** after Paul had made this final statement: "The Holy Spirit spoke the truth to your forefathers when he said through Isaiah the prophet:

Acts 28:26 "Go to this people and say, "You will be ever hearing but never understanding; you will be ever seeing but never perceiving."

Acts 28:27 For this people's heart has become calloused; they hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts and turn, and I would heal them.'

Acts 28:28 "Therefore I want you to know that God's salvation has been sent to the Gentiles, and they will listen!"

Acts 28:30 For two whole years Paul stayed there in his own rented house and welcomed all who came to see him.

Heb 13:23 Know ye that our brother Timothy is **"set at liberty;"** with whom, if he come shortly, I will see you.

Heb 13:24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

Heb 13:25 Grace be with you all. Amen.

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

Expanded Translation

Acts 28:18 after several "trials" in Jerusalem and Caesarea each respective examiner wanted to release me ...

5. And now for the phrase "because there was no cause."

BECAUSE THERE WAS NO CAUSE **δια ο μηδεις αιτια**

1. **Dia Ho Medeis Aitia** is well translated "because I was not guilty of any crime ..." or literally "because of no cause ..."

2. **Dia** is a preposition followed by the definite article **Ho** and the negative adverb **Medeis** and the noun **Aitia**, declined as an accusative singular.

3. The preposition **Dia** plus the accusative is to be translated "because." When **Dia** is followed by a noun declined as a genitive it is to be translated "through and by means of." In this case we find both the article and the adverb and noun declined in the accusative singular case thus "because" is the proper translation.

3.1 Because there was no crime worthy of death proven, Paul is found not guilty. Had

he not appealed to Caesar, Paul would have been released.

3.2 Neither Festus, Felix or Agrippa found Paul guilty of any crime worthy of death. The reason the Sanhedrin took the case forward to a Rome "judge" was to obtain a warrant to have Paul executed.

4. **Aitia** can be found more than twenty times where it is variously translated "reason, cause, accusation, fault" and "crime/s."

Mat 19:3 Some Pharisees came to him to test him. They asked, "Is it lawful for a man to divorce his wife for any and every **"reason?"**

Mat 19:4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

Mat 19:5 And said, For this **"cause"** shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

Mat 27:37 And set up over his head his **"accusation"** written, THIS IS JESUS THE KING OF THE JEWS.

Joh 18:38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no **"fault"** at all.

Acts 13:27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

Acts 13:28 And though they found no **"cause"** of death in him, yet desired they Pilate that he should be slain.

Acts 25:24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

Acts 25:25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

Acts 25:26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

Acts 25:27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the **"crimes"** laid against him.

1Ti 1:16 Howbeit for this **"cause"** I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

2Ti 1:12 For the which **"cause"** I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

5. And now for the phrase "of death in me."

OF DEATH IN ME, ΘΑΝΑΤΟΣ ΥΠΑΡΧΩ ΕΝ ΕΓΩ

1. **Thanatos Huparcho En Ego** is better translated "worthy of death ..."or literally "of death being in me ..."

2. **Thanatos** is a noun declined as a genitive singular followed by the verb **Huparcho**, parsed as a present active infinitive and the prepositional phrase **En Ego**. **Ego** is declined as a locative singular.

3. **Thanatos** can be found more than 100 times where it is always translated in the KJV "death." It has both literal and metaphorical meanings. Let's look at several uses found elsewhere in the New Testament.

Mat 4:13 Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of Zebulun and Naphtali--

Mat 4:14 to fulfill what was said through the prophet Isaiah ...

Mat 4:16 the people living in darkness have seen a great light; on those living in the land of the shadow of "**death**" a light has dawned."

Mat 10:21 "Brother will betray brother "**to death**,"and a father his child; children will rebel against their parents and have them put "**to death**."

Joh 5:24 "I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from "**death**" to life.

Acts 2:24 But God raised him from the dead, freeing him from the agony of "**death**,"because it was impossible for "**death**" to keep its hold on him.

Rom 5:10 For if, when we were enemies, we were reconciled to God by the "**death**" of his Son, much more, being reconciled, we shall be saved by his life.

Rom 5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Rom 5:12 Wherefore, as by one man sin entered into the world, and "**death**" by sin; and so "**death**" passed upon all men, for that all have sinned:

Rom 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law.

Rom 5:14 Nevertheless "**death**" reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Rom 5:15 But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

Rom 5:16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses unto justification.

Rom 5:17 For if by one man's offense "**death**" reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

Rom 5:18 Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

Rom 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Rom 5:20 Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound:

Rom 5:21 That as sin hath reigned unto "**death**," even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

4. **Huparcho** appears more than forty times in the New Testament where it is variously translated "live, was, is, are, that is, being, have"and "seeing that."

4.1 Let's see how it is used elsewhere in the New Testament.

Luk 7:25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and "**live**" delicately, are in kings' courts.

