

## Act Chapter 28

**1. Now when they had escaped, they then found out that the island was called Malta.**

**A. Now when they had escaped,**

1. **escaped-** Gr. **diasozo-** *to be completely safe or saved*

**B. they then found out that the island was called Malta**

1. **found out-** Gr. **epiginosko-** *to know accurately*

2. **island-** Gr. **nesos**

3. **called-** Gr. **kaleo**

4. **Malta-** or *Melita*

a. *Now called "Malta." It was celebrated formerly for producing large quantities of honey, and is supposed to have been called Melita from the Greek word signifying honey. It is about 20 miles in length from east to west, and 12 miles in width from north to south, and about 60 miles in circumference. It is about 60 miles from the coast of Sicily. The island is an immense rock of white soft freestone, with a covering of earth about one foot in depth, which has been brought from the island of Sicily. -Barnes*

**2. And the natives showed us unusual kindness; for they kindled a fire and made us all welcome, because of the rain that was falling and because of the cold.**

**A. And the natives showed us unusual kindness,**

1. **natives-** Gr. **barbaros-** *one to whom a pure Greek dialect is not native; one who is not a proper Greek, a barbarian*

a. *The Greeks regarded all as barbarians who did not speak their language, and applied the name to all other nations but their own. It does not denote, as it does sometimes with us, "people of savage, uncultivated, and cruel habits, but simply those whose speech was unintelligible." -Barnes*

b. *These natives received these strangers with uncommon hospitality and kindness. We can learn from them.*

2. **showed-** Gr. **parecho-** *to reach forth, to offer*

a. *Love is to shown. Love that is not shown is not really love.*

3. **unusual kindness-** Gr. **tugchano philanthropia-** *common or ordinary benevolence or friendship*

a. These natives showed more humanity and love than the soldiers that were about to kill the prisoners and the sailors that were previously planning on abandoning the ship and leaving all the rest to perish. It is sad that the world sometimes shows more care for people than the church does.

**B. for they kindled a fire and made us all welcome,**

1. **kindled**- Gr. **anapto**- *to light up*

2. **fire**- Gr. **pura**

a. They met the practical needs of the people. Often we are so spiritual, but offer no practical or natural help to people. Often the church will say, "Go and be warm and filled", but do not offer anything in the natural to people who are in need.

3. **made us welcome**- Gr. **proslambano**- *to take into friendship and intercourse*

**C. because of the rain that was falling and because of the cold**

1. **rain**- Gr. **huetos**

2. **falling**- Gr. **ephistemi**- *to stand upon, present*

a. The storm was resting over them and not moving.

3. **cold**- Gr. **psuchos**- *coolness*

a. This was an unpleasant experience in the natural. This situation could have been avoided if Paul had listened to the Lord and not gone to Jerusalem and if the sailors had listened to Paul and the Lord about not sailing. Often we experience bad things out of our own disobedience to the Lord. He will deliver us, but it does not mean we will always be comfortable in the process.

**3. But when Paul had gathered a bundle of sticks and laid *them* on the fire, a viper came out because of the heat, and fastened on his hand.**

**A. But when Paul had gathered a bundle of sticks and laid them on the fire,**

1. **gathered**- Gr. **sustrepho**- *to collect together*

a. There is no mention of Paul being commanded to do this. He did this of his own volition. Paul exhibited servanthood from his faith in Christ, not because he was forced to act as a servant.

2. **bundle**- Gr. **plethos**- *fulness, large number*

a. What Paul did, he did with excellence and with all his heart. He did not pick up a few sticks to throw on the fire. This word bundle means a large number as much as he could hold!

b. How do you act in a trial? Here Paul had a great attitude. He was on this cold rainy beach because others did not listen to him. However, Paul refused to be bitter or give in to self-pity. He helped make a fire to comfort those who were holding him captive.

3. **sticks-** Gr. **phruganon**

4. **laid-** Gr. **epitithemi-** *to place upon*

5. **fire-** Gr. **pura**

**B. a viper came out because of the heat,**

1. **viper-** Gr. **echidna**

2. **came out of the heat-** Gr. **ek pherme**

**C. and fastened on his hand**

1. **fastened-** Gr. **kathapto**

a. A viper latched on and was pumping venom into him.

2. **hand-** Gr. **cheir**

a. Have you ever had a bad day, where things go from bad to worse? Paul found himself in chains for the gospel sake. He gets into a shipwreck because people would not listen to him. He finds himself swimming for his life in the cold sea. He now is on a cold and rainy beach and is trying to be a blessing by gathering sticks for a fire, and now a poisonous snake bites him!

b. Most people would say, Ok that is it! I give up serving God! Look at what I get!

c. Most would have accepted the spiritual venom of the serpent which is bitterness, self-pity, depression, and anger. Paul refused to accept the venom!

d. Some reading this has been recently been bitten by that old serpent. He wants to fill you with his venom. What will you do? You need to do what Paul did!

