

1. Open the Word of Truth to Acts 28:19. We are studying Paul's stay in Rome during his first imprisonment. Before we continue 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 an analysis of the Doctrine of The Trials of Paul. When time expired we were about to begin an exegesis of Acts 28:19.
3. Before we begin the analysis of verse 19, I want to review an expanded translation of Acts 28:16-18.

**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, Acts 28:18 after several examinations 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;**

4. Now let's see what we can learn from Acts 28:19.

KJV-Sentence Continues

Acts 28:19 But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of.

NIV

Acts 28:19 But when the Jews objected, I was compelled to appeal to Caesar-- not that I had any charge to bring against my own people.

BUT δε

1. **De** is well translated "but ..." or literally "but in contrast ..."
2. **De** is a conjunction used as an adversative.
3. The adversative is used to describe how the "Sanhedrin" was adverse to Paul's teachings about Christ.

WHEN THE JEWS SPAKE AGAINST IT, ο Ιουδαιος αντιλεγω

1. **Ho Ioudaios Antilego** is better translated "when the Jews spoke against ..." or "but

when the Jews objected to what Paul said ..."

2. **Ioudaios** is a monadic proper noun declined as a genitive plural followed by the verb **Antilego** parsed as a present active participle.

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."

3.1 The Jews in this case refer to the several members of the examining body, both Sadducees and Pharisees, but particularly the Sadducees.

4. **Antilego** is translated in the KJV "to speak against, to contradict, to deny, to oppose, or "to object." Let me give you several uses of this verb found elsewhere in the New Testament.

Luk 20:27 Then came to him certain of the Sadducees, which "**deny**" that there is any resurrection; and they asked him,

Luk 20:28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

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.

Joh 19:13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

Acts 13:44 On the next Sabbath in Antioch Pisidia almost the whole city gathered to hear the word of the Lord.

Acts 13:45 When the Jews saw the crowds, they were filled with jealousy and "**talked abusively against**" what Paul was saying.

Acts 28:22 But we want to hear what your views are, for we know that people everywhere are "**talking against**" this sect."

Acts 28:23 They arranged to meet Paul on a certain day, and came in even larger numbers to the place where he was staying. From morning till evening he explained and declared to them the kingdom of God and tried to convince them about Jesus from the Law of Moses and from the Prophets.

Acts 28:24 Some were convinced by what he said, but others would not believe.

Tit 1:9 He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who "**oppose it.**"

Tit 2:9 Teach slaves to be subject to their masters in everything, to try to please them, not to "**talk back**" to them,

Tit 2:10 and not to steal from them, but to show that they can be fully trusted, so that in

every way they will make the teaching about God our Savior attractive.

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

### **Expanded Translation**

**Acts 28:19 but when the Jews objected to what I had to say about Jesus being the Messiah ...**

6. Now for the phrase "I was constrained to appeal."

I WAS CONSTRAINED TO APPEAL **ΑΝΑΚΑΖΩ** **ΕΠΙΚΑΛΕΟΜΑΙ**

1. **Anakazo Epikaleomai** is better translated "I was compelled to appeal ..."

2. **Anakazo** is a verb parsed as a 1st person singular, aorist passive indicative followed by the verb **Epikaleomai** parsed as an aorist middle infinitive.

3. **Anakazo** can be found nine times in the Scriptures where it is variously translated "to constrain, to compel, to be compelled, to drive, to make" or "compellest." Let me give you several uses found elsewhere in Scripture.

Mar 6:45 Immediately Jesus "**made**" his disciples get into the boat and go on ahead of him to Bethsaida, while he dismissed the crowd.

Acts 26:11 And I punished them oft in every synagogue, and "**compelled**" them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

Gal 2:1 Fourteen years later I went up again to Jerusalem, this time with Barnabas. I took Titus along also.

Gal 2:2 I went in response to a revelation and set before them the gospel that I preach among the Gentiles. But I did this privately to those who seemed to be leaders, for fear that I was running or had run my race in vain.

Gal 2:3 Yet not even Titus, who was with me, "**was compelled**" to be circumcised, even though he was a Greek.