Luk 7:26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

Luk 7:27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Acts 2:29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

Acts 2:30 Therefore "**being**" a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

Acts 2:31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

Acts 28:7 In the same quarters "**were**" possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

Acts 28:8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

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.

Phi 2:6 Who, "**being**" in the form of God, thought it not robbery to be equal with God:

Phi 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

Phi 2:8 And being found in fashion as a man, he humbled himself, and became obedient

unto death, even the death of the cross.

5. **En Ego** is a prepositional phrase well translated "in me." It is used to describe the actions of Paul as being beyond any actionable offense worthy of death. Furthermore the phrase implies Paul's actions were beyond any actionable criminal cause.

6. Now let's see how our entire verse looks by way of an expanded translation.

Acts 28:18 after several "trials" in Jerusalem and Caesarea each respective examiner wanted to release me because in their view I was not guilty of any crime or cause worthy of death;

7. I think it appropriate for us to review the various examinations of Paul beginning with his capture at Fort Antonia up to and including his three "trials" before Felix, Festus and Agrippa.

Doctrine of the Trials of Paul

1. After the Third Missionary Journey Paul returns to Jerusalem in hopes of gaining access to the hearts and minds of the many Jewish converts living in the city. Paul spends several days in the Temple participating in a purification rite, the purpose of which being to assure his Jewish brethren that he was not a heretic.

2. The Jews at Jerusalem are however implacable and outraged thinking that Paul had taught the Jews of Asia Minor to turn away from Moses telling them not to circumcise their children, or live according to Jewish customs. Certain Jews from Asia Minor traveled to Jerusalem where they spread specious rumors concerning Paul, even alleging he had desecrated the Temple by bringing his gentile friends inside. Acts 21:21

Acts 21:21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

3. An angry mob gathers outside the Temple to confront Paul concerning his perceived heresies; without warning Paul leaves the Temple where he is physically accosted.

4. Paul is rescued by a platoon of Roman soldiers. Acts 21:31-32

Acts 21:31 While they were trying to kill him, news reached the commander of the Roman troops that the whole city of Jerusalem was in an uproar.

Acts 21:32 He at once took some officers and soldiers and ran down to the crowd. When the rioters saw the commander and his soldiers, they stopped beating Paul.

5. Paul is arrested and taken away from the crowd. Acts 21:33-35

Acts 21:33 The commander came up and arrested him and ordered him to be bound with two chains. Then he asked who he was and what he had done.

Acts 21:34 Some in the crowd shouted one thing and some another, and since the commander could not get at the truth because of the uproar, he ordered that Paul be taken into the barracks.

Acts 21:35 When Paul reached the steps, the violence of the mob was so great he had to be carried by the soldiers.

6. Paul is carried inside Fort Antonia or Mark Antony Barracks as it was also called. The apostle is bound and prepared for flogging by the centurion in charge of the platoon.

7. Paul is saved from the crowd by the Roman soldiers who take him into custody. Paul declares himself a Roman citizen and the **Centurion** becomes concerned that he has bound a Roman without examination or just cause. Acts 22:24-25

Acts 22:24 the commander ordered Paul to be taken into the barracks. He directed that he be flogged and questioned in order to find out why the people were shouting at him like this.

Acts 22:25 As they stretched him out to flog him, Paul said to the centurion standing there, "Is it legal for you to flog a Roman citizen who hasn't even been found guilty?"

8. Paul asserts his Roman citizenship causing the centurion to report what he heard to his commanding officer. Acts 22:26

Acts 22:26 When the centurion heard this, he went to the commander and reported it. "What are you going to do?" he asked. "This man is a Roman citizen."

9. The commanding officer investigates Paul's claim of citizenship; he comes to the conclusion that Paul is telling the truth. Acts 22:27-29

Acts 22:27 The commander went to Paul and asked, "Tell me, are you a Roman citizen?" "Yes, I am," he answered.

Acts 22:28 Then the commander said, "I had to pay a big price for my citizenship." "But I was born a citizen," Paul replied.

Acts 22:29 Those who were about to question him withdrew immediately. The commander himself was alarmed when he realized that he had put Paul, a Roman citizen, in chains.

9.1 Roman citizenship could be obtained by birth from parents who were Roman citizens, or by purchase with money, or as a gift from the Roman government. After the abuse he had just suffered, Paul did not look like your ordinary Roman citizen; the Roman Tribune accordingly, assumed Paul had acquired his citizenship very cheaply.

9.2 Paul replied that he did not buy citizenship but was born of parents who were already citizens. We do not know how his parents became citizens, but it is usually supposed that citizenship was given them as a reward for some service rendered to an earlier Roman ruler.

10. Paul is brought before the Sanhedrin. Acts 22:30-23:5

End Lesson Taught 6-20-10