**4. So when the natives saw the creature hanging from his hand, they said to one another, "No doubt this man is a murderer, whom, though he has escaped the sea, yet justice does not allow to live."**

**A. So when the natives saw the creature hanging from his hand,**

1. natives- Gr. **barbaros**
2. saw- Gr. **eido**
3. creature- Gr. **therion**- *dangerous wild animal*
4. hanging- Gr. **kremannumi**
5. hand- Gr. **cheir**

**B. they said to one another,**

1. said- Gr. **lego**
  - a. This is the imperfect tense- they kept saying to each other

**C. No doubt this man is a murderer,**

1. **No doubt**- Gr. **pantos**- *wholly or altogether*
  - a. They thought they knew for sure why that snake bit Paul. People have very wrong perceptions. Religion teaches that if something bad happened to you it was because you deserved it. It is spiritual karma coming back to you.
  - b. Job's friends was sure that he had sinned very grievously in order to be experiencing what he was experiencing. Their perception and belief was very wrong!
2. **man**- Gr. **anthropos**
3. **murderer**- Gr. **phoneus**
  - a. For a snake to bite Paul after escaping from the sea they just knew that he was the worst of the worst- a murderer!
  - b. When bad things happen to you, the enemy will be right there to point out what you had done wrong to deserve it. He will say that it is Divine payback! He will quote the verse that says- be sure your sin will find you out! [Numb. 32:23](#)
  - c. The DU-ciples of Jesus did that concerning a man that was born blind. They asked- was it something he had done or his parents had done to be born blind. Religion is crazy! How could the man born blind done something to be born blind!
  - d. **Luk 13:2** And Jesus answered and said to them, "Do you suppose that these Galileans were worse sinners than all *other* Galileans, because they suffered such things? **Luk 13:3** I tell you, no; but unless you repent you will all likewise perish. **Luk 13:4** Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all *other* men who dwelt in Jerusalem? **Luk 13:5** I tell you, no; but

unless you repent you will all likewise perish."

e. Sometimes we are the cause of our hardships, but we live in a fallen world in which bad things happen.

f. When bad things happen to us we need to look to the cross where all our sins were paid for and justice was met for them. We need to stand in the gift of righteousness given to us by faith in Christ.

D. **whom,**

E. **though he has escaped the sea,**

1. **escaped**-Gr. **diasozo**

2. **sea**- Gr. **thalassa**

F. **yet justice does not allow to live**

1. **justice**- Gr. **dike**

a. God justice was satisfied at the cross when He bore all our sins. By our faith in Jesus Christ justice now declares over us- You are completely and perfectly innocent and righteous!

2. **allow**- Gr. **eao**

3. **live**-Gr. **zao**

5. **But he shook off the creature into the fire and suffered no harm.**

A. **shook off**- Gr. **apotinasso**- *to brush or shake off*

1. When the serpent, Satan, bites you need to brush or shake him off! Don't panic or give him so much attention! No, just brush him off into the fire! Refuse the poison of bitterness, disappointment, discouragement, self-pity or anger.

B. **creature**- Gr. **therion**

C. **fire**- Gr. **pur**

1. Fan to flame the fire by praying in tongues! Shake the enemy off in the fire of the Holy Ghost!

D. **suffered**- Gr. **pascho**

E. **harm**- Gr. **kakos**- bad, evil, harm

1. Instead of Paul suffering harm, the snake suffered harm for biting Paul!

2. When you will trust God and shake off the serpent when he bites you, he will suffer harm instead of you!

3. This is the fulfillment of the promise of Jesus that believers will take up serpents and they will not harm them. [Mark 16:18](#) This does

not mean we are to go looking for snakes and let them bite us to prove our faith! That is called dead faith!

**6. However, they were expecting that he would swell up or suddenly fall down dead. But after they had looked for a long time and saw no harm come to him, they changed their minds and said that he was a god.**

**A. However,**

**B. they were expecting that the would swell up or suddenly fall down dead.**

1. **expecting-** Gr. **prosdokao-** *to look expectantly*

2. **swell up-** Gr. **pimplemi**

3. **fall down-** Gr. **katapipto**

4. **dead-** Gr. **nekros**

a. Without the miraculous intervention of God this would have been the result from this sort of bite.

**C. But after they had looked for a long time and saw no harm come to him,**

1. **looked-** Gr. **prosdokao-** *to look expectantly*

2. **long time-** Gr. **epi plus-** *over much*

3. **saw-** Gr. **theoreo-** *to be a spectator, view attentively*

4. **harm-** Gr. **atopos-** *out of place*

5. **come-** Gr. **ginomai**

**D. they changed their minds and said that he was a god**

1. **changed minds-** Gr. **metaballo-** *to throw the other way*

a. They were thrown to the other side. They were in the ditch of "he is a murderer because this snake bit him". Then they were thrown to the other ditch and said "because of this wonderful outcome he must be a god."

2. **said-** Gr. **lego**

3. **god-** Gr. **theos**

a. We humans are either in one ditch or the other. When something bad happens we see ourselves in the worst light. When good things happen we are quick to take the credit for it!

**7. In that region there was an estate of the leading citizen of the island, whose name was Publius, who received us and entertained us courteously for three**

days.

**A. In that region there was an estate of the leading citizen of the island,**

1. **region-** Gr. **peri ekeinos topos-** *around that place*
2. **estate-** Gr. **chorion-** *a field, parcel of ground, a place*
3. **leading citizen-** Gr. **protos-** first in dignity or importance
  - a. Probably he was the Roman governor of the island.

**B. whose name is Publius,**

1. **name-** Gr. **onoma**
2. **Publius-** means *popular*
  - a. This was a Latin name so he was Roman.
  - b. When you trust God like Paul did, you will be brought before great men.
  - c. Tradition has it that this man later became the bishop of the island of Malta.