Gal 2:4 This matter arose because some false brothers had infiltrated our ranks to spy on the freedom we have in Christ Jesus and to make us slaves...

Gal 2:14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why "**compellest**" thou the Gentiles to live as do the Jews?

Gal 2:15 "We who are Jews by birth and not 'Gentile sinners'

Gal 2:16 know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified.

Gal 6:12 Those who want to make a good impression outwardly are trying "**to compel**" you to be circumcised. The only reason they do this is to avoid being persecuted for the cross of Christ.

Gal 6:13 Not even those who are circumcised obey the law, yet they want you to be circumcised that they may boast about your flesh.

Gal 6:14 May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

Gal 6:15 Neither circumcision nor uncircumcision means anything; what counts is a new creation.

4. **Epikaleo** appears more than thirty times in the New Testament where it is variously translated "surnamed, to surname, shall call, calling, to appeal, appealed" or "to designate." **Epikaleo** is a compound consisting of **Epi** meaning "upon" and **Kaleo** meaning "to call."

4.1 Several uses elsewhere in the New Testament are as follows:

Luk 22:3 Then entered Satan into Judas "**surnamed**" Iscariot, being of the number of the twelve.

Luk 22:4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

Acts 7:59 And they stoned Stephen, "**calling**" upon God, and saying, Lord Jesus, receive my spirit.

Acts 7:60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Acts 25:11 If, however, I am guilty of doing anything deserving death, I do not refuse to die. But if the charges brought against me by these Jews are not true, no one has the right to hand me over to them. "**I appeal**" to Caesar!"

Acts 25:12 After Festus had conferred with his council, he declared: "You have "**appealed**" to Caesar. To Caesar you will go!"

Acts 26:32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not "**appealed**" unto Caesar.

Heb 11:16 Instead, they were longing for a better country-- a heavenly one. Therefore God is not ashamed "**to be called**" their God, for he has prepared a city for them.

UNTO CAESAR; **Καισαρ**

1. **Kaisar** is better translated "to Caesar ..."
2. **Kaisar** is a proper noun declined as a dative singular.

3. **Kaisar** appears more than twenty-five times in the New Testament where it describes the head of the Roman Empire. The Caesar at the time of Paul's first imprisonment in Rome would have been Nero 58-68 A.D.

