

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 continued the exegesis of Acts 28:19. When time expired we were about to analyze the phrase "to accuse."
3. Before we begin that analysis 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. So far we have exegeted that portion of Acts 28:19 which in the KJV has been rendered "But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought ..." noting it might better be translated "**but when the Jews objected to what I had to say about Jesus being the Messiah I was compelled to appeal to Caesar--not that I wanted ...**"

5. Acts 28:19 has been translated in its entirety:

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.

6. Now for the phrase "to accuse."

TO ACCUSE ΚΑΤΗΓΟΡΕΩ

1. **Kategoreo** is well translated "to accuse ..."
2. **Kategoreo** is a verb parsed as present active infinitive.
3. **Kategoreo** means "to accuse, to harangue, to charge against" or "to speak against." The noun form of **Kategoreo** is **Kategoria** meaning "accusation, incrimination" or "crimination." Let's see how these two words are used elsewhere in the New Testament.

Mat 12:10 At Capernaum Christ, on the Sabbath, healed a man with a withered hand. The Scribes asked Jesus, "Is it lawful to heal on the sabbath? The question was asked in order to **accuse** him.

Jesus Before Pilate

Mat 27:11 Meanwhile Jesus stood before the governor, and the governor asked him, "Are you the king of the Jews?" "Yes, it is as you say," Jesus replied.

Mat 27:12 When he "**was accused**" by the chief priests and the elders, he gave no answer.

Jesus--Gen 3:15 & 49:10

Joh 5:45 Do not think that I "**will accuse**" you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

Joh 5:46 For had ye believed Moses, ye would have believed me; for he wrote of me.

Joh 5:47 But if ye believe not his writings, how shall ye believe my words?

Joh 8:10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine "**accusers**?" hath no man condemned thee?

Luk 6:7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find "**an accusation**" against him.

Luk 6:8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

Luk 6:9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

MY NATION OF. Ο ΕΘΝΟΣ ΕΓΩ.

1. **Ho Ethnos Ego** is better translated "my nation Israel. ..."

2. **Ethnos** is a monadic noun followed by the pronoun **Ego** declined as a genitive singular.

3. It is from **Ethnos** we get our English word "ethnic." **Ethnos** is very often translated "nation, nations, heathen" or "Gentiles."

Mat 12:17 This was to fulfill what was spoken through the prophet Isaiah in Isa 11:1-3.

Mat 12:18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the "**Gentiles**."

Mat 12:19 He will not quarrel or cry out; no one will hear his voice in the streets.

Mat 12:20 A bruised reed he will not break, and a smoldering wick he will not snuff out, till he leads justice to victory.

Mat 12:21 In his name the "**nations**" will put their hope."

The Believers' Prayer-A Quote From The Second Psalm

Acts 4:23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

Acts 4:24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

Acts 4:25 Who by the mouth of thy servant David hast said, Why did the "**heathen**" rage, and the people imagine vain things?

Acts 4:26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

Rev 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and "**nation**;"

Rev 5:10 And hast made us unto our God kings and priests: and we shall reign on the earth.

Rev 5:11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

Rev 5:12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

4. Let's see how our entire verse looks 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-- not that I had any charge to bring against my people Israel.

5. Paul further explains his reason for the meeting.

KJV-New Sentence

Acts 28:20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

NIV

Acts 28:20 For this reason I have asked to see you and talk with you. It is because of the hope of Israel that I am bound with this chain."

FOR THIS CAUSE THEREFORE ΔΙΑ ΟΥΤΟΣ ΟΥΝ Ο ΑΙΤΙΑ

1. **Dia Houtos Oun Ho Aitia** is better translated "Therefore for this reason ..."
2. **Dia** is a preposition followed by the demonstrative pronoun **Houtos**, declined as an accusative singular and the monadic noun **Aitia**, declined as an accusative singular.
3. **Houtos** is the near demonstrative pronoun. In this case the pronoun is used to modify the noun **Aitia**. **Aitia** serves as the object of the preposition **Dia**.

4. **Aitia** can be found more than twenty times in the New Testament where it is variously translated "reason, cause, accusation, fault" or "crime." Three other uses of **Aitia** are as follows:

Heb 2:10 In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering.

Heb 2:11 Both the one who makes men holy and those who are made holy are of the same family. "**For which cause**" Jesus is not ashamed to call them brothers.

Heb 2:12 He says, "I will declare your name to my brothers; in the presence of the congregation I will sing your praises."

2Ti 1:6 "**Wherefore**" I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

2Ti 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Tit 1:12 Even one of their own prophets has said, "Cretans are always liars, evil brutes, lazy gluttons."

Tit 1:13 This testimony is true. "**For this reason,**" rebuke them sharply, so that they will be sound in the faith

Tit 1:14 and will pay no attention to Jewish myths or to the commands of those who reject the truth.

HAVE I CALLED FOR YOU, παρακαλεω συ

1. **Parakaleo Su** is better translated "I have invited you to my villa ..."

2. **Parakaleo** is a verb parsed as a 3rd person singular, imperfect active indicative followed by the pronoun **Su** declined as an accusative plural.

3. **Parakaleo** is a compound verb consisting of **Para** meaning "alongside" and **Kaleo** meaning "to call." **Parakaleo** in our verse describes Paul's inviting the Jewish leaders to come to his villa. **Parakaleo** can be found several places in the New Testament.

Luk 8:30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

Luk 8:31 And they "**besought**" him that he would not command them to go out into the deep.

Luk 8:32 A large herd of pigs was feeding there on the hillside. The demons "**begged**" Jesus to let them go into them, and he gave them permission.

Acts 27:33 Just before dawn Paul "**urged**" them all to eat. "For the last fourteen days," he said, "you have been in constant suspense and have gone without food-- you haven't eaten anything.

Acts 27:34 Now I urge you to take some food. You need it to survive. Not one of you will

lose a single hair from his head."

Heb 3:13 But "**encourage**" one another daily, as long as it is called Today, so that none of you may be hardened by sin's deceitfulness.

Tit 1:9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both "**to exhort**" and to convince those who oppose it.

Tit 1:10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

Tit 1:11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

End Lesson Taught 7-18-2010