**C. who received us and entertained us courteously for three days**

1. **received-** Gr. **anadechomai-** *to welcome or take upon oneself*
2. **entertained-** Gr. **xenizo-** *to entertain strangers*
  - a. He entertained almost 300 people and most were criminals! He accepted all those who were washed up and washed out by the storms of life. Do you do that?
  - b. He must of had a large house!
3. **courteously-** Gr. **philophronos-** *with a friendly state of mind*
  - a. The natives treated Paul and his fellow sail mates with uncommon kindness. They had learned this from their leadership. Publius exemplified hospitality and open friendliness. This was transferred to the people under him.
  - b. This is important for a pastor to understand. If you are not friendly then your staff and volunteers will not be either. You set the example. I don't stay in a green room. I am outside the front door greeting all that come in. As I set this example those under me do as well.
4. **three days-** Gr. **treis hemera**

**8. And it happened that the father of Publius lay sick of a fever and dysentery. Paul went in to him and prayed, and he laid his hands on him and healed him.**

**A. And it happened that the father of Publius lay sick of a fever and dysentery**

1. **happened**- Gr. **ginomai**
2. **father**- Gr. **pater**
3. **lay sick**- Gr. **katakeimi sunecho**- *to lay down being held by, afflicted with, suffering from*
4. **fever**- Gr. **puretos**- this is in the plural- *fevers*
  - a. He would have bouts with fevers.
5. **dysentary**- Gr. **dusenteria**- *sickness of the bowels, diarrhea containing blood*

**B. Paul went in to him and prayed,**

1. **went in**- Gr. **eiserchomai**
2. **prayed**- Gr. **proseuchomai**
  - a. We need to pray to get direction from the Lord on how to proceed. Jesus rarely did the same things twice. He would always look to the Father for direction and he would do as he saw and heard.

**C. and he laid his hands on him and healed him**

1. **laid hands on**- Gr. *epitithemi cheir*
  - a. **This is very important!** Healing is ministered by the laying on of hands **BUT** you don't have to directly lay your hands on the area of sickness to see healing! Praise God in this case! Just lay your hands on the person!
  - b. This also was a fulfillment of Jesus' word in [Mark 16:18](#)
  - c. God used a snake bitten hand. The very hand the viper had bitten, which still had the puncture marks in it was used by God for His power to flow through to heal Publius. What if Paul had accepted the poison? He would not be seeing the power of God flow through his hands now.

**9. So when this was done, the rest of those on the island who had diseases also came and were healed.**

**A. So when this was done,**

1. **done**- Gr. **ginomai**- *happened, occurred*

**B. the rest of the those on the island who had diseases also came and were healed**

1. **rest**- Gr. **loipoi**
  - a. Word travels fast. In the ministry world today we often rely on slick marketing campaigns to get people to notice us. If we



were really demonstrating the reality and power of the kingdom, then word of mouth would go faster and be more effective than any marketing campaign would. And...it is free!

b. Multitudes flocked to Jesus and His ministry. He did not spend one denarius on marketing! It was all by word of mouth.

2. **island**- Gr. **nesos**

3. **diseases**- Gr. **asthenia**- *weaknesses, infirmities*

4. **came**- Gr. **erchomai**

a. This word "came" is so important. Please see that Paul did not go around the island looking for all that were sick and healed them. No, those that wanted healing came for healing. Coming is a form of faith and desire.

b. Everyone Jesus healed came to him to hear and to be healed. [Luke 6:17](#) He did not just go around healing everyone he saw.

c. Even the man Jesus healed at the pool at Bethesda in [John 5](#), Jesus asked him first- **Do you want to be made whole?** He did not just heal everyone laying on those five porches whether they wanted him to or not.

d. This is why we just can't go into every hospital and heal everyone in them.

5. **healed**- Gr. **therapeuo**

a. Thank God for Divine therapy! Jesus is not a practicing physician. He does not practice healing, He has perfected healing!

**10. They also honored us in many ways; and when we departed, they provided such things as were necessary.**

**A. They also honored us in many ways,**

1. **honored**- Gr. **timao**- to show value and respect

2. **ways**- Gr. **time**- honors

a. Let's get this straight. They really honored Paul and everyone else got to experience it because they were with him.

b. God will bless us and others associated with us will experience that blessing as well.

**B. and when we departed,**

1. **departed**- Gr. **anago**

a. After three months. They waited on the winter season to end.

C. **they provided such things as were necessary**

1. **provided**- Gr. **epitithemi**

2. **necessary**- Gr. **pros chreia**

a. Notice, if we will trust God in our storm he will bring us out and honor us and provide for us all we need.

b. On the other side of the storm and the snake bitten hand was honor and provision!

11. **After three months we sailed in an Alexandrian ship whose figurehead was the Twin Brothers, which had wintered at the island.**

A. **After three months we sailed in an Alexandrian ship whose figurehead was the Twin Brothers,**

1. **three months**- Gr. **treia men**

a. *Supposing that they had reached Malta about the end of October, as we have already seen, then it appears that they left it about the end of January, or the beginning of February; and, though in the depth of winter, not the worst time for sailing, even in those seas, the wind being then generally more steady; and, on the whole, the passage more safe. -Clarke*

2. **sailed**- Gr. **anago**

3. **Alexandrian ship**- Gr. **ploion Alexandrinon**

a. *A ship belonging to Alexandria. Alexandria was in Egypt, and was founded by Alexander the Great. It appears from [Act 27:38](#) that the ship was laden with wheat. It is well known that great quantities of wheat were imported from Egypt to Rome, and it appears that this was one of the large ships which were employed for that purpose. -Barnes*

4. **figurehead**- Gr. **parasemos**- *a distinguishing mark; an ensign of a ship*

5. **Twin Brothers**- Gr. **Dioskouri**

a. *These were two fabulous semi-deities [Castor and Pollux], reported to be the sons of Jupiter and Leda, who were afterwards translated to the heavens, and made the constellation called Gemini, or the Twins. This constellation*

*was deemed propitious to mariners; and, as it was customary to have the images of their gods both on the head and stern of their ships, we may suppose that this Alexandrian ship had these on either her prow or stern, and that these gave name to the ship. -Clarke*

**B. which had wintered at the island**

1. **wintered-** Gr. **paracheimazo**
2. **island-** Gr. **nesos**
  - a. The island of Malta.