4. The Caesar's of the Bible were:

Augustus 31 B.C. to A.D. 14

Tiberius A.D. 14-37

Caligula 37-41

Claudius 41-54

Nero 54-68

Galba 68-69

Otho 69

Vitellius 69

Vespasian 69-79

Titus 79-81

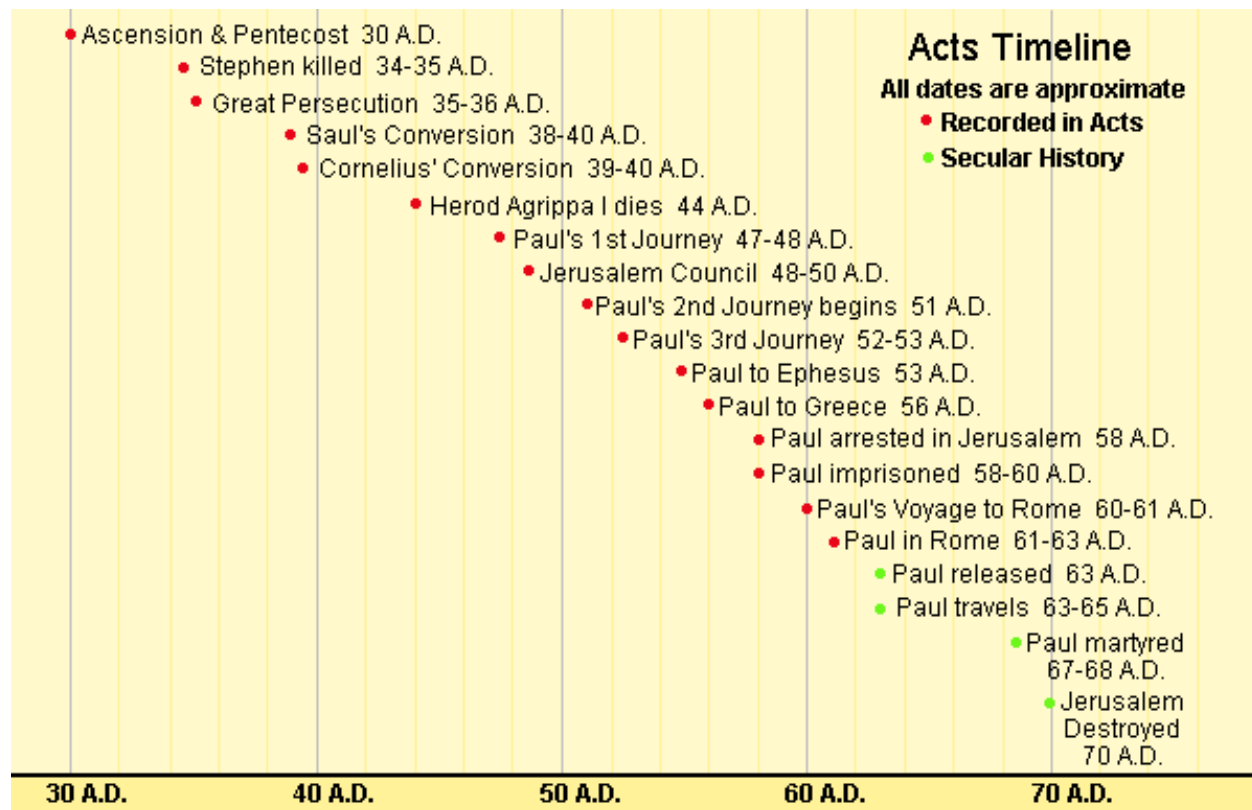
Domitian 81-96

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

**Expanded Translation**

**Acts 28:19 but when the Jews objected to what I had to say about Jesus being the Messiah I was compelled to appeal to Caesar ...**

6. I think it might be helpful to review our Acts time line.



NOT THAT I HAD OUGHT ΟΥΚ ΩΣ ΕΧΩ ΤΙΣ

1. **Ouk Hos Echo Tis** is better translated "I appealed unto Caesar not because I had anything ..." or literally "not as though I had anything ..."
2. **Ouk** is a negative adverb followed by the adverb **Hos** and the verb **Echo** parsed as a present active participle. The indefinite pronoun **Tis** is used as the object of the verb **Echo** and is declined as a nominative neuter singular.
3. **Hos** is translated "that" in this case. You may recall **Hos** can be translated "as, just as" or as we have here "that." It can also be used as a substantive. In this case with the negative **Ouk** it is well translated "not that."
4. **Echo** means "to have and to hold." It appears more than 800 times in the New Testament where it is variously translated "having, shall have, have, yea have, hath, which hath, that hath, holding" or "hold." Several uses elsewhere are as follows:

Eph 1:7 In whom "**we have**" redemption through his blood, the forgiveness of sins, according to the riches of his grace;

1Th 4:12 That ye may walk honestly toward them that are without, and that ye "**may have**" lack of nothing.

1Th 4:13 But I would not have you to be ignorant, brethren, concerning them which are

asleep, that ye sorrow not, even as others "**which have**" no hope.

1Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

1Ti 1:18 Timothy, my son, I give you this instruction in keeping with the prophecies once made about you, so that by following them you may fight the good fight,

1Ti 1:19 "**holding**" on to faith and a good conscience. Some have rejected these and so have shipwrecked their faith.

1Ti 1:20 Among them are Hymenaeus and Alexander, whom I have handed over to Satan to be taught not to blaspheme.

1Jo 2:20 But "**ye have**" an unction from the Holy One, and ye know all things.

1Jo 2:21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

1Jo 2:22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

1Jo 2:23 Whosoever denieth the Son, the same "**hath**" not the Father: he that acknowledgeth the Son hath the Father also.

5. **Tis** can either be an interrogative or an indefinite pronoun, depending on whether the iota has an acute accent or not. In our case there is no acute accent; therefore, **Tis** is an indefinite pronoun. **Tis** communicates a group which is indefinite as to class or number thus it is often translated "some" or "anything."

End Lesson Taught 7-11-10