**12. And landing at Syracuse, we stayed three days.**

**A. And landing at Syracuse,**

1. **landing-** Gr. **katago-** *to down, disembark*
2. **Syracuse**

*a. Syracuse is one of the most famous cities of antiquity: it is the capital of the island of Sicily, and was built about 730 years before the Christian era. In its ancient state, it was about 22 English miles in circumference; and was highly celebrated for the martial spirit of its inhabitants. This was the birthplace of the illustrious Archimedes; who, when the city was besieged by the Romans, under Marcellus, about 212 years before Christ, defended the place with his powerful engines against all the valor and power of the assailants. He beat their galleys to pieces by huge stones projected from his machines; and by hooks, chains, and levers, from the walls, weighed the ships out of the water, and, whirling them round, dashed them in pieces against each other, or sunk them to the bottom: several also, he is said to have destroyed by his burning glasses. When the city was taken by treachery, Archimedes was found intensely engaged in the demonstration of a problem. A Roman soldier coming up, and presenting his dagger to his throat, he cried, "Stop, soldier, or thou wilt spoil my diagram!" The brute was unmoved, and murdered him on the spot. - Clarke*

**B. we stayed three days**

1. **stayed-** Gr. **epimeno-** *to remain on*
2. No ministry is mentioned taking place here. Paul was back to prisoner life.

a. We will experience great highs of ministry to others, but we must return to the regularities of life.

**13. From there we circled round and reached Rhegium. And after one day the south wind blew; and the next day we came to Puteoli,**

**A. From there we circled round and reached Rhegium**

1. **circled around-** Gr. **perierchomai-** *to come around*
2. **reached-** Gr. **katantao**
3. **Rhegium-** means *breach*

a. *This was a city of Italy, in the kingdom of Naples, on the coast near the southwest extremity of Italy. It was nearly opposite to Messina, in Sicily. It is now called "Reggio." -Barnes*

**B. And after one day the south wind blew,**

1. **one day-** Gr. **mia hemera**
2. **south wind-** Gr. **notos**
  - a. This was the best wind they could have to travel with.
3. **blew-** Gr. **epiginomai-** *to arrive upon*

**C. and the next day we came to Puteoli**

1. **next day-** Gr. **deuteraios-** *secondary*
2. **came-** Gr. **erchomai**
3. **Puteoli-** means *the little wells*

a. *The wells. This place was celebrated for its warm baths, and from these and its springs it is supposed to have derived its name of The Wells. It is now called "Pozzuoli," and is in the campania of Naples, on the north side of the bay, and about 8 miles northwest from Naples. The town contains at present (circa 1880's) about 10,000 inhabitants. -Barnes*

**14. where we found brethren, and were invited to stay with them seven days. And so we went toward Rome.**

**A. where we found brethren,**

1. **found-** Gr. **heurisko**
  - a. They did not search for them, but they were discovered.
2. **brethren-** Gr. **adelphos**
  - a. These were Christians not just Jews.

**B. and were invited to stay with them seven days.**

1. **invited-** Gr. **parakaleo-** *to beseech, entreat*

2. **stay-** Gr. **epimeno-** *to remain on*

3. **seven days-** Gr. **hepta hemera**

a. This of course was allowed by the centurion escorting Paul to Rome. Paul had great favor with him.

**C. And so we went toward Rome**

1. **went-** Gr. **erchomai-** *came*

2. **Rome-** means *strength*

a. *Capital city of the ancient Roman Empire and present capital of modern Italy (see Map 8, A-1). Founded in 753 B.C., Rome was situated 24 kilometers (15 miles) from where the Tiber River flows into the Mediterranean Sea. From its initial settlement on the Palatine Hill near the river, the city gradually grew and embraced the surrounding area. Ultimately, the city was situated on seven hills: Capital, Palatine, Aventine, Caelian, Esquiline, Viminal, and Quirinal. As capital of the Roman Empire, the city was the seat of Roman government. During its long history, Roman government went through the forms of a monarchy, a republic, and an empire. The monarchy lasted from 753 to 510 B.C. when Rome was ruled by kings. After Romulus, the first king (ruled 753-714 B.C.), Rome was ruled by six other princes until the decline of the monarchical form of government in 510 B.C. As a republic, Rome was governed by elected consuls who in turn presided over the senate. Under the republic, Rome expanded its borders and engaged in major internal reforms. The period of the republic lasted until 31 B.C. when Caesar Augustus became the first emperor. He developed Rome into a beautiful and stately city. During the reign of Augustus as emperor in Rome, Jesus was born in Bethlehem of Judea. At that time and during the entire New Testament period, Judea was under Roman rule. Roman influence penetrated the entire Jewish community and continued to be felt in the life and mission of the New Testament church. During the reign of Tiberius, successor to Augustus, Jesus' public ministry occurred. The great missionary endeavors of the apostle Paul took place during the reign of Claudius. Under Nero, the city of Rome was burned, Christians were persecuted, and the apostle Paul was martyred. -Nelsons New Illustrated*

## Dictionary

**15. And from there, when the brethren heard about us, they came to meet us as far as Appii Forum and Three Inns. When Paul saw them, he thanked God and took courage.**

**A. And from there,**

**B. when the brethren heard about us,**

1. **brethren-** Gr. **adelphos**

2. **heard-** Gr. **akouo**

**C. they came to meet us as far as Appii Forum and Three Inns**

1. **came-** Gr. **exerchomai-** *came out*

2. **meet-** Gr. **apantesis**

3. **Appii Forum-** means *the market of Appius*

a. *This was a city about 56 miles from Rome. The remains of an ancient city are still seen there. It is on the borders of the Pontine Marshes. The city was built on the celebrated Appian Way, or the road from Rome to Capua. The road was made by Appius Claudius, and probably the city was founded by him also. It was called the forum or market-place of Appius, because it was a convenient place for travelers on the Appian Way to stop for purposes of refreshment. It was also a famous resort for peddlers and merchants. -Barnes*

4. **Three Inns**

a. *This place was about 8 or 10 miles nearer Rome than the Appii Forum (Cicero, a.d. Art., ii. 10). It undoubtedly received its name because it was distinguished as a place of refreshment on the Appian Way. Probably the greater part of the company of Christians remained at this place while the remainder went forward to meet Paul, and to attend him on his way. The Christians at Rome had doubtless heard much of Paul. His Epistle to them had been written about the year of our Lord 57 a.d., or at least five years before this time. The interest which the Roman Christians felt in the apostle was thus manifested by their coming so far to meet him, though he was a prisoner. - Barnes*

b. *Both of these places were places of refreshment on the way to Rome. Believers from these two places came and brought*

refreshment to Paul. Praise God for the encouragement and fellowship of other believers that refresh us on our journey in this life.

**D. When Paul saw them,**

**1. saw-** Gr. **eido**

a. Paul realized he was not alone. There were those that were praying for him and supporting him. This is why church is so important. In church we see those who believe what we believe and we can encourage each other in our journey in the kingdom of God.

**E. he thanked God and took courage**

**1. thanked-** Gr. **eucharisteo**

**2. took courage-** Gr. **tharsos**

a. Church is where we can gather and take courage to keep going in our spiritual journey here on earth.

**16. Now when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was permitted to dwell by himself with the soldier who guarded him.**

**A. Now when we came to Rome,**

**1. came-** Gr. **erchomai**

**B. the centurion delivered the prisoners to the captain of the guard,**

**1. centurion-** Gr. **hekatontarches**

**2. delivered-** Gr. **paradidomi-** *to give over*

a. This must have been a great moment of relief that he had accomplished this arduous task but also a sad moment that he was saying goodbye to Paul. No doubt Paul had made an indelible impression upon him, maybe leading him to salvation himself.

**3. prisoners-** Gr. **desmios**

**4. captain of the guard-** Gr. **stratopedarches-** *ruler of an army*

a. *The commander of the Praetorian cohort, or guard. The custom was, that those who were sent from the provinces to Rome for trial were delivered to the custody of this guard. The name of the prefect or captain of the guard at this time was Burrhus Afranius (Tacitus, History, 12, 42, 1). -Barnes*

**C. but Paul was permitted to dwell by himself with a soldier who guarded**

him

1. **permitted**- Gr. **epitrepo**

a. This no doubt was due to the testimony and reference the centurion gave to the captain. God was showing favor through this process.

2. **dwell**- Gr. **meno**

a. We find out later this is Paul's own house that he was able to rent.

3. **soldier**- Gr. **stratiotes**

a. This soldier never had a chance! He was going to be held captive to listen to this great preacher night and day.

b. *The frequent change of the person who guarded him would give the Apostle an opportunity of spreading the knowledge of his cause, and the message of the Gospel, very widely among the Prætorian guards who had him in charge, and many things would have been heard by them from the soldiers who had sailed with St Paul, which would make them ready to attend to the narrative of their prisoner.* -Barnes

4. **guarded**- Gr. **phulasso**

17. **And it came to pass after three days that Paul called the leaders of the Jews together. So when they had come together, he said to them: "Men *and* brethren, though I have done nothing against our people or the customs of our fathers, yet I was delivered as a prisoner from Jerusalem into the hands of the Romans,**

**A. And it came to pass after three days that Paul called the leaders of the Jews together,**

1. **come to pass**- Gr. **ginomai**

2. **three days**- Gr. **treis hemera**

3. **called**- Gr. **sugkaleo**

4. **leaders**- Gr. **protos**- *first in rank or importance*

a. Paul wanted to hear from these leaders what they had heard about his case in Jerusalem. He did not want them to pitch resistance to him before Nero.

b. Also, he wanted to be able to minister to them of course. This was a habit he refused to break.

**B. So when they had come together,**



- 1. **come together**- Gr. **sunerchomai**
- C. **he said to them,**
  - 1. **said**- Gr. **lego**
- D. **Men and brethren,**
  - 1. **men**- Gr. **aner**
  - 2. **brethren**- Gr. **anthropos**
    - a. Not fellow believers, but fellow Jews.
- E. **though I have done nothing against our people or the customs of our fathers,**
  - 1. **done**- Gr. **poieo**
  - 2. **people**- Gr. **laos**
    - 1. Jewish people
  - 3. **customs**- Gr. **ethnos**- *usage prescribed by law, institute, prescription, rite*
  - 4. **fathers**- Gr. **pater**
- F. **yet I was delivered as a prisoner from Jerusalem into the hands of the Romans,**
  - 1. **delivered**- Gr. **paradidomi**- *to give over*
  - 2. **prisoner**- Gr. **desmios**
  - 3. **Jerusalem**
    - a. Where he had no place being. God already warned him about going to or being in Jerusalem. He was not wanted there and would not be accepted there.
  - 4. **hands**- Gr. **cheir**
  - 5. **Romans**
    - a. Paul had previously written the book of Romans and in it stated he felt called to go to Rome. Well, he is here but not as he had expected.

18. **who, when they had examined me, wanted to let *me* go, because there was no cause for putting me to death.**

A. **Who,**

B. **when they had examined me,**

- 1. **examined me**- Gr. **anakrino**- *to investigate, examine, enquire into, scrutinise, sift, question*

- a. This happened a number of times.

C. **wanted to let me go,**

1. **wanted**- Gr. **boulomai**

2. **go**- Gr. **apoluo**

D. **because there was no cause for putting me to death**

1. **cause**- Gr. **aitia**

2. **putting to death**- Gr. **thanatos**

19. **But when the Jews spoke against *it*, I was compelled to appeal to Caesar, not that I had anything of which to accuse my nation.**

A. **But when the Jews spoke against it,**

1. **spoke against**- Gr. **antilego**

B. **I was compelled to appeal to Caesar,**

1. **compelled**- Gr. **anagkazo**

a. The Romans refused to condemn Paul, but neither would they let him go. They were hoping that Paul would come up with a bribe to get free and leaving Paul in chains pleased the Jews who they wanted to court favor with.

b. Paul seeing that his case was not going anywhere felt he needed to move it forward by appealing to Caesar and go to Rome and away from Israel.

2. **appeal**- Gr. **epikaleomai**- *to call upon*

3. **Caesar**

a. At this time it was Nero.

C. **not that I had anything of which to accuse my nation**

1. **accuse**- Gr. **kategoreo**

2. **nation**- Gr. **ethnos**

a. Paul did not want to come across that he had a beef with Jews.

20. **For this reason therefore I have called for you, to see *you* and speak with *you*, because for the hope of Israel I am bound with this chain."**

A. **For this reason therefore I have called you,**

1. **reason**- Gr. **aitia**

a. Paul wanted to hear what they knew, but also to preach to them.

2. **called**- Gr. **parakaleo**

B. **to see you and speak with you,**

1. **see**- Gr. **eido**

2. **speak**- Gr. **proslaleo**

C. **because for the hope of Israel I am bound with this chain**

1. **hope**- Gr. **elpis**

a. This is the arrival of the Messiah. Paul will particularly speak of the resurrection of Jesus Christ as this hope being realized.

2. **bound**- Gr. **perikeimi**- *to lay around*

3. **chain**- Gr. **halusis**

a. This was a fulfillment of the prophecy by Agabus to Paul.

21. **Then they said to him, "We neither received letters from Judea concerning you, nor have any of the brethren who came reported or spoken any evil of you.**

A. **They they said to him,**

1. **said**- Gr. **epo**

B. **We neither received letters from Judea concerning you,**

1. **received**- Gr. **dechomai**

2. **letters**- Gr. **gramma**

3. **Judea**

C. **nor have any of the brethren who came reported or spoken evil of you**

1. **brethren**

a. Fellow Jews

2. **reported**- Gr. **apaggello**

3. **spoken evil**- Gr. **laleo poneros**

a. *Why the Jews in Judea had not forwarded the accusation against Paul to their brethren at Rome, that they might continue the prosecution before the emperor, is not known. It is probable that they regarded their cause as hopeless, and chose to abandon the prosecution. Paul had been acquitted successively by Lysias, Felix, Festus, and Agrippa; and as they had not succeeded in procuring his condemnation before them, they saw no prospect of doing it at Rome, and resolved, therefore, not to press the prosecution any further. -Barnes*

22. **But we desire to hear from you what you think; for concerning this sect, we know that it is spoken against everywhere."**

A. **But we desire to hear from you what you think,**

1. **desire**- Gr. **axioo**- *to judge worthy, to think right*

a. The Jews judged that they were worthy. They were actually not worthy of salvation in themselves.

**2. hear-** Gr. **akouo**

a. Whose thoughts are you listening to? It needs to be God's thoughts.

**3. think-** Gr. **phroneo**

a. It seems most people are interested in hearing what other people think and want their opinions. That is why social media and the news is so popular. In days past the news was just the reporting of facts. Today, it is just people sharing their opinions on what is happening.

b. It is best to find out what God's opinions are, which are found in the Word of God. Man's opinions will get you off base of the truth. Warped minds and hearts produced warped ideas, beliefs, and opinions.

c. Many Christians are looking to unbelievers for information about what is true and what is going on in this life. This is stupid marrying ignorance and having a child.

d. In this case it was safe asking Paul what he thought because he formed his beliefs and opinions based upon God's Word. It is not wrong to get counsel, but it is crucial who you get your counsel from. Make sure counsel comes from those who govern their life and beliefs based upon the Word of God.

**B. for concerning this sect,**

1. **sect-** Gr. **haireisis-** *a body of men following certain tenets*

a. This is Christians.

**C. we know that it is spoken against everywhere**

1. **know-** Gr. **esti gnostes-** *is well known*

a. It is amazing how some people seem to know what everyone thinks everywhere.

2. **spoken against-** Gr. **antilego**

**23. So when they had appointed him a day, many came to him at *his* lodging, to whom he explained and solemnly testified of the kingdom of God, persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning till evening.**

**A. So when they had appointed him a day,**

1. **appointed**- Gr. **tasso**- *arranged*

2. **day**- Gr. **hemera**

**B. many came to him at his lodging,**

1. **came**- Gr. **heko**- *arrived*

2. **lodging**- Gr. **xenia**- *hospitable reception*

**C. to whom he explained and solemnly testified of the kingdom of God,**

1. **explained**- Gr. **ektithemi**- *to place or set out, put outside, expose*

a. We are not called to explain the Word of God to unbelievers. We are to preach the gospel. Unbelievers can't understand the teaching of the Word of God. It is spiritually discerned.

b. Paul was scripturally brilliant as a teacher, but unbelievers don't need teaching, they need the gospel proclaimed and preached like Peter did. Peter did not try to explain the scriptures to the Jews because he was an ignorant fisherman with no training in the Hebrew scriptures. He stood up and on the day of Pentecost preached the gospel and the Spirit of God cut them to the heart and brought them to conversion and salvation.

2. **solemnly testified**- Gr. **diamarturomai**- *to give testimony*

3. **kingdom**- Gr. **basileia**

**D. persuading them concerning Jesus from both the Law of Moses and the Prophets,**

1. **persuading**- Gr. **peitho**

a. In other words he was trying to persuade them. Some were persuaded but nothing is said if they actually believed and received Christ.

2. **Law of Moses**

3. **Prophets**- Gr. **prophetes**

**E. from morning till evening**

1. **morning**- Gr. **proi**

2. **evening**- Gr. **hespera**

a. Boy, I wished that I had those tapes from that day's teaching. It would be more beneficial to believers than to the religious unbelievers.

**24. And some were persuaded by the things which were spoken, and some disbelieved.**

**A. And some were persuaded by the things which were spoken,**

**1. persuaded-** Gr. **peitho**

a. Notice that some were persuaded, but nothing is said about them believing and receiving Christ. A sinner can be persuaded of their need for salvation and still not accept salvation.

**2. spoken-** Gr. **lego**

**B. and some disbelieved**

**1. disbelieved-** Gr. **apisteo-** *to have unbelief*

**25. So when they did not agree among themselves, they departed after Paul had said one word: "The Holy Spirit spoke rightly through Isaiah the prophet to our fathers,**

**A. So when they did not agree among themselves,**

**1. agree-** Gr. **asumphonos**

**B. they departed after Paul had said one word**

**1. departed-** Gr. **apoluo**

a. Notice, all departed and Paul said this word to all of them. From this we can conclude none were really converted.

**2. word-** Gr. **rhema-** *spoken word*

**C. They Holy Spirit spoke rightly through Isaiah the prophet to our fathers**

**1. spoke-** Gr. **laleo**

**2. rightly-** Gr. **kalos-** *well, good*

**3. Isaiah-** means salvation of the Lord

a. [Isa. 6:9-10](#)

b. Isaiah means salvation of the Lord. He proclaimed God's salvation but the Jews rejected it.

c. Obviously this was said in exasperation of the Jews just not listening to him.

**4. prophet-** Gr. **prophetes**

**5. fathers-** Gr. **pater**

**26. saying, 'GO TO THIS PEOPLE AND SAY: "HEARING YOU WILL HEAR, AND SHALL NOT UNDERSTAND; AND SEEING YOU WILL SEE, AND NOT PERCEIVE;**

**A. saying,**

**B. Go to this people and say**

**1. Go-** Gr. **poreuomai**

a. I am glad that I did not get Isaiah's assignment to minister to

those who would reject him. The same for Jeremiah and Ezekiel.

2. **people-** Gr. **laos**
  - a. The nation of Israel

3. **say-** Gr. **epo**

**C. Hearing you will hear,**

1. **hearing-** Gr. **akoe**
2. **hear-** Gr. **akouo**

**D. and shall not understand,**

1. **understand-** Gr. **suniemmi-** *to put together*

**E. and seeing you will see,**

1. **seeing-** Gr. **blepo-** *looking*
2. **see-** Gr. **blepo-** *look*

**F. and not perceive**

1. **perceive-** Gr. **eido-** *know by seeing*

**27. FOR THE HEARTS OF THIS PEOPLE HAVE GROWN DULL. THEIR EARS ARE HARD OF HEARING, AND THEIR EYES THEY HAVE CLOSED, LEST THEY SHOULD SEE WITH THEIR EYES AND HEAR WITH THEIR EARS, LEST THEY SHOULD UNDERSTAND WITH THEIR HEARTS AND TURN, SO THAT I SHOULD HEAL THEM."**

**A. For the hearts of this people have grown dull**

1. **hearts-** Gr. **kardia**
  - a. Our relation with the truth or lies start with our heart.
2. **people-** Gr. **laos**
3. **grown dull-** Gr. **pachuno-** *to thicken, or grow fat*
  - a. These religious men had hardening of the heart. Their arteries were clogged with fat that came from the dainties of self-righteousness.

**B. their ears are hard of hearing,**

1. **ears-** Gr. **ous**
2. **hard of hearing-** Gr. **akouo bareos-** *heavy, difficulty*
  - a. They had difficulty hearing the truth of the gospel, because they had already been steeped and rooted in lies. We often will filter out everything that is not in line with our own pre-conceived beliefs.

**C. and their eyes they have closed,**

1. **eyes-** Gr. **ophthalmos**

2. **closed-** Gr. **kammuo**

a. This Greek word is in the active voice which means these men did this themselves. God did not do this. Satan did not do this. They did this. They chose to close their eyes to the truth.

**D. lest they should see with their eyes and hear with their ears,**

1. **lest-** Gr. **mepote-** *no never*

2. **see-** Gr. **eido**

a. Again, this word is in the active voice. They had chosen to close their eyes so they could never see. They were closed to seeing anything other than what they chose to see.

3. **eyes-** Gr. **ophthalmos**

4. **hear-** Gr. **akouo**

5. **ears-** Gr. **ous**

a. They shut off their ears from anything that contradicted what they wanted to believe.

b. This happened to Stephen. Those religious men put their hands over their ears so they could not hear the truth Stephen was saying. [Acts 7:57](#)

**E. lest they should understand with their hearts and turn,**

1. **lest-** Gr. **kai-** *and*

2. **understand-** Gr. **suniem**

a. If we refuse to see or hear truth we will never understand it. We must understand truth before it can set us free.

3. **hearts-** Gr. **kardia**

1. Understanding is of the heart. The heart is the place of beliefs. Our beliefs are formed by what we see, hear, and then understand. Once we agree and accept that understanding it becomes a heart belief.

4. **turn-** Gr. **epistrepho**

1. The beliefs of our heart impact the direction we go in. If you receive a new belief it will lead you to take a new direction in line with that belief.

**F. so that I should heal them**

1. **heal-** Gr. **iaomai**

1. This is the by-product of receiving God's truth and gospel.

2. If you are not healed in your heart or body, you have not



understood, believed or accepted God's truth and gospel.

**28. "Therefore let it be known to you that the salvation of God has been sent to the Gentiles, and they will hear it!"**

**A. Therefore let it be known to you that salvation of God has been sent to the Gentiles,**

1. **known-** Gr. **gnostos**
2. **salvation-** Gr. **soterion**
3. **sent-** Gr. **apostello**
4. **Gentiles-** Gr. **ethnos**

a. What friends he might have gained up to this point were all lost!

b. It is a blessed fact that the gospel was sent to the Gentiles, but the other fact was that Paul was sent to them as well, not to the Jews, who he was trying to minister to and win right then.

**B. and they will hear it.**

1. **hear-** Gr. **akouo**

a. Paul knew this from scripture but also personal experience.

[Is. 60:3](#) Whenever he took the gospel to the Gentiles they were eager to hear the good news they could be forgiven and in covenant with God through Jesus Christ.

**29. And when he had said these words, the Jews departed and had a great dispute among themselves.**

**A. And when he had said these words,**

1. **said-** Gr. **epo**
2. **words-** Gr. **tauta-** *this things*

**B. the Jews departed and had a great dispute among themselves**

1. **Jews**
2. **departed-** Gr. **aperchomai**
  - a. They departed. They did not draw close to God or Christ.
3. **great-** Gr. **meGas**
4. **dispute-** Gr. **suzetos-** *mutual questioning, that is, discussion*

a. They left with a great questioning about what Paul had just said. Those who have closed their eyes to the truth and understanding will continue to stumble around in the dark and

never come to the light of the truth.

b. Paul was left standing there saying, “well that went nowhere.” It turned out just like all the other times he tried to minister to the Jews. Paul was one good hearted but hard headed man.

**30. Then Paul dwelt two whole years in his own rented house, and received all who came to him,**

**A. Then Paul dwelt two whole years in his own rented house,**

**1. dwelt-** Gr. **meno**

**2. two whole years-** Gr. **dietia holos**

a. Apparently there was a huge backlog of cases for Nero to decide. There was probably long periods between when Nero sat in judgment on cases versus doing other duties.

**3. rented house-** Gr. **mishthoma**

a. Many don't realize that during Paul's first imprisonment in Rome he was in a fairly comfortable living situation. He was not in a dank, dirty, smelly, rank prison cell in the dungeon. He wrote **Ephesians, Philippians, Colossians, and Philemon** from this hired house. In Paul's second imprisonment he would be in a dank, dirty, smelly, and rank dungeon cell. There he would write the pastoral letters of Titus, 1 & 2 Timothy. He would be put to death afterwards. He would ask that his cloak be sent to him because he was so cold.

b. While he was in captivity, the Church at Philippi, to which he was exceedingly dear, sent him some financial assistance by the hands of their minister, Epaphroditus. [Phil. 4:18](#)-Clarke

c. Gifts from churches and Christians let him be able to maintain a rented house. He still was under guard by soldiers in that house.

**B. and received all who came to him**

**1. received-** Gr. **apodechomai**

**2. came-** Gr. **eisporeuomai-** *to traveled unto*

a. The devil thought that he had stopped Paul's ministry! Alas, no! People came to him! He also took that time to write scripture that went out to all the world and is still doing damage to his kingdom today!

**31. preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him.**

**A. preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence,**

**1. preaching-** Gr. **kerusso-** to proclaim

a. This was to unbelievers- i.e. the soldiers that rotated and guarded him. Paul was winning many of these to the faith and they were spreading the gospel themselves! [Phil. 1:13](#)

**2. kingdom-** Gr. **basileia**

**3. teaching-** Gr. **didaskalia**

a. This was to believers.

**4. all confidence-** Gr. **parrhesia-** *all out-spokenness, boldly*

a. Paul's boldness in prison actually encouraged all Christians outside of prison to be bold as well to share the gospel. [Phil. 1:14](#)

b. Our example either encourages or discourages others.

**B. no one forbidding him**

**1. forbidding-** Gr. **akolutos**

a. This time was the most quiet and peaceful time Paul had ever had since he had been in ministry.